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THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but
mighty through God to the pulling down of strong holds"*

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LIFE

MARY BAKER EDDY

[This sermon, the manuscript of which is in possession of The Christian Science Board of Directors, was prepared by Mrs. Eddy, evidently for oral delivery, over thirty-five years ago, hence its literary style differs somewhat from that of her later writings.]

In order to preserve to the fullest extent the power and originality of this important statement, the text of the original manuscript is printed below exactly as written. Punctuation has been added, Scriptural references verified, and capitalization made in accordance with Mrs. Eddy's rules. A few words which had been omitted are supplied within brackets, and in two cases where the reader is referred to Science and Health, obvious omissions in the manuscript have been supplied, with the authorization of the Christian Science textbook.—EDITOR]

John 14:6. I am the way, the truth, and the life: no man cometh unto the Father, but by me.

- 1st. What is the "I" referred to in the text?
- 2d. Is Life both matter and Spirit?
- 3d. What is Life?
- 4th. What is death, and what is the condition of man after death?

1st. The "I" referred to in the text is not a person, it is a Principle. It is not a man, it is God. Jesus said, "The words that I speak unto you I speak not of myself." Jesus was a man; he first became obvious to the personal senses as a babe whose infant wailings blent with the bleating

of the goat and the lowing of the kine, in a remote Judean province. In Josephus' time there were several individuals by the name of Jesus—[the fleshly]* Jesus was not Christ; Christ was but another name for God, and it was an honorary title bestowed on Jesus for his great goodness. In the original texts the term God took its origin from the word good,—hence the term Christ Jesus, a good man.

In the passage "I am the way, the truth, and the life," the "I" alluded to is God—the divine Principle of the man Jesus and was that which guided

*Science and Health with Key to the Scriptures, 333:32.

his way in Science. To this divine intelligence the different periods have affixed the terms Deity, Jehovah, Christ, and God. These terms should be understood to express God as divine substance and intelligence that belong not to man neither to a person; but are an infinite Principle. The gross materialism at the commencement of the Christian era, required a very spiritual man to teach a divine Principle and to show by his own demonstration what this Principle is and the results of understanding it.

Jesus was the man for the age; he could best explain Life as God, but his rules and their illustration were misinterpreted. The God-Principle of the man was not understood; had it been, they must have admitted that Jesus' demonstration proved his Principle; and his Principle explained his demonstration. Truth and Life understood cast out error, heal the sick, raise the dead, and this demonstration brings to light the Truth of Life and the Life of Truth. One fact in Jesus' history is clearly apparent, namely, that his Principle, rule, and method of healing were Mind not matter, that he required not drugs, dogma, or doctrine to aid his work.

He only insisted on making the fount pure to make the streams pure; he argued that mind must first be right to set the body right, that we should know the Principle of man, and better understand God—yea, that we should have the Science of Life, for without it the demonstration of Life or Truth can never be made. Science demands a healthy mind and a healthy body,—and mind healthy because it is imbued with Truth, and

the body healthy because it is governed by this mind. The entire tenor of Jesus' teachings were first to set thought right with the Truth of being; 2d, To learn how to govern the body by this Truth; 3d, To *govern* the body by it. Believing that God is a person, hinders the understanding of this divine Principle and its demonstration. We cannot demonstrate a person, therefore a person is not the power that heals the sick in Science; we can ask a person to doctor our sicknesses and to forgive our sins, and that is all we can do, but we can do more than that with a Principle, we can work it ourselves to this result, and following its divine rule, with [it] we can destroy sickness, sin, and death, and this in accordance with the Scripture, "Work out your own salvation . . . For it is God which worketh in you." Truth destroys error even as light destroys darkness. Sin, sickness, and death are error; they are beliefs and this fact found out will at length destroy them. Truth evolves life as a result of itself, for Truth is immortal, and the truth of Life would destroy death. But this understanding comes slowly; even to learn that matter has no sensation is quite a task, although this simple proposition is self-evident.

In the text, "I am the way, the truth, and the life: no man cometh unto the Father, but by me," we naturally ask, What is this way referred to? The way to harmony and the demonstration thereof is through the understanding of its Principle by which we can produce the harmony. A person believed in is insufficient,—the way, therefore, for this is Science

and no man cometh to the Father, that is, can understand the Principle of being except through Science. Through Science alone can we learn Life and demonstrate our understanding of it with Life and not death.

The Scriptures tell us that, "Perfect love casteth out fear," but this first commandment is our very last resort; we are even taught to fear God, when it is Science to so love goodness that we possess the power of good to heal and save. If we understood God, we should have no cause to fear Him; we should know that He never punished a man for doing good; never made a law to produce softening of the brain because of overmuch humanity, or perfect love, and the fear of such a law and the consequences thereof, would be cast out by a correct idea of God. We may talk to you of metaphysics, its divine Principle, rule, and application, once every week, but this gives you little insight into the Life through which we learned metaphysics and through [which] you must learn it. This weekly service, however, may point the way like a milestone,—that is all. The apostle says, "How shall they hear without a preacher? And how shall they preach, except they be sent?" Paul knew that a theoretical drill, and the grinding of scholastic mills, are not the preparation for a moral teacher. He knew that inspiration cometh from Truth, from the Spirit, and not the letter. A child God-driven is more capable of uttering Truth in its sweet simplicity and the power of Love than a merely manufactured theologian; hence the Scripture, "Out of the mouth of babes

. . . thou hast perfected praise." We all shall know when Truth is at work in Science, for it will heal our sicknesses and stop our sins. In the exact proportion that we understand Truth will it heal us mind and body, and in the proportion that we adopt error will it produce sin, sickness, and death.

2d. Is Life both matter and Spirit? Life is so considered; even the Scriptures referred to it thus in the dark ages of burnt offerings and sacrifices. See Genesis 9:4, "But flesh with the life thereof, which is the blood thereof, shall ye not eat." But this was ritualism, a materialistic religion which deluged the earth with blood. In the gospel of the more spiritual Christianity, we learn Life oppositely. In Romans 8:6 we read, "For to be carnally minded is death; but to be spiritually minded is life and peace." Isaiah 38:16, "O Lord, by these things men live, and in all these things is the life of my spirit." Romans 8:2, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." II Timothy, ". . . Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."

Our conceptions of Life as Spirit come of Science, and they exalt the aims, consecrate the motives, and purify the affections; but our conceptions of life as matter debase, subjugate, and make mortal. The only evidence we have of material life is furnished by the five personal senses, and what are these senses, but matter? Nerves and brains are as directly matter as a shoe-string, or a

jelly. Through optics, olfactory, or tympanum, we can obtain not the slightest sense of Deity; we can neither see, hear, taste, nor smell Life, therefore it is self-evident that Life dwells not in that through which it is impossible to gain the least idea of Life.

Anatomy would have it that blood and nerves inform us correctly regarding a man's life, when it is plain that Life is Spirit, and that matter can take no cognizance of Spirit. Again, we say nerves recognize life and life is organic, but how can nerves feel or recognize life more than a stone or any form of matter can feel it or take cognizance of it? The only life the personal senses recognize is through mortal mind and a belief of structure that accident may destroy according to another belief. Life is Spirit and never matter, nor can it be structural, since it is infinite. Again we say, nerves recognize life as beginning and ending, even from the fading flower to the falling world, from the death of the grass to the death of a man. But while nerves are thus falsely testifying of life and death, something is ever saying, "I live, I am, and what is more I am learning that Life is Mind and not matter, and that Mind forms its own ideals of all things; that mortal mind peoples the vegetable, animal, and mineral kingdoms with creations of its own, giving to each and all its own mortal outline, form, and color, while the formations of immortal Mind or God are indestructible, harmonious, and eternal."

The side of nature which seems to the senses matter is but the veil that

hides the reality of being; the visible universe is but the picture of the mind's ideas, the expression of thoughts, the hieroglyphic record of the art and meditation of Deity. In the words of Starr King, "There is not a planet that wheels a tiny circle around its controlling flame, not a sun that sheds its steady radiance upon the dark depths of neighboring space, not a comet that rushes through its excentric track, not a constellation among all that hang like fantastic chandeliers upon the dome of heaven, that is not the visible statement of a conception which dwells in the Omnipotent Mind. It is through the silent command of Mind that the morning light bursts like a wave of glory over the orderly universe."

3d. The materialist feels the *ground* to be solid beneath his feet, but the Scientist feels with more certainty the solidity of Truth. The eternal permanent side of things is unseen by the senses. A man may have just as much life as he pleases, if he goes to work right. By understanding life we accumulate it even as the muscles grow by use; we have just as much life as we have of Truth, goodness, virtue, etc. What is Life? It is Spirit. What is Spirit? God. What is God? Mind,—unerring, infinite, and eternal Mind. But is God the life driven like an insensible nail in and out of matter? Does matter master Life, God, and Life, God, have nothing to say for itself? Do we ask the consent or refusal of Mind to be born a babe, or to die an old, decrepit man? Is not the protest or acquiescence of mind on such important

events heeded less than the whine of a dog at your door? But Science does not thus reckon the prerogatives of Mind; rather hath it crowned Mind with Life, might, majesty, and immortality.

I am not a Pantheist to believe that God is in matter, when the less material a man is, the nearer he is to Spirit, God, and when divested of all matter, and never until then, this divine Principle will enfold him in bliss and glory. Health, life, and morals will never reach their maximum until we relinquish the belief that matter has aught to do with Life. In physics we say, life is imprisoned within its own formations, that life is subject to germination, growth, maturity, and decay; but here the ancient question presents itself, Which is first, the egg or the bird? the flower or the seed? If the egg is first, whence came the egg, and if the bird is first, what is the origin of the bird? If there were no flower, whence came its seed, for you say without the seed there can be no flower; although the Scripture informs us He made every plant before it was in the ground. Mind, and Mind only, is the creator. Science impresses deeply the lesson that there is a causal power and stability in the world of Mind, and its creations, of which the material is only the transitory show; everything we touch or see is but the shape and color of a thought that lies behind. We learn in metaphysics that life is in the thought instead of the thing it has expressed, and that this thought hath immortality only in proportion to its correctness; that Life never enters its own formations, for Life is

infinite; that Mind never enters the limits of its own thoughts, for Life and Mind are one.

I am glad there is but one God, but one Life, and this one is shadowed forth in order, beauty, and goodness. I am glad that evil hath no life or immortality, that mortal pain-giving sources are but the things of belief, dreams and not realities, the vagaries of the mortal, and not the immortal thought; and that this shall sometime be learned and the body be free as the pinions of a bird, and every sense of weakness or of pain shall disappear.

4th. What is death and what is the condition of man after death? This question* has met with its reply in the foregoing answers to other questions, but if metaphysics are made more apparent by a treatise on death, by dealing with nothing as if it were something, we will allude briefly to this unexplored mystery of sense. Do we need a more impressive revelation of the fact that Truth and thought alone are permanent, than the bare conception of the death of matter? For we know there is in reality no death, that Mind cannot die, and all that is eternal is Mind and its ideals. But the age may not be ready to accept this fact, it never is ready to accept at first the first facts of a Principle. But for all this, we must repeat the facts all the same, until they are understood. The pains and pleasures of the body are but beliefs entertained by mortal thoughts, for matter can neither suffer nor enjoy. If mind says, I am happy, the result will be happiness, and vice versa,

*See also Miscellaneous Writings, page 42.

for nothing can talk above mind. The clay cannot reply to the potter, Why hast thou made me thus? Matter cannot say, I am weak; I am sick; I am wretched; I am dying, or I am dead. True, erring or mortal belief can say this of what it names matter, but matter cannot say it. Matter is as much alive when we call it dead as it ever was; and as dead when we call it alive.

There is no death, mind cannot die, and matter has no life, hence there is nothing left for death to claim. Paul saw this and said, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law." He regarded the pangs of death as merely a mortal belief, a suffering of the thought, and not of the body, and that mortal thought had made this law of suffering.

Some loving heart hath said, Shall we know each other there?—and where is that radiant shore, shall we not seek it and weep no more? Since ever we investigated metaphysics and traversed in freedom the realm of Mind, we have been careful not to overrate our discoveries, or to state what we had not first understood. We have not demonstrated the actual state of man's existence beyond the limits of the observation of our senses, and only as we reason from deduction is it possible to define this state. Any hypothesis beyond this conclusion, presupposing the condition of the departed is fully understood, is a vain conjecture, unsupported by reason or revelation.

From facts apparent to the understanding and gathered from the Sci-

ence of Soul we know that man is immortal, and that the shadow we call death is but a phase of mortal belief. No change has been wrought when we say, "My friend has just died;" that friend is saying in the full consciousness of existence and with its same surroundings,—"I never died. It was but a dream I had; for life is going on with me the same as before. I am not spirit; yet I am as much flesh and bones as I ever were [was]; the only change to me is, I cannot communicate with my friends,—and why? Because they do not understand me now. They call me spirit, but I am not; they say I died, but I did not; they do not know what I am, where I am, or what I am pursuing. I shall not be spirit until I lose all limits; they have lost their evidences of me through their personal senses, because they have said I changed, I died; their mistaken views of life have parted us; their belief that life ended with me, or took upon itself a new form, has prevented their understanding the reality of my present existence,—hence our separation through these opposite beliefs and our opposite conditions as the result thereof. Further communication between us is impossible, until their belief changes through the footsteps that mine has done and becomes like mine. This change will be named death, but that is their belief of it, not ours who have rent the veil that hides the mystery of a moment."

Yes, we shall know each other there; we shall love and be loved; we shall never lose our identity, but find it more and more in its order, beauty, and goodness. Men claim to know

that pain is a fact, although it is unseen; they need to know that peace and bliss are greater facts and that this world is the veil of brighter glory that lies beyond it.

So flit before memory the different stages and states of existence, the error gradually disappearing and Truth coming to be understood. Let us rejoice that Life like an opening bud is unfolding to our consciousness the bliss of being, for Thine are all holy things, O Life, strong and divinely free, bearing the bereaved the gifts of wisdom and of chastened love; still brooding o'er them with a dovelike wing, immortally endowed for liberty. Patiently wait all ye who have parted from some earth-idol, remember that naught but broken music flows from joy that is sublunary, but hope hath its higher goal. We shall know each other there. A happier oracle, a clearer understanding, an unwavering light will friend-

ship then become. Life's fuller music will give forth rejoicing tones when heart meets heart, where all lovely gifts and pure are laid upon befitting shrines. Joy hath a living fount, a bliss forever. The heart hath vainly sighed, What shall the future be? This is the future: heaven will be thine, but when its Life shall come no man knoweth, not "the son but the Father." Our sins are not forgiven [until forsaken],* here or hereafter; for every sin there is a just measure of misery, and death cannot advance our joy, nor make us wiser, better, or more pure. The Science of all being must be learned ere this is won. Bliss is not the boon of one brief moment. After the veil has dropped, we have to learn the same as now our way to heaven, by slow and solemn footsteps, for no man cometh to the Father but through Truth and Love.

*Science and Health with Key to the Scriptures, 201:20; 497:9.

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JOY

ALBERT FIELD GILMORE, M.A.

FROM the time of the ancient prophets men have found in the birds the symbol of freedom, the emblem of joyous liberation from the burden and bondage with which mortal mind has endowed the man of its own creating. In the eagle David saw expressed the attributes of youth, —freedom, buoyancy, strength, activity, hope, so commonly associated with the heyday of life. Isaiah beheld in the wings of the eagle symbols of the ascending thought which so exalts those who wait upon the

Lord that in their sure sense of glad release from the bonds of materiality they "shall renew their strength;" they may, indeed, "mount up with wings as eagles," or as remaining on the earth, "run, and not be weary; . . . walk, and not faint."

The great poets have adopted the same symbolism, finding in the birds the very apotheosis of their idealism until, taking flight free from the weights of earthly burdens, in their loftiest altitudes they have clapped their wings "at heaven's gate." In

Wordsworth's earlier poem "To a Sky-lark" we find these lines:—

Up with me, up with me into the clouds!

 Happy, happy Liver,
 With a soul as strong as a mountain river
 Pouring out praise to the Almighty Giver.

What joy, what gladness, what lightness of heart are expressed by the flight of the skylark! Rising from its ground built nest it winds up its aerial stairway in great spirals until lost to the eye in the blue depths of the sky, all the while pouring forth a torrent of rapturous song, distinctly audible even after the singer is lost to sight. How perfectly does this inimitable performance typify the upward trend of the awakening human consciousness. To the poet the likeness has been irresistible, for he has thus beheld the counterpart of his own spiritual exaltation, idealistic and unpractical as it may seem to the one who is weighed down and fettered with the dross and dregs of earth. Yet this very experience, this mental uplift, this supreme joy of the heart is within the range of possibility for every human being who comes into realization, even in a degree, of the truth of his being. What lightening of the load, what casting off of burdens, what loosening of fetters comes with the understanding that God is the infinite Father-Mother, perfect Love, the only cause and creator of the universe; that man is His full and complete expression, perfect and eternal as God himself; that the old man, the man of fears and doubts, sickness and death, has neither place nor part in the perfect infinitude of Truth, but is a lie, a

dream out of which consciousness must awaken. Is it any wonder that the heart soars and sings, that it rivals the lark in its joyous freedom? With this awakening a new universe appears, the new heaven and the new earth, the realm of the real, entirely apart from earthly woe and bondage, with a deeper and ever deeper sense of freedom, as the vision grows.

Somewhere along this pathway of ascending thought, of spiritual unfoldment, there is revealed in human consciousness the great fact that as the image, the expression of God, man's only activity is the reflection of good; and that this is all the activity (business) man ever had, has now, or ever will have. And so the useful occupations, industries, and kind ministries in which men have thought it necessary to engage in order to gain a livelihood are found to be after all but the channels through which divine Love is expressing itself, in accordance with that good and perfect will of God. With the understanding that man "is but the humble servant of the restful Mind" (Science and Health, p. 119), activity takes on a diviner aspect; and even the harder and humbler forms of labor are transformed into tasks of joy and exultation. The heart sings and weariness disappears.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest," is the loving invitation to cease from the bonds of material sense, to find perfect rest, the spiritual joy in the blessed service of Christ's ministry. Mrs. Eddy tells us (Science and Health, p. 265): "Mortals must gravitate Godward, their

affections and aims grow spiritual,—they must near the broader interpretations of being, and gain some proper sense of the infinite,—in order that sin and mortality may be put off." This is our task, nay, our blessed privilege, and the pathway has been blazed and marked until it has become so well defined that every

earnest seeker after Truth may find and follow it. And as we ascend, moving onward and upward, into the realm of light, there comes into the actual experience of all what Samuel Longfellow, the poet, prophesied:—

The freer step, the fuller breath,
The wide horizon's grander view,
The sense of Life that knows no death,—
The Life that maketh all things new.

"LIFT UP YOUR EYES"

JULIA S. KINNEY

A CAREFUL student of the Scriptures will observe that frequent mention is made of the lifting up of the eyes. We read that just prior to raising Lazarus from the dead Jesus lifted up his eyes; that before healing the man who was deaf and had an impediment in his speech Jesus looked up to heaven; and yet again, before feeding the multitude, he took the loaves and the fishes and looking up to heaven blessed and brake them. Christian Science shows that a deep significance is attached to this act of looking up to heaven or lifting up the eyes, which metaphysically understood indicates that thought is lifted above materiality.

In the Glossary to "Science and Health with Key to the Scriptures" (p. 586) Mrs. Eddy defines eyes as "spiritual discernment,—not material but mental," and this is precisely what must be lifted up or used. Had the Master lifted up merely his physical eyes at the tomb of Lazarus, he would have seen only what those around him were beholding, namely, evidences of death, sorrow, and limitation. But through spiritual discernment he could descry the man

of God's creating—the man whom God made to reflect His glory and dominion. By reason of spiritual discernment he could say, "Lazarus, come forth," with the result that Lazarus came forth. Again, had Jesus at the time when he fed the vast multitude looked with only a material sense of sight at the few loaves and fishes put before him, he would have seen lack, hunger, fear, discord. What he did, however, was to look up to heaven, harmony, realizing God's ever operative law of peace and plenty which enabled him to demonstrate an abundant supply for all.

An instructor of mathematics looks over the problems of his pupils with his thought firmly fixed on the law of numbers, with his eyes, as it were, lifted up to this law. So clear is his apprehension of the laws relating to numbers that any mistake made by his pupils is quickly detected and corrected by him. He does not mistake a wrong solution for a right one, nor does he become confused or discouraged by reason of the mistakes made by the pupils. In like manner Jesus' understanding

of God, the Principle of being, was so clear that he could demonstrate the right solution of life's problems to be harmony based on spiritual law. Thus, when he was confronted by the mistakes of mortals, as evidenced by sin, disease, or death, he could correct these mistakes. With his eyes lifted up to the spiritual fact of God's omnipotence and the spiritual creation of which we read in the first chapter of Genesis, wherein God saw all He had made and "behold, it was very good," Jesus never became confused nor discouraged by sense evidence. He understood every discord to be the result of ignorance or misapprehension of spiritual law and knew that it could be corrected by a right apprehension of Truth.

To-day there is the same need to lift up the eyes. A study of the Bible, in connection with the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, gradually enables one to look beyond the mortal discordant sense of creation to spiritual reality. In this textbook Mrs. Eddy says (p. 264): "Mortals must look beyond fading, finite forms, if they would gain the true sense of things. Where shall the gaze rest but in the unsearchable realm of Mind?" This recalls the psalmist's words: "Unto thee lift I up mine eyes," also that Nebuchadnezzar after having endured the hardships consequent upon disobedience to God declared, "I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever,

whose dominion is an everlasting dominion, and his kingdom is from generation to generation."

The eighteenth chapter of Genesis contains a picture of Abraham in the heat of the day sitting in the tent door. Then the record states that "he lift up his eyes and looked, and, lo, three men stood by him." Had Abraham depended upon material sense to guide him he might have thought of the heat, and felt that he was tired, and paid no attention to these strangers. But he did not let selfishness blur his vision. With uplifted eyes he saw an opportunity to express kindness, and his hospitality to God's messengers brought him abundant blessing.

Jesus once cautioned his disciples: "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." God's ever operative law of health, harmony, peace, and abundance is always waiting for us to apply it if we but refuse to look upon the false material sense of creation and persistently look up to the divine Principle of being. This does not mean the ignoring of error, for Christian Science reveals the unmistakable fact that what one sees is determined by his state of consciousness. Nevertheless each and every one can so purify his consciousness here and now as to be able to see, as did John, a new heaven and a new earth.

Let us therefore strive to lift up our eyes that it may be said, "Blessed are your eyes, for they see." The uplifting of the eyes must begin by

the uplifting of thought. Reflecting the pure thoughts of justice, honesty, mercy, kindness, love, which flow from the river of the water of life that washes away the curse brought upon humanity by reason of its evil

thinking,—its passions, greed, selfishness, and hate,—our eyes are uplifted to see that city wherein there is no night, no sorrow, where there is neither hunger nor thirst, and God wipes away all tears from the eyes.

HUMAN AFFECTION AND DIVINE LOVE

GEOFFREY WILKINSON

WHILE the average mortal has little need to have human affection defined to him, on the other hand he has every need to understand divine Love and to put into practice what he understands of it. We have all had, either in small or in large degree, our experience of human affection, from the unselfish love of the mother for her child to the selfish so-called love which so many "lovers" express for the object of their affections. There are, in fact, many gradations of the sense of human affection; on the other hand, there are no degrees in divine Love, or in the reflection or expression of God, who is Love, and with whom, as the apostle James declared, "is no variableness, neither shadow of turning."

In its lower phases human affection manifests varying degrees of selfishness and fear. It loves for what it can get, and it measures its gains by material standards. Reared upon such foundations human affection, like mortal man, "is of few days, and full of trouble." Depending as it does on the hoped-for constancy of human conditions, it is foredoomed to a more or less speedy termination; for material conditions, especially in these latter days, are perpetually changing, and whatever is based on

them is necessarily unstable. Again, the attainment of that which is desired is apt to bring satiety; the more material the attraction, the sooner satiety is reached. Nor is there anything remarkable in this, for Jesus of Nazareth declared, "It is the spirit that quickeneth; the flesh profiteth nothing." The flesh, or matter, can afford no real, no permanent satisfaction.

Because God, as Christian Science teaches, is infinite Spirit, and God is Love, it is evident that human affection is enduring to the extent that it reflects divine Love, to the extent that it is freed from material and selfish considerations. At its best, however, it demands a suitable material personality upon which it can be lavished, and if a personality, according to its standard, is unattractive, it withholds itself, or at any rate does not express itself with freedom. In fact, unless controlled to some extent by ever present divine Love, it would not in such cases express itself at all.

Human affection may injure its recipients, if it panders to their selfishness and materiality, or may assist them to rise above it by bringing out the best that is in them. Every act, however well-intentioned, which tends

to bind the beliefs of selfishness and materiality closer, is hindering rather than helping men in the working out of their salvation. How often, for instance, have we seen some wife unselfishly sacrificing herself for an unappreciative husband, or some husband for an unappreciative wife, the net result being that the recipients of these attentions are intrenched still deeper in the selfishness from which it should be the object of the others to deliver them. Yet how hard it is, without the aid of Christian Science, to make any impression on such self-centeredness.

The fact is that because God is Spirit, man, who was made in His image and after His likeness, must necessarily be spiritual; because God is omnipotent Love, man's real status is one of harmony. A mortal, however, is not man; he is a counterfeit of man, and it is consequently necessary for this false, discordant sense of man to be obliterated by the Christ, the truth about man's real being, before harmony can be attained and rendered permanent. Does human affection help to do this? Let us see.

At the root of the material, erroneous sense of being is the belief of life, truth, intelligence, and substance in matter. Every act, therefore,—and this is the same as saying every thought,—that helps to intensify this belief and to build up the sense of a selfish mind, a mind apart from Love, tends to harm the person whom this same false sense of love would seek to benefit; that is, it tends to hinder him from working out his own salvation, thus exchanging the discords of matter for the harmonies of Spirit.

Is this a hard saying? It is nevertheless true. And how often this hindering is due to so-called human affection! On page 154 of *Science and Health* Mrs. Eddy provides illustrations of the harmful effect of well-meaning but injudicious human affection and of sympathy of the futile though widely honored sort, even that of a mother for her child.

In spite of all that has been said, however, it is incontestable that human affection can be a very beautiful thing, and that it forms a necessary link in the transition from human selfishness and exclusiveness to the selflessness and universality of divine Love. "Human affection," Mrs. Eddy writes on page 57 of *Science and Health*, "is not poured forth vainly, even though it meet no return. Love enriches the nature, enlarging, purifying, and elevating it." It is well, however, to recognize that human affection is only a stage in the journey, although a most important one. The pilgrim needs an outlet in this transitional stage, for growing kindness and generosity, and there will also be a yearning for the ministrations of those he loves to help him along life's journey. Human affection, however, as has been pointed out, may not always help a man to lay off his materiality and thus divest himself of fear and its consequences. Divine Love alone can enable one to do this, for, as St. John says, "perfect love casteth out fear."

True love heals and saves because it follows the perception of man's real nature, the recognition that man is spiritual and not material, and it is manifested in proportion as this

fact is realized. True love takes no account of the outward seeming of the object toward whom it happens to be manifested at the moment, but flows out equally to all. "God is no respecter of persons," and thus Love's idea takes no note of outward appearances. It sees the real behind the seeming, the perfect and not the imperfect. It asks for nothing in return; it asks only to express itself. It is never variable; it is not extended merely to those it likes and withheld from those it dislikes; it does not flow out merely when it meets with kindness and appreciation but withhold itself when it is met with a rebuff.

On the contrary, Love's idea is manifested to all men always, even to those who would be classed as enemies. It loves no less on account of past misdemeanors, nor does it regulate itself by those it might ordinarily have reason to expect in the future. It sees man as the image and likeness of God at all times, and however it may seem to have been treated in the past, however it may have reason to think it will be treated in the future, it is always loving, always obliging, always merciful, always forgiving, for it is the expression of that Love which, like the sun, shines on impartially, universally, eternally.

PROPHETS

LOUIS J. LEWIS

WHAT is a prophet? According to the dictionary a prophet is one who interprets and delivers divine messages, or one who interprets Scripture and explains religious subjects. Another definition is "a religious leader." Mrs. Eddy defines a prophet as "a spiritual seer" (*Science and Health*, p. 593). Her definition further reads, "Disappearance of material sense before the conscious facts of spiritual Truth."

Much of the Bible was written by prophets, and to every earnest Bible student it becomes clear that the writers were inspired. One notes a sense of freedom and courage in the manner in which they impart their messages to us, with the one motive of elevating mortal thought. They teach that to acknowledge and reverence God above all else delivers us from evil and destroys that which

seems to manifest itself in the world, enslaving humanity.

The gift of prophecy was not confined to men, the Old Testament Scriptures making mention of two women, Deborah and Huldah, who were considered messengers of God because of their power to foretell events which concerned the nation. Throughout the Bible we see something individual in each prophet, but in none of them was there so much character and individuality expressed as in the Galilean Prophet, Jesus of Nazareth, who demonstrated the Christ-power to a doubting people and proved his spiritual vision by wonderful works in their immediate presence.

We need not hold the belief that prophets and prophecy ceased with Bible times, because in this age and in our very midst a Christian woman

has prophesied to the same doubting world, and in the face of what seemed to be powerful opposing forces proved by demonstration that she was a spiritual seer. This was Mary Baker Eddy, whose individuality as a prophet was manifest in that she not only healed the sick and preached the gospel, so that the Bible can be spiritually apprehended by every man, woman, and child in every walk of life, but also possessed the ability to open the eyes of mankind to the grand possibility of every one becoming a prophet. In "Science and Health with Key to the Scriptures" (p. 84) Mrs. Eddy says, "When sufficiently advanced in Science to be in harmony with the truth of being, men become seers and prophets involuntarily." And so to-day, as the result of her work, we have spiritual seers, scattered throughout the world, who from their discernment of man's likeness to a perfect God are proving their prophetic vision in their ability to heal the sick, explain the Scriptures, reform the sinner, and comfort the mourner.

For the faithful performance of these works more than blind faith is necessary. The requirements are nothing less than a spiritual understanding of Life, a scientific knowledge of Truth, and a heart filled with the reflection of divine Love. These workers in Christian Science are not prophesying of a future day when God will deliver the children of men and take away the sins of the world, nor do they preach the coming again of Christ Jesus. Rather do they present eternal facts, while proclaiming that "the kingdom of heaven is

at hand" and offering demonstrable proof that Christ never left us, but is still here as the same living Redeemer whose words, "Lo, I am with you alway," echo throughout the world for all time.

To be worthy of the name Christian Scientist demands the consecration of the individual to a life work, for he stands before mankind as a servant of God in the unofficial capacity of minister, physician, and lawyer, these three honorable professions combined in one,—as minister, in preaching the gospel, in teaching and praying; as physician, in healing the sick; and as lawyer, in the advisory capacity of interpreting divine law.

The Bible speaks of false prophets, and we sometimes hear of them to-day. The Master saw need for the warning, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves," and he told the disciples plainly how to distinguish the false from the true, saying, "Ye shall know them by their fruits." On this same question Mrs. Eddy says (Pulpit and Press, p. 7), "An unjust, unmerciful, and oppressive priesthood must perish, for false prophets in the present as in the past stumble onward to their doom; while their tabernacles crumble with dry rot."

Let us turn to two striking instances in the Bible wherein we are taught by the greatest prophets of the New and the Old Testament,—Jesus and Moses. When Jesus was told that there was one who cast out devils in his (Christ's) name, although not a follower of the Master,

he said, "Forbid him not: for he that is not against us is for us." When Joshua, the son of Nun, heard that there were two in the camp who were prophesying, he asked Moses to forbid them; but Moses refused, saying, "Would God that all the Lord's people were prophets."

And now in Christian Science the promises of Christ Jesus are fulfilled and the great hope of Moses is realized, for truly can all the Lord's people wear the prophetic mantle and

experience the same spiritual joy which inspired Jesus when he read in the beginning of his ministry: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. . . . This day is this scripture fulfilled in your ears."

THE ARK OF SAFETY

GEORGE CARLTON EWING

IT is recorded in the book of Genesis that there came a time in human experience when wickedness seemed to prevail to such an extent that the thoughts and imaginations of mortals were only evil. This condition of thought led to the inevitable result, namely, error's self-destruction, and it was externalized in what is known in Biblical history as the great flood.

Not all of mortal thought at that time was wicked, however, and the exception was typified by Noah and his family, who reflected spiritual thoughts, which are eternal and therefore self-sustaining. The desire for good or righteousness which found expression in Noah, brought him into a close relationship with God and enabled him to turn away from materiality to the contemplation of things spiritual. Thus he was lifted above the discord, disaster, and destruction which according to material sense seemed to be manifest on every hand. Noah's understanding of Principle

apparently was not sufficient to enable him to rise entirely above the conditions that surrounded him without some human effort, and he therefore followed the leadings of divine guidance and prepared the ark, which typified his highest sense of divine protection. Then we are told that he and his house, or those seeking righteousness, entered the ark, with all that was necessary for their sustenance; and that the waters bore up the ark so that it was lifted above the earth.

The desire to obey Principle, and the endeavor to bring out the highest sense of right, took form in Noah's experience as an ark of safety, which lifted his thoughts above erroneous, destructive beliefs so they could not touch or harm him in any way, even though the waters covered the face of the earth. To human sense every phase and condition of evil was manifested, but God's sustaining, protecting care was round about those who turned away from materiality, and it

lifted them above the so-called destructive forces of matter into the realm of Spirit, or Life.

To-day, as of old, the seekers after righteousness, or those who are following the Christ, Truth, have an ark of safety in the Christian Science church organization. Years ago Mrs. Eddy, guided by divine wisdom, foresaw human need, and she established the Christian Science church with its various activities. Through her patient and untiring labor, together with the help of her faithful followers, it has been builded strong and enduring, until it is now protecting and sustaining those who in these times of stress and turmoil are turning to God for succor and refuge. This church organization and the mighty movement for good which it represents is meeting human need in multitudinous ways. It is lifting thought above the floods of error, which are to sense manifest in discord, strife, want, woe, disaster, and destruction, to the atmosphere of Love and the clear sunlight of God's presence. It is bearing up the righteous and will preserve them until the waters of hatred, selfishness, and contention have been assuaged and human relationship rests upon a firm and enduring basis.

The Christian Science church stands for righteousness, for liberty, for individual freedom, for justice and mercy. As Mrs. Eddy says on page 254 of *Miscellany*, "It stands for the inalienable, universal rights of men. . . . The church is the mouthpiece of Christian Science,—its law and gospel are according to Christ Jesus; its rules are health,

holiness, and immortality,—equal rights and privileges, equality of the sexes, rotation in office." It is therefore a mighty power for good because founded upon Principle; and its loyal members are those who are working in loving obedience to divine law. Its influence is being felt throughout the entire world and its truth is leavening the thought of humanity. The Love which it reflects is searching out the hidden forces of evil and destroying them; it is overthrowing pride, mad ambition, and tyranny; it is bringing a message of "on earth peace, good will toward men," and it is establishing here and now the true brotherhood of man. Christian Scientists should be grateful that this ark of safety is a present reality, and that the righteous are privileged to find within its portals a haven of refuge, "a shelter in the time of storm."

The mission of the Christian Science church is humanitarian and its work is constructive. Its many avenues provide abundant opportunity for activity along right lines, which in turn becomes a positive force for good. It opens the way for mortals, through obedience, to work in loving cooperation with one another. This of course makes it necessary to cast out of consciousness the lurking foes of envy, pride, impatience, indifference, selfishness, and hatred. Willing participation in its activities arouses mortal thought from the stupefying influence of apathy and mesmerism, and arms the true worker with the sword of Spirit, thus protecting the individual against the subtle and destructive forces of material beliefs

which find expression through evil minds. Its benefits are for all who love God and keep His commandments, and its protecting arms will guide and guard all truth seekers until they are safely within the fold of Spirit.

Then, instead of being disturbed or afraid when the storms and waves

seem to encompass us, or doubt and discouragement seem to assail, we should "rejoice, and be exceeding glad," for we know through Christian Science that God rules and reigns now, and that "underneath are the everlasting arms." We know that good is eternal, and that justice, right, and peace will prevail.

"THINE ONLY SON"

VIRGINIA ROSS

ON page 410 of Science and Health, Mrs. Eddy says: "Every trial of our faith in God makes us stronger. The more difficult seems the material condition to be overcome by Spirit, the stronger should be our faith and the purer our love." How often have Christian Scientists found this to be true in overcoming the material conditions which present themselves and which have assumed such magnitude as to try not only their faith and love but their understanding as well.

Perhaps it may be that a loved one seems slow to yield to the purifying influence of Truth. Perhaps faith and love are tried by unlovely traits of character which may include many of the "works of the flesh" which Paul in his epistle to the Galatians tells us are made manifest. Although we are so far at these times from being able to see our loved one in the image and likeness of God, yet if we face a trial from which no human escape is possible, how quickly in our extremity we turn absolutely to God for our help and say, "What is mine is Thine." Countless Christian Science mothers have had to prove this true; they have had to pass through the trial of

their faith in God when called upon to offer their sons to the great cause of Truth, or the war in which "Michael and his angels fought against the dragon," as the Revelator tells us. The fact that Michael and his angels prevailed is very comforting.

One mother has cause to be deeply grateful for the revelation of the truth which came to her one bright morning last spring, when she received a letter telling her that her only son had enlisted in an Officers Reserve Training Camp near her home and was expecting to be called at any moment. This news came as a surprise, for her son was above the draft age and she had given the matter no thought. Everything was changed for her in the twinkling of an eye. The bright sunshine seemed hazy, the strength with which she had begun the day's task seemed to slip away from her, and she sat with clasped hands and blurred vision recalling these words from the letter: "He said he never could be a slacker, for his first duty was to his country, his second duty was to his mother, his wife, and his sister to help save them from the fate of the Belgian women,

and last but not least, he realized his duty to Truth, to God and the cause of humanity."

This mother knew well that her son could not do otherwise, for did not his ancestors offer themselves to their country in its times of need? Were not their mothers brave and loyal, and could she be less patriotic? But this was her only son. Those other mothers had large families, and that had made it a different matter. How cleverly this old serpent argued as it presented first one reason and then another; but Love whispered: "'Greater love hath no man than this, that a man lay down his life for his friends.' Is not that what your son is willing to do?" With this the tempter was cast out, the "mist" was cleared away, and these words appeared like the handwriting on the wall: "Take now thy son, thine only son . . . whom thou lovest, . . . and offer him there for a burnt offering." The struggle was over.

Prayerfully she read from the Bible this message to Abraham from God, and as she read she realized what it

meant to offer her only son to the cause of Truth against error. She must free her thought from all sinful belief of a mortal sense of ownership and free him from all that would bind him to the belief of a mortal birth; like Abraham she must sacrifice her human sense of a son born of the flesh—which was all that any human parent could claim—and know that she could not offer up God's son, for that spiritual idea could not be humanly sacrificed. Thus it was revealed to her that the human sense of son is the son of the bondwoman, born after the flesh, but the son of promise was that which could not be sacrificed, the son of the free woman. Like a benediction these words from God to Abraham followed: "For now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me," and she was comforted. Now she rejoices daily for her purified vision on the mount of revelation, which through her spiritualized understanding revealed clearly what the expression "thine only son" really means.

"FROM SENSE TO SOUL"

CYRIL R. HEWSON

ONE day the writer was walking up a hill just on the outskirts of an industrial town, and on reaching the top turned to enjoy for a few moments the clear air and the prospect about him. Away beneath lay the factories and workshops of the town, also the works where he himself was employed. As he stood there taking in the picture, he noticed how small and comparatively insignificant

these objects seemed when viewed from the height, while above, stretching from horizon to horizon, was the great arch of the sky, and over the crest of the hill were fields and hedgerows, clad in all the glory of late summer, all combining to make the objects below look still smaller by comparison.

His thoughts went back to an office in those works where he well re-

membered times when he had felt himself to be just a small unit in the whole concern and literally swamped by the various problems of the day to the exclusion of all else. How different that morning was the mental picture which presented itself; and it was with a feeling of gratitude that he realized how he had slowly and sometimes laboriously been climbing up the mental heights of spiritual understanding, for from the elevation, however slight, which he felt he had gained, things took on a more correct proportion in his consciousness, and he realized—to some extent, at any rate—that instead of his being merely a part of the human machinery in a business concern, the whole concern existed for him as a part of his own mental concept, and became for him harmonious or discordant according to the state of his own consciousness.

How typical is this of the experience of all mankind in the mental journey from matter to Spirit, or as Mrs. Eddy puts it, "from sense to Soul, from a material sense of existence to the spiritual, up to the glory prepared for them who love God" (*Science and Health*, p. 566). To the materialist the mind or consciousness of man seems to be shut up in a material body and to be at the mercy of a material organism,—brain, nerves, and so on. It seems to be governed by arbitrary laws, supposed to be laws of this so-called substance matter, though in reality they are nothing more than false human beliefs.

From this standpoint life, happiness, health, and harmony are subject to the suppositional laws and

conditions of matter imposed by mortal belief, until at length health comes to be regarded not so much as the normal condition of man, but as merely the absence of sickness, and harmony as the negation or absence of discord, rather than as the real fact of existence and the legitimate inheritance of man. From this material standpoint there is truly little enough of happiness or inspiration, and it is not surprising that the lament of Paul, "O wretched man that I am! who shall deliver me from the body of this death?" sooner or later finds an echo in the human heart. Paul, however, understanding the nature of this supposed material existence, explained it in a single sentence when writing to the church at Rome, and in the same sentence showed the way out of it, "for," said he, "to be carnally minded is death; but to be spiritually minded is life and peace."

To the one searching for health and peace Christian Science comes, as came the star to the wise men of old, to lead human thought out of its material conception and belief of life in matter, to a perception of the Christ, the spiritual idea of God. Let the seeker here take off his shoes from his feet, for the place whereon he stands is indeed holy; he is at the threshold of the wilderness of human thought which lies between the Egypt of materiality and bondage and the Canaan of spiritual understanding.

To discern life spiritually is to embark upon the course of scientific or divine metaphysics. Of Jesus of Nazareth Mrs. Eddy says, "He plunged beneath the material surface of things, and found the spiritual

cause" (Science and Health, p. 313). It is apparent that the eternal, fundamental cause or noumenon of all being, from which emanates all reality, must be intelligence or Mind, since only intelligence can be creative or constructive. Its supposititious opposite, nonintelligence, is necessarily discordant in effect, and bears in itself the elements of self-destruction. This supposititious mind, but actual nonintelligence, is matter's supposed selfhood and the supposed basis of all material existence. It is this which Mrs. Eddy terms mortal mind, or the mind of mortals, and which Paul, naming it "the carnal mind," declares to be "enmity against God." Mind, however, as a synonym for God, is Principle, the fundamental cause, the substance of all reality. When we realize even in a degree the significance of this teaching, the false beliefs that mind or intelligence are in matter or are subject to material conditions begin one by one to disappear, and we have begun to demonstrate man's rightful inheritance of dominion.

It is not however by trying to avoid the experiences of the wilderness, or by trying to throw aside what we consider undesirable conditions or to escape from unfavorable environment, that we gain true spiritual dominion. These words of the poet Longfellow are if anything more applicable in the realm of metaphysics than in that of art or politics:—

The heights by great men reached and kept
Were not attained by sudden flight,
But they while their companions slept
Were toiling upward through the night.

Every human step through the wil-

derness from Egypt to Canaan has to be taken, but it depends entirely upon our own faithfulness as to how many steps we may have to retrace, or how many detours we make from the direct line laid down for us by Principle.

We wonder sometimes why we are so slow in making our demonstrations over discordant conditions, forgetting that the only thing we can demonstrate is Principle, and that our ability to make any real demonstration is in proportion to the extent that our lives are governed not by personal sense or desire but by Principle. It is, in a word, being "faithful over a few things." Just as the hours are made up of minutes, and years are the sum of days, so what we call our big demonstrations are nothing more nor less than the sum total of our daily living. Our ability to make demonstrations from Principle depends on what we do with our moments and hours, upon holding closely in thought to the truth of being; and our progress depends entirely upon our faithfulness in this respect.

Jesus of Nazareth was able finally to say, "The prince of this world cometh, and hath nothing in me;" but as a boy of twelve he had learned to be about his Father's business, and so in that supreme test in Gethsemane he was able to utter the words which must resound throughout all ages as the keynote of scientific demonstration,—"Thy will be done." Only the one who had learned through demonstration that "the flesh profiteth nothing," could have overcome the belief of death and given proof of resurrection. Mrs. Eddy declares (Science

and Health, p. 117), "Human theories are inadequate to interpret the divine Principle involved in the miracles (marvels) wrought by Jesus and especially in his mighty, crowning, unparalleled, and triumphant exit from the flesh."

The progress of our journey from sense to Soul may at times seem to be slow, but undoubtedly there come to us, as there came that morning to the writer, periods when, having risen above some cloud of material sense,

we gain a clearer vision of the Christ, and understand how, through steadfast obedience to the scientific rule, through reaching out for the things which are not temporal but eternal, it is possible to see in some degree the results of our obedience. Then we hear with humility and joy unspeakable the "still small voice" of Truth, encouraging us to further effort with the words, "Thou hast been faithful over a few things, I will make thee ruler over many things."

PATIENCE

WILLIAM R. RATHVON

IN Christian Science patience is a character-building force, and not a mere expression of passivity. It is more than waiting, more than contentment, more than resignation. It changes idle waiting into active waiting. It transforms listless resignation into earnest constructiveness. Idleness and inactivity are as different from patience as a clod of earth is different from a hive of bees. Wherever industry has borne fruit, there patience has first made her home. That activity is a quality of patience, is not a peculiar teaching, for has not St. Paul told us to "run with patience the race that is set before us"?

The man who loosely discriminates may mistake stir for activity, and when facing stagnation often gives way to impatience as a means of making things move, apparently regardless of whether they move in the right direction or not. Mere movement is not to be confounded with progress. Mrs. Eddy says pointedly, "Rushing around smartly is no proof of accomplishing much" (Miscellaneous Writ-

ings, p. 230). Nothing worthy has ever been achieved through impatience that might not have been better accomplished without it. A gust of wind may blow the farmer's apples from the tree, but the apples keep longer and are worth more when picked by hand.

We have for so long associated waiting with patience that the two words have become almost synonymous. This is manifestly unfair and leads to inaccuracy in thought and statement. Waiting is no more an element of patience than it is of impatience, for one may wait either patiently or impatiently. One may readily conceive that God is patient with His erring children, but to believe that He stops and waits for delinquents is to humanize one's concept of Principle to a degree that is neither helpful nor warranted.

From nature we may learn perennial lessons of patience. The sealed bud that swings with the bare branch through the storms of winter, clings patiently to its twig until unfolded

by the warmth of spring. The birds time their flight from year to year by the clock of patience. The tides of the sea rise and fall with a regularity that symbolizes patience unchangeable. Seedtime and harvest appear and reappear in unbroken order and sequence. Whatever is constructive or progressive in its character, or elevating in its purpose, may be made more fruitful and effective by the addition of patience. We know her ways are excellent; the Scriptures tell us her work is perfect.

The Christian Scientist has no warrant for classing patience in the same company with anything negative or inane. In her writings Mrs. Eddy has variously mentioned patience in connection with love, forgiveness, abiding faith, and affection; with understanding, perseverance, obedience, power, holiness, charity, fidelity, courage, and grace. In such company can patience be regarded as anything less than admirable? And if worthy of admiration, then certainly it is worthy of cultivation by every one who would work toward perfection. Where these virtues are built into a demonstration it is certain to be a good one, and patience is a tool we need to use frequently in such building. The delayed or protracted demonstration may be such because the hand of the builder has too often seized the wrong tool. Impatience does not upbuild, it impedes. It is clear then that every treatment given in Christian Science will be the better for a liberal infusion of patience. We will then be less inclined to outline how the expected good should be manifested, what form it should

take and what it should accomplish. These are matters that need to be left to Principle, who "doeth all things well." It is enough for us to know that God's way is always right, and that in Christian Science there is no other way than His. Should we then dare to chart that way?

In the realm of infinite Mind and its infinite manifestation, where realization supplants expectation, the beliefs of time, space, place, and all things temporal are nonexistent. Patience then is no longer necessary, for it has already done its "perfect work." Its field of operation is on the human plane, the sphere of the seeming. It works where time and locality are beliefs which mortals need to reckon with. But as we grow by the aid of patience into a better understanding of Principle, these beliefs fall into their rightful places as servants to be used and not as masters to control us. The right time and plenty of it is then available, and the right place is not lost or unfound.

To the student in Christian Science who uses patience wisely and well, there unfolds a new conception of obedience. He sees that obedience and independence are compatible and interrelated, for to obey the high decrees of Principle is to be independent alike of error's loud screamings and whispered suggestions. Such patient obedience to Truth brings also the power and strength which is man's divine heritage, of which error is persistently trying to defraud him. It enables him to obliterate the traditional stone wall which, hard as adamant, seems to stand in the road of his progress. He learns to destroy it

in the best possible way, not by pulling it down, nor yet by blowing it up, but by dissolving it in the solvent that is universal in its applicability and unlimited in its efficiency. Then will he be accepting Mrs. Eddy's inspiring invitation (Science and Health,

p. 242), "In patient obedience to a patient God, let us labor to dissolve with the universal solvent of Love the adamant of error,—self-will, self-justification, and self-love,—which wars against spirituality and is the law of sin and death."

[Written for the *Journal*]

THE SUPREMACY OF RIGHT

BEN HAWORTH-BOOTH

It is a wondrous thing that thou and I
 On a new world are gazing, on the verge
 Of that vast ocean of eternity
 Whose hymn the prophets heard, whose rhythmic surge
 Fore-sounded through the centuries, and doth urge
 The doom of the oppressor: thus we gaze
 As when from Pisgah's height, upon the marge
 Of Palestine, athwart the encircling haze
 Of yore one looked, and longed in wonder and amaze.

Like as an eagle, as the tale is told,
 Renews its youth upon the mountain's crest,
 Bathing in amber light of liquid gold,
 And gazing on the sun with fearless quest,
 So doth the world with all her sins confessed,
 Her myriad sins, her wars, her woes, her sighs—
 She that has given her bravest and her best—
 Pass through the flame, renew her life, and rise
 From out her own dead self into the radiant skies.

The world outworn and all we loved of yore
 Is passed and gone, and never can return;
 Just as the dead night-watch returns no more,
 Though we remain with fevered eyes that burn
 The loss of our beloved brave to mourn.
 But we have learned the parting is not long,—
 'Tis seeming more than sooth; aside is drawn
 The veil dividing, and their triumph song
 Gladdens our sorrowing hearts, and bids the weak be strong.

Right is supreme on earth,—as in high heaven
 So in the darkened day of our distress;
 One Word abideth and one law is given
 Even in the waste and howling wilderness.
 We pray that right prevail, though none can guess

When calls the white-robed harbinger of grace
 With words of might and tones of tenderness;
 Yet comes the angel from his heavenly place
 And on the mountain track his beauteous feet we trace.

The world new-born, awakening from her tomb,
 From charnel house of suffering and despair,
 Has found new faith, the darkness and the gloom
 To gladness turned; the peaceful stars appear
 Beyond the storm-filled thunderclouds of fear;
 The end of all oppression, and the birth
 Of a new dispensation, these are here—
 A loftier way of life, a nobler path
 Toward eternal Truth, a holier, happier earth!

ANSWERED PRAYER

L. B. SAWYER

“**B**E ye therefore perfect,” said the Master, “even as your Father which is in heaven is perfect.” What is Christian activity but a means to this end. The attainment of perfection has nothing to do with the real man, who is now and always has been an expression of perfection, but is presented as an ideal to “human beings,” who, as our Leader has said, are “physically mortal, but spiritually immortal” (Unity of Good, p. 37). Since a human being is but the expression of human consciousness, our work is clearly with this consciousness. The greatest means for the accomplishment of this reformation or transformation is found to be prayer. It is therefore of prime importance for us to know how to pray, or to know what will really reach up to answered prayer.

The goal is perfection; the work is to realize this fact, and it is obvious that it can be done in no other way than by the destruction in human consciousness of all that is not perfect. The error to be destroyed may

have been handed down to us, in belief, through the centuries which have passed, or we may have acquired it through self-indulgence, wrong estimates of the real, and the like. It is therefore manifest that it is, humanly speaking, difficult if not impossible to put all of it out of our consciousness at once; hence we must be content for the present with the knowledge that we can do something each day toward reaching the goal of perfection. This is done by building up our sense of good and “refraining from admitting the claims of the senses” (Miscellany, p. 222); in other words, by mentally opposing the false sense known as evil.

To do this we take up our concept of some error to be overcome, and our work is to accomplish its destruction by replacing it with the perfect idea. In so far as we realize this, we do in fact demonstrate absolute perfection in regard to this particular phase of error. When we realize that much of the error we have to combat is as old as the mortal

sense of time, that it has existed in belief not only as long as we have manifested it, but perhaps for ages of mortal history, a great work is accomplished toward its undoing. We have not only possibly broken time-honored customs, mortal mind laws of centuries, but we have also accomplished a life work in our relation to that error, at the instant we reach the pinnacle of answered prayer. Knowing this, should we not feel, when entering upon this great and holy work, as did Moses when God said to him, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground"?

What a wonderful thing then is prayer! What marvelous results must come from it when we in fact and in deed turn from the human to the divine, from our belief in material existence, with all its limitations, to the unlimited and divine sense of beauty, harmony, and peace in a few short moments! This great transformation of consciousness which occurs daily and hourly in those who are truly obedient, naturally makes the thoughtful student desire to know the exact method by which it is accomplished.

An analysis of what goes on in our thought when we span the whole of mortal history and realize the spiritual in a short space of time, shows that there is first a desire to reach and to know something better than that of which we are conscious. Our Leader truly says that "desire is prayer" (*Science and Health*, p. 1). Faith based upon a right apprehension of God as Principle is necessary in order to realize answered prayer. With, then, a desire to reach the heights of

answered prayer, based upon faith that is not blind, we begin aright and continue by what may be termed right mental activity. This activity exalts God as the only power, the only Mind, the only intelligence of the universe. In other words, we strive to realize what is meant by the illumination of human consciousness with the absolute law of God. It may be said that the mere setting forth of this as a great fact would have little if any effect on the human consciousness unless it were understood. The understanding of it is gained most rapidly by those who cultivate certain qualities of thought—gratitude, meekness, patience, love, and so on.

If we were so constituted as to be able to realize in its entirety the omnipotence of God, we could stop here and our work would be an accomplished fact. Unfortunately, however, we in reality get but a faint glimpse of this great truth even in our highest moments of spiritual exaltation. Therefore it is necessary to reason with ourselves, or to argue to ourselves, about our problem and about our declarations already made, until we finally reach the heights of answered prayer—until we realize the truth.

In our reasoning, then, we pass quickly from one point to another to the end. We argue or reason that God is all-wise, all-loving, and ever present—that He is good only. We would not therefore change God, or have any change in His law; hence we at once see that our best interest is not in pleading with Him to change His present work, His activity, but in realizing what He is.

At once it will be clearly seen that if anything is to be accomplished in the line of bringing about a state of harmony, the change must be in us, in our thinking. If we are at all logical, it is apparent that our concept of the problem in hand needs to be changed. This brings us face to face with the error. By comparison there must come the realization that it is no part of the divine plan. If not, then it cannot be an intelligent force, because it does not measure up to our concept of what is included in the infinite plan.

Having mentally measured the error by the divine rule or law and found that it has no place, we quickly realize that the only thing we can do is to deny its reality. The result is that our false concept has been reasoned or argued out of consciousness, and we have left only the spiritual or true idea in thought. We have, in other words, realized the allness of God with reference to our particular problem; and the kingdom of heaven, harmony, is reached. We then have truly realized just what answered prayer means.

"THE PLACE WHEREON THOU STANDEST"

JESSIE C. E. KIRBY

THE call of the angel of the Lord from the midst of the burning bush caused Moses to do that which mortal mind had been industriously doing from time immemorial; namely, endeavoring to explain by material sense that which the divine law of infinite Love alone can make clear. His first impulse was to "turn aside" and see why the bush was not burnt, to investigate from a personal sense standpoint that which material sense could never explain; but rising triumphant far above the limitations of humanity came the command, "Put off thy shoes from off thy feet," and the reason for this command is explained in the tremendous assertion of the presence of the ever living God, "for the place whereon thou standest is holy ground."

This message is for each of us, here and now. To-day we stand on holy ground: this very moment is ours, and in it we can prove our unity with

God. No mortal can see God and live, for not until we repudiate the assertions of materiality, and knowingly declare that "there is no life, truth, intelligence, nor substance in matter" (Science and Health, p. 468), do we see God as perfect Love,—infinite Principle. Having seen God, we see nothing unlike Him, for the belief in the reality of all that is mortal once destroyed, we realize the truth of the statement which follows the one already quoted; namely, "All is infinite Mind and its infinite manifestation, for God is All-in-all," and at this point we begin to lay hold upon Life eternal.

Here it may be asked: Can Principle be destroyed? Can the eternal harmony of everlasting Life cease to be? No; for we know that here and now man is indestructible and lives because God lives; he is because God is.

Let us rejoice indeed in the Lord;

give thanks to the ever living One, for are we not daily proving through the teaching of Christian Science that Truth never changes? That which was true for Moses as he fed the flocks of Jethro, his father-in-law, the priest of Midian, in the desert where he "came to the mountain of God, even to Horeb," is true for us to-day, and we stand, even as he stood, on holy ground. We need not move backward or forward or turn aside to see the living God, but we do need to be sure that we are on holy ground, and to accept as the only reality the fact that Spirit and its ideas alone are real and eternal. If the vision of the land of promise, the land that mortal sense never sees, seems sometimes dim and sometimes very far off, the splendor of the vision may be renewed when we realize that all which came as revelation to the prophets of old is ours to-day, for the God of Israel still talks with those who are ready and willing to listen to His voice; still walks with the man who acknowledges Him in all his ways, and wholly desires to learn more of God and to seek first the kingdom of heaven.

"O how love I thy law!" sang the psalmist; and it is only by loving God's law and seeing it as the only thing worth loving, treasuring it as an unspeakably priceless possession, that we begin to understand the meaning of Principle, to realize our heritage as the sons of God, who is "the same yesterday, and to day, and for ever." In the definition of God as found on page 587 of *Science and Health*, Mrs. Eddy says God is "Principle; Mind; Soul; Spirit; Life;

Truth; Love." These words stand for that which is eternal, the same yesterday, to-day, and forever; that which is true to-day has been true for countless ages past, and will be true for ages to come, but finite sense quails before the magnitude of the idea of infinity. This accounts for the persistency with which even earnest Bible scholars urge that there is a definite line to be drawn between now and the olden times, and explains their saying that God does not walk with men on earth to-day.

The grandeur of the ever living fact of Life eternal has been lost sight of amidst the multitudinous inharmonies of material existence. The priceless gifts of eternal Life have been hidden behind the ceaseless turmoil of self-created limitations. The human sense has to be exchanged for spiritual perception in order to accept the fact that all good is now and always has been inexhaustible, indestructible, and that the more the gifts of the Spirit are utilized, the more they unfold to human consciousness until they are finally proved to be inexhaustible.

For instance, if every human being in the world suddenly realized the awful deception of evil and, seeing himself and his neighbor as perfect even as the Father is perfect, started to love accordingly, there would be not less but more love manifested, and so with every perfect or spiritual idea such as "wisdom, purity, spiritual understanding, spiritual power, love, health, holiness" (*Science and Health*, p. 116); the more these qualities are accepted and utilized in consciousness, the greater the

understanding of the inexhaustible nature of this supply. When we catch even a glimpse of the eternal glory of our heritage we see how all the promises are for the present moment—not

for something far away, but for that which we can lay hold of now; and in thus making sure, we see that the place whereon we stand is indeed holy ground.

ROOTED IN LOVE

HELEN WARD BANKS

IN a city room stood a bowl holding three narcissus bulbs, propped by pebbles in their little green lake. Within a day or two the bulbs began to send up slender green shoots, and the owner rejoiced in this quick growth until a visitor gave her the counsel of experience. "If you want to get flowers, you must not let your bulbs sprout until they have made their roots," she said. "Put the bowl away in a dark place till the roots grow strong enough to give stability to the whole plant; then place them in the sunshine."

In accordance with this advice the bulbs were set away in a cupboard and for ten days saw the light only when the water was renewed. Then they were brought back to the living-room. The pale shoots showed no progress, but from the lower part of the bulbs there had grown a thick network of roots which, twining about the supporting pebbles, drew moisture from the water and held the bulbs firm and upright for their further growth. Day after day the slight yellow shoots turned green, swelled to sturdy size, shot up inch by inch, until finally flowers appeared.

The flowers were before the owner's eyes as she read in her daily study of the Lesson-Sermon this selection from Ephesians: "That he

would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, . . . might be filled with all the fulness of God." Here the reader paused to ponder the analogy between plants and human experience. Though some bulbs grown out of doors shoot naturally up into the sunshine, these had had to endure days of darkness before they were rooted and grounded and able to express the beauty which is the rightful condition of all God's ideas. They had waited patiently, and in the dark had grown their strong, firm roots.

Are we as patient when the days come that seem to shut us into the dark, perhaps at the moment when we are longing to send up our flower shoots? Are we willing to gain our progress in the way of Love's appointing? On page 266 of *Science and Health* Mrs. Eddy says, "When this hour of development comes, even if you cling to a sense of personal joys, spiritual Love will force you to accept what best promotes your growth;" and on page 296 she says: "Progress is born of experience. . . . Either here or hereafter, suffering or Science must destroy all illusions re-

garding life and mind, and regenerate material sense and self." If, like things planted in the garden, we can root in the sunshine of Christian Science and grow up in the light and bear flower and fruit, let us rejoice greatly, but let us recognize, too, that we must strike root at any cost, even if to do it we seem set in dark places for testing and trial. When we are "rooted and grounded in love," whatever be the process needed to accomplish this, we shall certainly be set once more in the sunshine to stand erect and show the results of spiritual growth.

What inspiration then lies in this message of the apostle,—“strengthened with might by his Spirit in the inner man.” Thus every dark hour may be a rooting hour, a growing down before we grow up. We need not fear the times that seem heavy and unfruitful, nor can we be made to believe that they are not growing times, for Christ, Truth, dwelling in our hearts “by faith,” assures us that

“being rooted and grounded in love” we shall be “filled with all the fulness of God.”

It may be, too, that sometimes the longest waiting provides for the deepest roots, capable at last of bearing the most perfect and plentiful flowers. Do we not often find in the testimonies given in our periodicals expressions of gratitude for the healing in whose slow process there was given time for study and comprehension of Christian Science? Those were the dark hours when the roots were growing. Sometimes too quick growth produces the plant of the Master’s parable which immediately “sprang up, because it had no depth of earth . . . and because it had no root, it withered away.” We may seem to be longer in growing while meantime being rooted and grounded in love, but shall we not rejoice if even through tribulation we may be “filled with all the fulness of God” and bring forth fruit, thirty or sixty or an hundredfold?

"HE SHALL BE LIKE A TREE"

RICHARD DEENER

STANDING in a great forest and looking up at the colossal giants of pine as they grow in the East, the spruce and hemlock of the North, the redwood of the Pacific slope, or the mahogany and rosewood and cedar of the far South, who has not felt inspired at the sight? Looking through the canopy of green boughs into the immensity of a sky most beautifully blue, walking through nature’s temple decorated in sunlight and shadow and gladdened by twittering nestling

and mother bird’s loving call, who, looking and laughing in very joyousness, has not turned in memory to the sweet singer of Israel and his beautiful simile in the first psalm, wherein he compares the godly man to “a tree planted by the rivers of water”? Thus thinking, one is reminded of the aptness of the comparison and finds new reasons for gratitude to God and to the Discoverer of Christian Science for the waymarks of Truth contained in “Sci-

ence and Health with Key to the Scriptures" that enable us to see so much of beauty and freshness and helpfulness in the Bible, which to some of us formerly seemed so unattractive and unsatisfactory because not understood.

The lesson in the passage of Scripture referred to is only appreciated to the fullest through the recognition of the condition required to become the recipient of the blessings of growth and stability which the psalmist described as being "like a tree." It is manifestly implied that an understanding of divine law, and love for that law and obedience thereto, are the absolute requirements antecedent to the benefits of "the law of the Lord." As Mrs. Eddy tells us in "No and Yes" (p. 30), "God's law is in three words, 'I am All;' and this perfect law is ever present to rebuke any claim of another law." Some knowledge of that law, coupled with the loving desire to obey it, is the open secret of the happiness of Christian Scientists the world over. This was the sustaining ideal of Jesus; it constituted the potentiality of our Leader's great discovery; it explains the unfaltering hope of Moses, the inspiration of Peter and Paul, the song of David, who with prophetic vision saw the hosts of those redeemed from false beliefs, the triumphant, the fruitful, the enduring, and with spiritual understanding exclaimed, "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

In no way is this similarity more

apparent than in the fact that storms help, rather than hinder, a tree in its perfect root development. As the tree is shaken in the wind even when young, the ground is loosened, the roots go deeper and grip the earth tighter; then even before its full growth is attained, it laughs, shaking its leaves in the face of the tempest, while glorying in the joy of overcoming. If there were no storms in the beginning of its growth, no tree could stand a gale even though it should seem to be fully developed.

The orchardists of the country have learned that continued irrigation causes the roots of the fruit tree to lie idly near the surface to receive the water so freely poured upon them, and when the time of fruitage comes the tree is apt to fall over by reason of its own heaviness and its lack of depth of root. Therefore, as a protection to the tree itself, the caretaker turns away the water in order that the roots may go deeper for moisture, because in seeking it they will find both nourishment and the anchorage so necessary for a fruitful tree. Was it not because tribulations drove him to God that Paul rejoiced in afflictions, in distresses, and in problems of many phases? Whether the attack of error is called tempest or drought, sickness or limitation, we are enabled through Christian Science to recognize the belief, whatever it may seem to call itself, as an opportunity to prove the law of God's allness; and in that glad fruition faith is uplifted, trust is rooted in the understanding of good as the only power, and joyously we acknowledge that we shall "be like a tree."

This tree of which the psalmist spoke was "planted by the rivers of water," that is, was planted in deep, rich earth where its every requirement was met. Referring to the Glossary in Science and Health (p. 585) we find this definition: "EARTH. A sphere; a type of eternity and immortality, which are likewise without beginning or end." Man is rooted in the eternal law of Mind; in immortality, revealed in his coexistence with the Father. Planted in the fertile fields of Life, reaching out into Principle for his supply of good, with the recognition of the fact that good is to be found nowhere else, man takes deep root in eternal Life, instead of having a mortal and transient sense of life, and declares that "his delight is in the law of the Lord."

Pruning is also essential to the symmetrical growth and fruit bearing qualities of a tree. We have stood by the pruner at his work and protested against the seemingly ruthless use of saw and shears on tree and vine. But no; we were told that the sunlight must reach every part of the tree and that all useless and withered branches must be cut off, that the vigor and productiveness of the tree itself demanded nothing less. Mere talk about the nature of the root into which the stock was grafted, or reference to the orchardist who set the trees and started them on their way to fruit bearing, will not help the tree; it must be pruned. How decisive and clear are these words of Paul: "And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above

that which is written, that no one of you be puffed up for one against another."

The giving out of scraps of unauthorized notes, the use of nondescript "prayers," and the recommendation of books of doubtful or questionable origin, these are "children of disobedience"—withered branches which must be cut off "and cast into the fire." Are we not honoring the truth as revealed to us through our dear Leader, and repeated to us through patient and loving teachers, only when that which they really did tell us is bearing fruit in our individual right living, in our individual expression of the one Mind? This reflection of divine Mind in individual consciousness is surely all there is to the great business of fruit bearing. And divine law, as revealed through the Manual of The Mother Church, is the pruning knife to human excesses in all directions. Under its action wrong thinking must eventually fall away, and he who is busiest expressing divine Love will soonest find freedom from cumbersome and unprofitable branches.

In the semitropical regions of Mexico and in portions of Central America there is a beautiful forest tree called by the natives "*Al. Suprema*" meaning, "To the Supreme." The branches of this tree grow closely together, are broad of leaf, and all point upward. Its height is superb, its shade is restful. In addition to its habit of growth and the height it attains, the heart of the tree is almost impervious to weather conditions, whether in the ground or out of it. Posts of this wood which were known

to have been in the earth for half a century, on being taken up were found to be so sound that they could be used in building construction. The natives quaintly express the belief that "it does not know how to decay," and the observation is frequently heard that the wood from this tree lasts for a hundred years or more and then turns to stone.

Do not our hearts "burn within us" as we think of the wondrous truth and beauty of the psalmist's words? Man, rooted in immortal Truth, forever reaching up toward the supreme good, endures forever! Man, "rooted and grounded in love," growing steadily in storm and in calm, bearing the fruit of Spirit, "shall be like a tree."

TRUE INHERITANCE

EDWARD EVERETT NORWOOD

THE activities of so-called mortal mind, expressed as pride, selfishness, and fear, constitute the sense-dream inheritance which is corruptible, defiled, and which, through the operation of Christian Science, will finally pass away. Mortal mind can neither give us that which is good nor take it away; it does not touch reality. The silly arguments of suppositional evil cannot mesmerize a child of God into believing in them when they are met with the truth of being. They are not based on law; they proceed not from God, and have neither mind nor body, energy nor law, hence no real or rightful existence. Error can only seem to be real by getting us to believe in it; and by this false belief its fictitious existence is seemingly perpetuated day by day, and mortals become resigned to its argument. Every one who makes a righteous protest against false suggestion, realizing his oneness with good, is coming out from under falsely asserted law. He is no longer being governed by it, but by the law of God, good, the gracious rule, or mode of action, of divine Mind.

Christian Science shows us how to attain to man's heritage in Mind, our birthright of reflection, which is indeed the true possession. In a message to the Concord church, our dear Leader has given us the rule by which to work, when she says (*Miscellany*, p. 160): "To live so as to keep human consciousness in constant relation with the divine, the spiritual, and the eternal, is to individualize infinite power; and this is Christian Science." This is, indeed, attaining to the divine sonship, the realization of true being. The action of Truth is always spontaneous and effective; it needs only to be rightly understood and applied. Mind made man, and made him perfect and harmonious. We must know this always, reflect Love, rest in God, and not express fear. We must know no man after the flesh, but know man only as image or reflection. If man was never born in matter he never lived in it, and is not bound nor disturbed by any illusion or false sense about him. By seeing and destroying the hidden undertow, so to speak, of family and personal thought tend-

encies, one is freed from any conscious or unconscious sense of limitations in the line of least resistance, which may oppose itself to the spiritual sense of ourselves.

God and the manifestation of His infinite being are all that really exist, and this does not admit of any human conception or comparison. Consciousness, held steadfast in this realization, is in God, and the human desires and affections are purified by divine Love. Mortal mind has neither mind nor intelligence. It has no consciousness of the real man, or of anything that is real and good,—that is, of God's creation, though it would induce us to believe that substance is material, organized matter, cells, tissue, and not spiritual reflection. A dream seems very true until one awakes, but this dream is manifestly no part of man's existence. We need constantly to know that since God is ever present we can never be separated from Him; for only as we thus know God can we uncover and destroy evil.

Our Christianity must be primary and spontaneous; it must include all our thoughts, motives, and desires. God must be found to be All-in-all to us in all times and conditions. Our heart and our flesh must continually cry out for the living God, and truly He will unfold His creation to us. Consciousness must be clear to know and protect itself, else error will enter to confuse and darken, depriving us of our rightful heritage in Mind. To be free from the limiting material thought of the fearful and unbelieving and idolatrous means much, but as children of the living

God it is certainly part of our inheritance to be so.

Mortals pay the penalty for their foolish pleasures, like the lean fox in the Talmudic tale. Having slipped through the crevice in the vineyard wall, he feasted on the stolen grapes for three days, and became so fat that it required a week's fasting before he could leave again. As Christian Scientists we have learned that the pleasures of matter—the mortal mind sense of happiness—bring more of suffering than of satisfaction, and we are striving to overcome all that is unlike the Father. By reflecting Truth and Love, we may come into the possession of health, peace, joy, spiritual understanding, and love,—all there is or can be in the kingdom of Mind. And there is no other way to attain it. Every earth weight, every false sense of life in matter, must pass away, for they have no abiding place in divine Mind, nor in the consciousness of those who are reflecting that Mind. Christian Science is a mighty force, and as servants of the most high God we must express it in our lives as practical and available in every emergency. Systematic, intelligent, and persistent mental work frees us from the argument of personal sense and opens wide the door to Truth and Love.

How true it is that the one thing needful—the one supremely important thing—is to know and do God's will! All else fades into insignificance before it, and all other objects and aims should be subordinated to it. As this is faithfully done, the new heaven and earth appear, and

the old concept disappears. As children of the living God we were created and are sustained by infinite Love,—the Love in whose infinity there is no room for aught unlike

the infinite. To realize the truth of being, to be brave and strong, loving and pure, overcoming limitation and fear, is to enter upon our inheritance, life eternal, here and now.

BREADTH OF THE CHRISTIAN SCIENCE MOVEMENT

SAMUEL GREENWOOD

JESUS promised that the "Comforter," "the Spirit of truth," which was to come after him, would lead mankind "into all truth," and this Comforter, Mrs. Eddy plainly states, is "Divine Science" (*Science and Health*, p. 55). This at once makes known the breadth of Christian Science in its application to humanity, that it is intended not merely to lead mortals out of a sense of disease into a sense of physical health, but to lead them into the understanding of all truth, which means, in other words, to show them the way out of all error.

Christian Scientists are sometimes charged with narrowness, and in some cases the charge may be well founded. There was a time when many of us were in danger of drifting toward a very limited sense of the mission of Christian Science, and of what the attitude of Christian Scientists should be toward human affairs in general. The young student, in the flush of a new enthusiasm, sometimes felt that he was becoming too spiritual to take an active interest in mundane affairs, not stopping to ask how the light of revealed Truth shall penetrate into every phase of human belief unless Christian Scientists take it there. This somewhat selfish and self-satisfied attitude was most effectually

rebuked when Mrs. Eddy, with far-seeing vision and broad comprehensiveness of what Christian Science is destined to accomplish, established *The Christian Science Monitor*.

It might be asked what the Christian Science movement has to do with publishing a daily newspaper. Christian Science certainly teaches the absolute unreality of all that enters into a material sense of persons and things; then what of this daily reporting of human occurrences? Wherefore all this careful attention to the doings of the world of art, literature, finance, politics, travel, mechanics, the drama, and so on?

Simply because the working out of human salvation, in so far as it is genuinely done, relates itself to all humanity, and to all that humanity finds it profitable at this juncture to do; therefore it must aid in improving everything in human activity that lends itself to improvement. Although Christian Science, from the standpoint of human opinion, is unquestionably narrow, because it denies reality to whatever does not reflect God, it is yet broad enough to include in its demonstration the supply of all human need, for not otherwise could it bring comfort and healing into all human conditions.

Christian Scientists cannot go off

into a corner and become spiritual all by themselves. We are fellow pilgrims with our neighbors in the journey toward better things, and while we may have gained some small glimpse of the ideals of Truth in advance of others, and may have been able to prove to some extent that being is spiritual, this only increases our responsibility to help the rest of the human family. We are still far from perfection. The most that we have yet experienced is largely but an improvement over the old, and we are wise not to mistake an improved belief for the spiritual reality which is yet to be attained.

This being so, the student of Christian Science cannot logically separate himself from what is going on about him. He is as intimately concerned and involved in the working out of the general human problem as is his more materially minded neighbor, the chief difference being that he is taking up his share of the work from a spiritual instead of a material standpoint, but he is none the less working for the common good.

The imperative fact is that the problem of human freedom from error is here to be solved, and it will not be gotten rid of until it is solved rightly. The Christian Scientist should therefore be ready to see that, if his viewpoint is the right one, all that is involved in what we call the human problem will eventually have to be worked out according to the teachings of Christian Science; that is to say, through the understanding and demonstration of Christian Scientists themselves.

The far-reaching and all-inclusive

applicability of Christian Science is set forth by Mrs. Eddy on page 20 of "Pulpit and Press." She there refers to the Christian Science movement as "the greatest moral, physical, civil, and religious reform ever known on earth." Thus the purpose and ministry of Christian Science are seen to be not only religious, as that word is generally employed, but inclusive of everything pertaining to human welfare and interest. Improvements in material conditions, higher standards in morality and in systems of government, have invariably followed the entrance into human consciousness of some measure of spiritual enlightenment. This growth toward the ideal is, consequently, not a process of evolution but of transformation; in other words, humanity becomes better only as it outgrows materiality and puts on spiritual reality.

These things being admitted, how can any member of The Mother Church or of its branches refrain from being consistently and lovingly interested in human affairs, when they know that these affairs are not, as some may have supposed, outside the healing ministry of Christian Science. Because this Science reveals all of Truth, it necessarily contains the correction for every error; therefore the remedy for every wrong condition in the world to-day must be found in the right application of its teachings. The message of healing which Christian Science brings to humanity is not confined to their aches and pains, but includes the setting right of everything that is wrong.

Financial, social, and civic prob-

lems, national and international questions, moral and religious reforms, all call for an understanding of the truth about God and man, and of their relation to each other. They call for the true idea of power, law, and government, of all that enters into the association of men with each other, and this true idea of man and of all that relates to him must be gained before harmony and success can be rightly realized in any human relationship or activity. The fact that this demonstrable knowledge of the truth must be obtained from Christian Science, and that all genuine Christian Scientists possess it in some degree, should make plain our present attitude toward so-called worldly matters.

Obviously, therefore, it rests with Christian Scientists to make the universal applicability of Truth known to men in every walk of life. It will devolve upon them to work out the solution of every problem that now confronts humanity, not on the basis of human belief, but of divine law. Christianity was not founded by the Master merely to bring physical healing to a few sick folk in Palestine, but to show humanity the way to

escape from error. Nor is it the primary work of Christian Science today to bring physical comfort to mortals, but to help them out of their difficulties, of whatever sort, by giving them an understanding of Principle; and this understanding will not only make men healthier and happier, but will permeate the minutiae of all their activities.

Writing of Christian Science Mrs. Eddy says (Miscellaneous Writings, p. 235), "This movement of thought must push on the ages;" and this mental or spiritual impulsion and propulsion which is already under way must continue until the consciousness of men is pushed up and out of the sense of materiality into the freedom and joy and immortality of spiritual being, and a sense of error no longer remains to blind them to the facts of omnipresent good. Because Christian Scientists are aware of these things, because they know that nothing but the Science of Christianity can lift men out of the selfishness and sensualism of material existence, they should realize the significance of our Lord's parting message, "Go ye into all the world, and preach the gospel to every creature."

[Written for the *Journal*]

THE CHRIST RULE

FRANCES A. HALDANE

AWAKE, O earth, awake to hear the singing
Of angel hosts that throng thy midnight hour.
Lift up your eyes and see the radiant glory
That marks the coming of the Christ in power!

With justice and with judgment, e'en forever,
The Christ will reign and tyranny shall cease!
Lift up your hearts, ye nations, greet his coming,
The King Eternal and the Prince of Peace.

THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

WILLIAM P. MCKENZIE

ANNIE M. KNOTT, WILLIAM D. MCCrackAN
Editor and Associate Editors

EDITORIAL

PREACHING THE WORD

WHEN the message of salvation through repentance was to be sent to Nineveh, the word of the Lord came unto Jonah saying, "Preach unto it the preaching that I bid thee." The effect of this preaching was a change of heart in those who heard, and every one, from the highest in rank to the humblest in station, engaged in prayer and fasting, and because they turned from sin and with humility sought to be obedient to Principle the impending evil was averted. Regarding the word, Paul says: "The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

In modern times who had a better right to preach the word than one who had proved the power whereby Christ Jesus was raised from the dead to be the power to-day available for the healing of the sick? One who listened once to Mrs. Eddy's preaching could hardly say afterward whether the experience was as long as a day or as brief as a moment; but he had a great conscious-

ness of release, of bonds breaking and the oppressed going free. More than that, it was seeing heaven opened and finding hope spring immortal, faith become assured, and love come nigh with life-giving warmth. Some at least of the old things of theory and belief passed away forever, and a sense of life enduring was transmitted, because the preacher was speaking from a deep assurance of Life as God.

In this number there is the printed text of a sermon preached a generation ago by Mary Baker Eddy, Discoverer and Founder of Christian Science, wherein she, though departed from our sight, "yet speaketh." With her it is as with the prophets of the past; the voice may be silent but the word endures. She was a preacher of righteousness, hence the word spoken is like the oak escaped from the acorn and become an umbrageous tree, never to be receded into the close confines of the seed, but rather to grow on and to produce the seed with life in itself which shall multiply and increase in further growth and seed-bearing.

Preaching is capable of several interpretations. The word implies speaking before an audience. Where

there are listeners and a speaker making intelligible statements before them, there is preaching, although the term has now been somewhat limited to refer to the discussion of religious subjects. Nebuchadnezzar, for example, was preaching his own thoughts when in a moment of self-exaltation he declared his glory as that of a god; but downfall was the swift attendant upon his boasting. Herod likewise uplifted himself and found swift disaster following on the adoration of the sycophantic multitude, which said of his public speaking, "It is the voice of a god." This is not, of course, preaching the word, nor can similar utterances of the present day be so considered. Nor again was it the healing word that was preached by Savonarola condemning the frivolities and sins of the Florentines; or by John Knox declaiming against the fripperies of the queen's women; by Luther's invectives against his enemies, or Calvin's denunciations of objectionable doctrines.

True preaching was that of Philip to the eunuch, declaring the truth of prophecy concerning the Messiah; or better, that of the Master to the woman by the well at Sychar, declaring the presence of the Messiah. Of old it was said of God, "He sent his word, and healed them, and delivered them from their destructions." To preach the word then is to bring the message of salvation to men, to make them acquainted with the truth of being, hence, to heal. Mrs. Eddy says (*Science and Health*, p. 345), "When the omnipotence of God is preached and His absoluteness is set

forth, Christian sermons will heal the sick."

This sermon by our Leader, having for its subject, "Life," will lift the veil of sorrow from the mourners by bringing to them the assurance of life, changeless and continuing. It will bring healing to youth dedicated to a holy cause, preserving them not only from the mesmerism of fear but from the fear of being afraid. It will bring comfort to mothers and friends who think too much of separation and are visited by dread. Mrs. Eddy's statement to her students has wide encouragement. She says (*Miscellaneous Writings*, p. 110): "Weeks have passed into months, and months into years, since last we met; but time and space, when encompassed by divine presence, do not separate us. Our hearts have kept time together, and our hands have wrought steadfastly at the same object lesson, while leagues have lain between us." This is a comforting lesson for those who throughout the whole world are loving-hearted and are making the greatest sacrifices that human beings can be called upon to make for the welfare of the world and the establishment of truth and righteousness therein.

There is a defect in ordinary preaching, whether from the rostrum or by the fireside, in that the preacher assumes others to be in the wrong and himself to have the ability either to condemn or to set right. Now the preaching in the Christian Science movement by means of the Bible and "Science and Health with Key to the Scriptures" illustrates true preaching, which is not denunciation or con-

demnation of humanity, but the setting forth of divinity aright. It presents the perfection of God in order to bring out in man the divine lineaments and characteristics. The qualities of true manhood appear not because of fiery denunciation, but "because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

When men have been thus inspired they become an example in the world to others. There is no greater need in the world than this,—this need of good example,—for a man may talk of God's goodness in a sanctimonious way without much effect, but let him show in his life that he is daily enjoying the goodness of God and then his life becomes such a proof of divine goodness that the beholder is convinced. One who has been healed is wise if he preach little but just hold forth the truth of his experience, always connecting it with its source and giving glory to divine Principle as the cause; then he will truly be a preacher of the word. In this sense every Christian Scientist has the office of preacher, for every one has had experience of the coming of divine Love, changing all things in his heart as with the advent of a new spring. Not one can be vacant of gratitude for blessings received, for all are living in the time of that new covenant spoken of in the epistle to the Hebrews: "This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people."

Making this practical, let us remember that the soft answer which turns away wrath is often an effective sermon, and sometimes the patience which does not answer may likewise be a form of preaching, because it may be that the Christian Scientist whom others vex and try to annoy is really under observation, and at the end of the persecution will find his persecutors giving in to the proof of the sustaining power of Love and asking to know how they may likewise understand and prove God and find healing. The practitioner's work is preaching the word, and what is testimony which is given by one who has been healed but an effective sermon?

Paul's question, "How shall they hear without a preacher?" is being answered to-day when the word is the preacher, proclaimed from the Bible and the Christian Science textbook in our world-circling Sunday services of The Mother Church and its branch churches and societies. Testimonies of world-wide interest are also being given by those who speak before audiences or write their testimonies for the vast audience which our periodicals offer. These corroborate the word and illustrate its power. Every genuine Christian Scientist can be by example one who obeys and so declares the word. He can circulate the periodicals among the multitude of those seeking light amid the darkness of the world's period of eclipse. He can, by thinking and by action, obey Paul's admonition to Timothy, "Preach the word; be instant in season, out of season."

WILLIAM P. MCKENZIE.

CONSTRUCTIVE CRITICISM

THINKERS are sufficiently familiar with destructive criticism to recognize its futility in the saving of the world. If the criticism is mere captious faultfinding, the critic suffers most, for wrong thoughts entertained are self-inflicted poison. But there is a constructive criticism which is welcomed by loyal hearts. Those who are seeking spiritual progress need the practical criticism of holy lives; business conditions need constructive criticism; the nations need the powerful thought of wide-awake criticism, so that the people may base their larger affairs on the right mental foundation. Criticism is often cumulative, showing a healthy growth and popular interest and leading to the high standard of God's assurance, "Well done, thou good and faithful servant." This can be said even by the mother to her child who comes home laden from an errand willingly undertaken.

To speak freely of right ideas brings about progress, justice, and divine peace. It often requires courage to give out knowledge and experience, but to invite the opportunity to do this opens the channels for the contribution and for the attainment of a higher purpose. To suppress right criticism is to attempt to rule with an iron will and cause the talents of right thinking to rust. Every one is in duty bound to let the free be free, and so avoid the dangers incurred in suppression or in specific mental manipulation. To eliminate errors, avoiding injurious mistakes, is to be above the carnal mind and

to have the Christ-mind of Love's compassion.

Christian Science shows the way to God's eternal now in which man can be at spiritual peace within himself. He who puts the whole world under divine metaphysics will not be disturbed at the tyranny of the majority, for "one with God is a majority." Intelligent criticism approaches the subject in love, healing and uplifting all in its path. Unjust criticism destroys itself. It savors of personal domination, jealousy, envy, and malice. It is negative, and dies in its own darkness. Constructive criticism should be sought after, as the wise men of the East sought the Christ-child. A welcome extended to good advice always spreads flowers on the table of plenty, and makes the spiritual feast rich with the good things of God.

Our beloved Leader in answer to the question, "How can I progress most rapidly in the understanding of Christian Science," gave the following succinct and constructive advice, "Study thoroughly the letter and imbibe the spirit" (*Science and Health*, p. 495). She was generous with her advice of Scriptural promises, holding out her hand with comforting assurances to her students and to all those who desired God. Those conversant with her life history recognize that she did not stand aloof from the world's activities, but took a kindly interest in them and did not overlook important factors. She prayed for the guidance of the action of men in Government circles. Her

daily problem was the world. She did not allow the routine of daily affairs to distract her thought from that problem. Those of her household who had charge of her mail know that it was literally tremendous, and yet most of her work had her personal attention. She was remarkable for her humor and for her love for children and nature, and above all for her obedience to God. She was a leader because she was the healing friend of all mankind. The so-called higher criticism of false theology is destructive even of itself. Mrs. Eddy's higher criticism was constructive; it consisted in esteeming man as God made him. She listened to the still, small voice within, not to human opinion. She permitted people to err, as she knew the human creation was without immunity from error. The operation of human laws in making attacks upon her life caused her to live closer to God and to seek the heavenly manna. The manifold complications resulting from placing Christian Science in an elucidated form before the world came as a surprise to the Founder, who expected the world to welcome the healing love of Christian Science. She found it necessary to prepare the receptive thought for spiritual ideas. The experience of ages, traditions, false theology, evil inheritances, and

false education, all had to be corrected before there was room to receive the bride and bridegroom of Spirit.

The act of discriminating between right and wrong criticism is the work of establishing the kingdom of heaven within oneself, thereby letting the light be reflected and the darkness be dispelled. Wrong criticism is frequently caused by the habit of being contentious. Natures which tend to be negative need the ever ready sunshine of God's affirmative words; they must acquire an ascendancy over self proceeding from Principle's art of attraction. To keep oneself free is to say "Yes" to God and "No" to error. All of God's children are in possession of spiritual understanding, which is the good, constructive criticism of God's creation.

Collectively Christian Scientists are inspired by their healings to do more for the inevitable winning of spiritual peace on earth. This is healthy criticism by means of living; it involves setting forth examples of happiness which prove that God is like a vast reservoir of spiritual waters for the thirsty. Let us, then, utilize the spiritual criticism of the Christ-example, which brings victory through the understanding of God's creation.

WILLIAM D. McCrackan.

MAN AND IMMORTALITY

A CYNIC once said that a man is immortal until death; whereas popular religion declares that his immortality begins then. Certainly no one can be called immortal so long

as he lives in the constant expectation of death, even if he believes that he may take up the broken threads of his existence beyond the grave. Most people, however, are heavily

burdened by the seeming uncertainty of it all, yet the "immortal hope" refuses to be silenced and bids us lift up eyes of faith to the heights whence cometh our aid. Now uncertainty vanishes as Truth is understood in Christian Science, but the certitude which takes its place does not rest upon material foundations. It reveals God as Mind, Spirit, Life, also as the source of spiritual law, which it holds to be the only law, and this agrees with Paul's declaration, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

The real history of the race is the record of its progress toward the realization of spiritual ideals, all of which lay hold upon immortality. On page 200 of "Science and Health with Key to the Scriptures" Mrs. Eddy says, "The law of Sinai lifted thought into the song of David." Then she adds, "Moses advanced a nation to the worship of God in Spirit instead of matter, and illustrated the grand human capacities of being bestowed by immortal Mind." Thus we have the promise of immortality linked to the law of Sinai; and this recalls Jesus' answer to the lawyer who asked him what he should do to inherit eternal life. The Master referred him to the Mosaic law, and the man's response showed that he was not ignorant of its deeper meaning, for he summarized its demands as love to God and our neighbor. Jesus' comment was, "Thou hast answered right: this do, and thou shalt live."

Here thought reverts instinctively to Moses, who taught his people as

they were slowly emerging from Egyptian idolatry and sensualism, as much of the truth of being as they were ready to grasp. In the one hundred and third psalm we read that God "made known his ways unto Moses,"—the way that leads to life, not death, the way of health, holiness, and happiness. In Deuteronomy we read of Moses parting from his people after he had led them through the wilderness, and we are told that while he could see the land of promise from Mount Nebo he was not permitted to go there with them. His biographer tells us that Moses died on that lonely mountain, yet it is added that although he was one hundred and twenty years of age his vigor and his vision were unabated. How strange it is to read that God buried him, when we remember Jesus' words, "He is not a God of the dead, but of the living: for all live unto him." Moses assuredly could not have lost his sense of life in drawing nearer to God who is Life, nor can anyone to-day.

After long centuries we again see the great Hebrew Lawgiver, this time on the mount of transfiguration, somewhere, it may be assumed, on the other side of Jordan from Mount Pisgah, from which he had beheld the promised land. The story of the transfiguration is beautiful in its simplicity and naturalness. To mortal belief Moses and Elias had died, the one nearly fifteen hundred years before Jesus' time, the other over eight hundred years before that day, yet they talked with Jesus of the great problem of human salvation as if they had never laid down their tasks.

Here we must not forget that these men had passed beyond the vision of their fellow men, holding firmly to the eternal truth of man's immortality. They had overcome death for themselves, but had not been able to open up the way to the understanding and demonstration of immortality for all men. It remained for Christ Jesus to do this, to prepare the way for Christian Science, and to link together the ages in the realization of the Life that knows no death.

A story is told of a boy and a girl who lived beside a broad and deep river, and often with childish longing they wished to cross it and see the other side. Years went by, with a long absence in foreign lands, and after their return to the old home the desire to cross the river was gratified. Once on the other side, however, that which held them with absorbing interest was the dear home of their childhood as seen from the opposite side of the river, and the brother and sister wondered that they had never before appreciated its loveliness. To the Christian Scientist the lesson here is obvious. We are even now in the Father's house, in the home of Love, surrounded every day by opportunities to be strong, heroic workers, doing our part to abolish death and to bring life and immortality to light, as Paul tells us that Christ Jesus did.

These are startling words found on page 430 of *Science and Health*, and uttered by the one who has given the message of divine Truth to our age:

"Belief in sickness and death, as certainly as belief in sin, tends to shut out the true sense of Life and health. When will mankind wake to this great fact in Science?" That the ages have grimly and tenaciously held to the belief in death, in the face of the Master's teachings, his glorious gospel of life, is but an added reason why we should prove our obedience and love. Did he not declare, "If a man keep my saying, he shall never see death"? Do we keep his saying, guard above every earthly treasure his words of life, for with him it was always life? Even the hard experiences of the present time are serving to break up the world-wide belief in death, for otherwise none could endure them; but the men who give themselves to the glorious task of serving the cause of God, liberty and truth, will find mortality "swallowed up of life," to quote Paul's words.

In that wonderful fifteenth chapter of first Corinthians, this apostle makes no distinction between those who "sleep" and those who remain here to work out their human problems, for Truth demands that "we shall all be changed," that we shall all rise above sin, fear, and fleshiness, and express man's original being,—godlikeness. This we can do, for the way of life is opened up anew in Christian Science, and with the apostle we can say, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

ANNIE M. KNOTT.

TESTIMONIES FROM THE FIELD

I HAVE very great reason to be grateful to Christian Science for the wonderful help and guidance I have received through its teachings. I first attended a Christian Science Sunday school about six and a half years ago, when I was sixteen, and since then have relied on the truth to overcome my every problem, whether mental or physical.

Since joining the army two and a half years ago, I have proved over and over again the omnipotence, omniscience, and omnipresence of God, and now on looking back cannot conceive how I would have fared without this wonderful teaching. I had a very remarkable demonstration of God's protecting care whilst I was on service in France in April, 1917. My company was moved forward one night in preparation for advancing next morning. We were in good time and halted a little way behind our own firing line. The other platoons managed to get some cover, but my platoon had to stay out in the open for the time being. While waiting there, the enemy seemed to get wind of something and put over an artillery barrage. I immediately began to declare the truth of being and realize God's protecting power. It was wonderful—shells landed everywhere except where I was with my platoon. This lasted for about half an hour, and I held on to the truth. I was indeed grateful, for not one of us (and we had about thirty men there) received a scratch.

Next morning my battalion attacked and gained their objective,

and whilst holding our position I was wounded in the chest and the right forefinger. The place we were in became too hot to hold and my comrades had to give ground a little. Meantime I had lost consciousness, and I do not know what happened for a little while, but I seemed to awaken on hearing voices. On looking up I saw a German leading off two boys I knew as prisoners. Being unable to do anything I lay still and noticed that there seemed to be a number of Germans about. My first thought was that it would be my turn to be picked up next; then I got over this fear and started to realize the truth of the omnipotence and omnipresence of God. The chief thought I had was of safety in the protection of the everlasting arms of divine Love. I held on to this thought and worked, as we are taught in Christian Science, to know God's allness. Three times that day my equipment, which was lying at my side, was searched by the enemy, but I was left severely alone. None of them laid a finger on me or paid any attention to me whatever.

As it drew on toward night I began to wonder how I would manage to get back to my own people. The country was strange to me and I did not know whether I would have to get through the German line before I could reach our own. Then I remembered I was in God's care and ceased making plans, but realized that the way would be shown me and I would be guided in this as in any other problem by divine Mind. Dark-

ness came on, and just as I was about to make a move a verrey light (star shell) was put up in front of me. This showed me that the German line was about two hundred yards in front and the British line somewhere behind, so I was lying in what is known as "No Man's Land." Placing myself under God's protection I was guided in a direction I had not dreamed of taking, back to my own people in the safest and shortest way.

I can never express my gratitude sufficiently for all the wonderful blessings I have received and for the splendid work Christian Scientists are doing all the world over in sending out the pure and loving thought of God and man. I am also very grateful for the work of our literature distribution committees. No matter whether I am on service at home or abroad I can always get the literature sent on.

I feel the deepest gratitude for the purity and love of our dear Leader which enabled her to rediscover this new-old truth.—*Sgt. Robert Clarkson, Glasgow, Scotland.*

I DID not begin the study of Christian Science for physical healing, but because of a sense of emptiness in my life. There were so many things I could not understand,—I had been taught from childhood that God is a stern parent, who punishes us for circumstances over which we have no control, and it seemed impossible to me that He could at the same time be a God of love, so when Science and Health was put into my hands three years ago I was ready to receive it. At that time I was wearing

glasses, fitted six months before; but in six weeks, with the Bible and our textbook as my only instructors, they were permanently laid away.

Shortly after this a growth appeared on my forehead. This indeed was the testing time. After eight months it became very painful and I was seemingly in a bad condition. A practitioner was sought and I had treatment, but with only temporary relief. Then it was that the question Why? would often present itself to me. In my discouragement a physician was consulted, and he said an operation was the only means of relief, but to this I would not submit. I continued in this condition for one year, but never ceased my study of Christian Science.

Then I went to another practitioner, and in three weeks I was healed—free. What had accomplished the healing? Was it the study I had done? Was it the work of the first or the second practitioner? All had helped to bring about the desired result. Then the question Why? was answered. In the measure that we understand that "God is All-in-all" (Science and Health, p. 113) will our thoughts and mentality be improved, and with this improvement comes the healing, as surely and as naturally as the darkness of night proves nothing with the coming of the glorious sunshine.

For this healing and for many other proofs of the power of God, Principle, for the periodicals and other literature provided for us by our Leader, also for the kindness of those who have helped me to an understanding of the truth, I am very

grateful. May my life attest my sincerity.—*Mrs. Josephine O. Dunn, San Bruno, Cal.*

HAVING for many years received countless blessings through the gentle ministry of Christian Science, I send my testimony for the comfort of some weary seeker after health and happiness. Several years ago I suffered from sleeplessness and was not able to do any work for a whole year. I tried material remedies, but they all failed me. I used to read the Bible and beseech God to heal me, but there seemed to be no answer, and I sank at last almost into despair. In my case also it was proved, however, that "man's extremity is God's opportunity," for just then I heard for the first time of Christian Science and began to attend the meetings in Stockholm. The message that God is Love, and does not send evil or disease to His creation, brought to me hope and peace, and as I thought of it, when going to bed in the evenings, I soon fell into a refreshing sleep. I also learned that God gives us "grace for to-day" (*Science and Health*, p. 17), and was able to take up my work again.

Since that time I have enjoyed good health. Minor ailments have been overcome quickly through the healing power of Truth and Love, and I have also had the joy of being able to help others. For all this I am very grateful, but still more so for the spiritual blessings received through the study of Christian Science. The Bible is a new book to me, and the Lesson-Sermons give me an abundance of daily bread. I subscribe to

and appreciate our good periodicals, which furnish pure food for thought and point out the way of Life. I revere and love Mrs. Eddy, who for this age has demonstrated the healing power of Truth and Love, and gratefully study all her writings, for I am convinced that her teachings are pointing the way for mankind out of darkness into light.—*Mrs. Maria Valde, Lit, Sweden.*

WITH thanksgiving and loving reverence to God and gratitude to our Leader, Mrs. Eddy, I give this testimony of healing in Christian Science. Rheumatism was quickly overcome, and slowly but surely I experienced deliverance from hernia and all desire for alcoholic liquor. Many to mortal sense less important demonstrations have been mine, and all are sweet and blessed assurances of God's loving care.—*Edward D. Melcher, Mittineague, Mass.*

ABOUT a year ago as I stepped from a street car in one of our large cities I was struck by an automobile going at a high rate of speed. As I whirled in the air I heard my own voice say, "God is my life," and although an alert police officer came quickly to my rescue, I made an effort to rise from the pavement before any assistance came, which confirms my belief that I did not lose consciousness. When I found my effort to get up in vain, I realized that my part was to hold to the truth about my relation to God, as we are taught in Christian Science. I heard fear expressed on account of the fact that my head must have received a ter-

rible blow, but was able mentally to declare and understand why I was not hurt, and as a result I did not even have a headache. When I heard some one say my arm was broken, I remembered that in order to apply the teachings of Christian Science I must be quick and firm with my denials and "understand the reason why," as Mrs. Eddy instructs us on page 397 of *Science and Health*. I realized the truth of the psalmist's words, "He shall give his angels charge over thee, to keep thee in all thy ways."

On finding myself in a hospital, I remembered that Daniel was cast into the den of lions, and the thought came to me that if he had looked to material weapons for his help instead of keeping his gaze steadfastly heavenward and clinging to his faith that God was able to deliver him, he might have been destroyed also. I can never be grateful enough for the help Daniel's good example was to me. I was, however, very desirous of being in a more harmonious atmosphere than a medical hospital is to a Christian Scientist; and one day as I earnestly pondered the question as to the best way to obtain my freedom from a discordant environment, I realized that it could come only through right thinking. I knew that as the child of divine Love, I could not be made to believe in a discordant condition of any kind, for if God did not make it, then it was not real. With this line of thinking on my part and the help of a practitioner, I soon left the hospital.

On account of family fear and lack of faith in Christian Science treat-

ment I had to submit to having X-rays of the injured arm. The surgeon in charge was a friend of my husband, and assured him the day I left the hospital that the bones were uniting "splendidly;" but after four days of rejoicing and gratitude for peace and harmony in the home of a Christian Science friend, the surgeon came to us with the news that they had been entirely mistaken in regard to the X-ray picture of my arm, for after consulting with two specialists they were convinced there was no sign of the bones uniting. As the arm was badly lacerated the surgeon had been putting clean dressings on it, but after he told us that they were mistaken about it and felt that the arm must be massaged, I decided to rely absolutely upon Christian Science treatment, so he was discharged. I saw that I must prove what Mrs. Eddy says (*Science and Health*, p. 167), "Only through radical reliance on Truth can scientific healing power be realized." The surgeon wrote us, "There is a strong possibility of non-union . . . and I wish you both to believe me sincere when I insist that it will be necessary to have you in the hospital where such treatment as is deemed necessary is available."

When I turned my back fearlessly upon material surgery, I faced, not quite so fearlessly, family anxiety and prejudice. The surgeon came uninvited to assure me that Christian Science could not heal my arm because he knew it could not heal anything. I could only answer that it had healed me many times. With my left hand I dressed the arm myself, and no surgeon saw or touched it for ten days;

at the end of which time, upon advice of a lawyer, for legal reasons, I had an X-ray taken, and the surgeon who had denounced Christian Science treatment admitted that a great change had taken place in that time. Except the first night after the accident I was entirely free from physical suffering during the whole time the arm was healing, and had the use of it unusually soon. There are no words which could express my gratitude for the perfect healing and for divine Love's protecting power all through this experience. What I have been freed from is no less than wonderful, and my heart goes up in gratitude to God.

I cannot close this testimony without expressing my love and reverence to Mrs. Eddy for discovering this truth. My chief desire is so to understand the teachings of Christian Science that I can apply its rule in my life and thereby learn to follow in the footsteps of the Master by keeping, not only some, but all of Jesus' commandments. I am grateful to every one who brought or sent a message of love and encouragement to me during this struggle, and most of all thankful to God, Love, remembering that He is the giver of all good.—*Mrs. Margaret Allison Kendrick, Saginaw, Mich.*

I HAVE desired for some time to write an expression of the gratitude I feel for the many blessings that have come to me through a knowledge of the Science of Christianity as taught in our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. This book is indeed

opening up to me the Scriptures, as it has revealed to me the meaning of many passages in the Bible which before were little more than so many words to me. My experience, which has no doubt been that of other Christian Scientists, is that the healing process in every instance has followed purification of thought, which includes a scientific knowledge of man's relation to his Maker, not as a far-off, distant Being, subject to wrath and anger, but as an ever present, all-loving God, "the same yesterday, and to day, and for ever." As I have been able to grasp and hold that thought, physical conditions have responded. When there has been a wavering, doubting thought, the healing has been slow; but when the allness of Deity has been declared and strictly adhered to,—in other words, when I have been able to realize fully the words, "Lo, I am with you alway," and to cling steadfastly to that thought,—results have been correspondingly quick and certain.

During my three years' study of Christian Science I have had the joy of seeing the power of God manifested in the healing of chronic bowel trouble of ten years' standing, headaches, and a diseased condition of the eyes which had been with me since childhood. These ills have been overcome by Truth, so that to-day, after years of bondage, I am entirely free from them. I have also seen numerous complaints that have attacked my children give way before the certain knowledge of man's unity with God.

I will never cease to be grateful for the spiritual insight of our beloved

Leader and to thank God that she, through a pure life, consecrated to the good of mankind, was able to put this grand truth within the reach of all. My daily prayer is that I may so live and demonstrate this truth that I may become a channel for bringing others into the glorious knowledge of their unity with their Maker. For the good that I have gained through a constant study of the Lesson-Sermons and the reading of our periodicals I am most grateful, and I am attempting to prove my gratitude by daily trying to live up to the high standard set by our Leader.—*J. F. Hoffman, Balboa Heights, Canal Zone.*

DURING the winter of 1911 I was seized with severe pain in the loins and legs. I was forced to remain in bed, and to call in a doctor, who diagnosed my case as internal neuralgia. As I was suffering greatly I asked if he could not give me something to take the pain away, but he said no, that nothing except injections of morphine would give relief. After several days, as I was no better, my wife asked me why I did not try Christian Science, since I had seen the good it had done our mother and herself. I then asked her to write to a Christian Scientist in Paris for help and I laid aside all medicines. The doctor had told me I would be sick a long time and must remain in bed, but after a few days of Christian Science treatment the pain disappeared and I was able to get up. At the end of a month I was completely healed, and in spite of the predictions of my friends the pain has never returned. I have had

many ailments since, which have disappeared through the help in Christian Science given me by some member of my family. I can now help myself.

I had never read the Bible, but now I study the Lesson-Sermon every day with my wife, who translates "Science and Health with Key to the Scriptures" by Mrs. Eddy for me into French. My comfort is to read the little French pamphlets. I am better morally, for before I knew Christian Science I was very irritable, so I am very happy over the little I know of this teaching. I thank Mrs. Eddy from the bottom of my heart for having given us Christian Science, and also thank all those who devote themselves to helping their fellow men.—*H. T. Renault, Cloyes, Eure et Loir, France.*

I can add to my husband's testimony that besides the many proofs Christian Science has given us in case of sickness, it is precious to us in all the circumstances of life. The war caught us without any money—not only us, but relatives who are under our care; however, Christian Science helped us. Having passed through the war of 1870 and the Commune, and living as we do on a highroad along which the flight of the frightened refugees reminded me of those sad days, I lived through dark hours, and in spite of my dear ones' efforts I could not get hold of myself. I had laid our Christian Science literature aside and devoured the newspapers, which did not help me at all, but in my moral and physical distress I again turned to God

and to the study of Christian Science, and this was my salvation. Now I know that we are all the children of one Father, God. Not only have we lacked nothing, but we have been able to help others more unfortunate than ourselves and to see that God is the source of supply for all our needs.

We can never be too grateful to the brave woman who, through her work and her prayers, found again the way of the Christ for all of us; we can only show our gratitude in striving to follow her as far as we can.—*Mrs. C. Renault.*

CHRISTIAN SCIENCE came into my life when I was a mere child, and although I did not adopt it at that time I remember that it brought a ray of hope into my life. We were laboring under a heavy sense of grief, my father having passed on suddenly when just in the prime of life. My mother was a confirmed invalid, and a near relative who had been healed through Christian Science sent her a copy of the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, urging her to read it. She did so and was healed of lung trouble and violent sick headaches. I thought this religion was all right because my mother liked it and it had helped her, but being young and worldly I gave it little attention and it went out of my life for a season.

I was influenced by friends to unite with a church, and I tried to live up to the rules of this church for several years, but not being satisfied with its creed and failing to find that peace for which I longed, I began to grow

indifferent. It seems strange to say that I had no faith in religion, for I had been reared in ecclesiasticism, as my forefathers were very pious, one grandparent having been a Presbyterian divine, and naturally the doctrine of predestination and future punishment was handed down to me. In addition to this, my father was a physician and several uncles also followed this profession; consequently creeds and health laws had me hopelessly bound from my youth.

I was thrown on my own resources when very young, so was forced to select my profession early in life, and my greatest desire was to be a successful teacher. I bent every energy to accomplish this end, entertaining no other thought but that of a brilliant career. When I reached the age where I was able to do my own thinking I soon departed from everything that pertains to religion and closed the door behind me, but I suffered a great deal from this step and was often termed an infidel. Being sensitive to the thoughts of others I spent all my time in study and mingled with the outside world very little. Then there came a time when I ceased to be successful in my work. I was very restless, and was getting farther and farther away from God, drifting toward agnosticism. I had ceased to pray; in fact I had not done so since the days when I repeated the Lord's Prayer at my mother's knee.

Nervous prostration began to develop, and I had reached such a stage that I could not govern a five-year-old child in my schoolroom. I was depressed, despondent, resentful, discontented, high-tempered, sensitive,

without hope or God. Added to this I was suffering from the worst form of sleeplessness, and memory began to fail me. I was losing confidence in every one and had very little love in my heart. All my life I had suffered from an ulcerated mouth; these ulcers would continue for months and would not heal before others came. I had tried everything in the line of material remedies for this trouble, but was told there was no cure for it. I had been reared to believe that I would inherit lung trouble, and this also cast a dark shadow over my life. All that I have mentioned and more seemed to have me bound to eternal punishment.

About seven years ago Christian Science was again presented to me by a friend, and I purchased a copy of *Science and Health*, also a Bible, the first one I had ever owned. When I returned to my work I commenced to study them, and my life immediately began to change. My work grew more harmonious, was done with less effort, and was found to be more interesting. My surroundings grew pleasanter—the very atmosphere was more harmonious. I found greater love in my heart for others and was more considerate in every way. Love was transforming me.

My physical healing was not instantaneous, and when I look back I can easily see why it was not—I did not want to be a Christian Scientist; I wanted to be well so that I could enjoy life. I soon learned, however, that to be free I must empty my thought of all this discordant way of thinking. When I have refused to think right on all occa-

sions I have been “beaten with many stripes,” but I can now say with our beloved Leader, “O make me glad for every scalding tear” (*Poems*, p. 4). I am thankful to know that God is Love, and that I am learning each day how to pray as taught in Christian Science. The blessings that have come to me are too numerous to tell. This healing truth has brought everything good into my life, and I can never express my gratitude for it. It has lifted me physically, mentally, morally, and financially. It is simply transforming my life, and that for which I am most grateful is the spiritual uplift experienced as a result of that pure, exalting influence we find in our relation to God as taught in *Science and Health*. My gratitude is boundless to Mrs. Eddy for bringing this truth to suffering humanity. I stand a living witness to the fact that Christian Science heals.—*Miss Mary Eloise Kline, Birmingham, Ala.*

ABOUT fifteen years ago I became interested in Christian Science, and was healed of the need of glasses after reading the chapter on Prayer in our textbook, “*Science and Health with Key to the Scriptures*” by Mrs. Eddy. This was a proof of the healing power of Truth. Later, hernia from which I had suffered for fifteen years disappeared as the result of treatment by a practitioner. The healing took place eleven years ago, and there has never been a return of the trouble. These are only two of the many blessings that have come to me through the understanding of this saving truth. Christian Science has met my every need in all these years,

and each experience has brought me a clearer understanding of God.

I am thankful to God for these blessings, and grateful to our dear Leader for the Christian Science literature, which is such a wonderful help to us.—*Mrs. Frances Gault, Springfield, Ill.*

I AM always glad to testify to the healing efficacy of Christian Science, for it is my desire to give to others what I have received, in order to help some one searching for health and happiness. These blessings have been revealed to me through a faithful study of the Bible and our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy.

About eight years ago I turned to Christian Science, when all material possessions were of no consolation and nothing but sickness and sorrow confronted me. I had often heard of this teaching but was not interested in it, as my husband was in the drug business. When no help was received from material remedies, however, the thought came to me to investigate the claims of my Christian Science friends, and as a result I was healed of stomach and gall bladder trouble from which I had suffered eight years, one of Chicago's most noted physicians having recommended an operation, to which I would not consent. With the cooperation of a loving practitioner I have been entirely relieved of this pain. The application of this demonstrable truth has also healed me of what is called milk leg. The wound on my ankle was as large as a half dollar. We have had many other splendid healings in our family. One

of my sons was bitten by a dog, and the hand became swollen and infected, but was healed in a very short time.

At the time of the passing on of a loved one I was wonderfully sustained by the understanding that in Spirit, God, there is no separation or loss. Words fail me to tell what this experience meant to me; for the first time I heard the still, small voice of Truth, telling me to put into practice what understanding I had. Then I knew that I had become acquainted with a God who is Love, and that I need not plead; that He is always willing to listen.

My path from sense to Soul has not been one of roses; many times my understanding has seemed tested to the utmost, but with the knowledge of Truth I have been victorious. I am earnestly striving to live daily in accordance with our Leader's teachings.—*Mrs. Ella Woltze, Chicago, Ill.*

I wish to express my gratitude for the benefits received through the study of Christian Science. A frozen ear has been quickly restored to its normal condition; very irritating soreness manifested in the throat has been dispelled; and in a comparatively short time, without the aid of material remedies, I have been relieved of the inflammation, hardness, and severe pain occasioned by a fractured arm, and can now use this arm.—*B. W. Woltze.*

My gratitude for Christian Science is beyond expression in words. I was healed eighteen years ago, and since then have been devoting my en-

tire time to Christian Science, and feel that I can never do enough in return for what this great truth has given me. I had been sick for years, and in three Christian Science treatments was healed of severe stomach trouble and many other ailments.

The more I realize the work of our dear Leader and what it means to the world, and all she endured and accomplished for us, the better work I do, and my only desire is to improve my thought, that I may be worthy to continue in this beautiful work.—*Mrs. Edith T. Burt, Jacksonville, Fla.*

I HAVE long desired to bear testimony through our periodicals to the healing, purifying, and regenerating power of this new-old demonstrable religion, in the hope that other sufferers, reading my experience, may be cheered and encouraged to seek Truth at this open fount of divine Love which is pouring forth freely to all who come ready to part with prejudice, a false sense of self, and to accept and apply, uncompromisingly, its teachings to their every problem. From early childhood until healed through Christian Science, I had been burdened with the fear of lung trouble, as the result of a serious illness pronounced by our family physician "lung fever," which left me in delicate health. Some years later I contracted a severe cold which developed into what the same physician termed quick consumption. As he advised a change of climate, my parents sent me to the Rocky Mountains in northern Montana. In three months I returned to my home in Iowa ap-

parently well, but our physician, ever solicitous and kind, reproved me for returning and cautioned me to be very careful always. In consequence I was ever fearful.

A year later, while away from home, I was again attacked with a severe cold, and after I had resorted to many material remedies without relief, my employer very kindly asked me to try Christian Science treatment, stating that while he did not understand it, he had been greatly benefited. He gave me the name and address of a practitioner, on whom I called, and after one present and one absent treatment healing followed quickly, but I do not remember being grateful, nor did I give Christian Science further consideration.

I was subjected to attacks of pleurisy and acute lung trouble for several years until seven years ago. I was then in the depths of worry, grief, despondency, and at times on the verge of self-destruction. Christian Science was again brought to my attention by two Christian Scientists to whom I shall ever be deeply grateful for the loving-kindness and patience manifested. I did not become interested on account of its healing efficacy, but because it was unfolded to me during the reading of the Lesson-Sermons with these friends that this was indeed a religion of divine Love, usable every day, yes, every moment. A copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy was loaned to me, also a *Quarterly*. The Bible, which had been a closed book to me for many years, was brought forth, and with our textbook has been my daily companion ever

since. Thus began the new birth, and I regard as most profoundly grand and sacred this advent of the light of Christian Science into my darkened mentality. My whole outlook on life was changed from gloom, despair, and dark forebodings to a lively hope and joyous expectancy of the possibilities which the unfoldment of this revelation of the Christ, Truth, had in store for me.

Shortly after this wonderful awakening, all the symptoms of the old trouble apparently began to grow rapidly worse, though I daily attended to my business in the city, some distance from our home. My wife becoming alarmed urged me to consult a physician, but I replied that as I was interested in Christian Science and believed it would heal me, if I called anyone it would be a practitioner. The following evening absent treatment was asked for and a few days later I had a present treatment. Though the healing seemed slow, in a few months I was perfectly free, and not only has there been no return of the disease, but all fear of it is entirely eliminated from my consciousness.

Many other healings have been experienced through applying the understanding gained from the study of Christian Science. Headaches, stomach and bowel trouble of several years' standing, catarrhal affection, a weak voice, and blood poisoning have been overcome; also profanity, and a desire for liquor and cigars. While truly grateful for the physical healings, I am more deeply grateful for the spiritual uplift and the overcoming of sin. I rejoice in the truth, in

its continuous unfoldment of the allness of God and the consequent nothingness of evil. Since the dawn of this wonderful light upon my night of error I have wholly trusted in its healing and saving power.

I am especially thankful for the spiritual benefits I am daily privileged to enjoy through the untiring labors of the earnest and loyal workers in the various activities of The Mother Church; for the privilege of membership in this church; of class instruction; of having served in the sacred office of first reader in our local church; of cooperating in the various activities of said organization in spreading the gospel of Christian Science in our field, and in the healing work. My daily prayer is so to live this beautiful truth as to be worthy of the name Christian Scientist.—*Frank F. Tuttle, Alhambra, Cal.*

It is with great joy that I write this message of what Truth has done for me. At the time Christian Science was brought to my attention I was suffering intensely from stomach trouble, which dated back to early childhood, and was also confronted with an operation for inflammation of the gall bladder, the doctors saying it was the only thing that would relieve me. Being completely discouraged with medical treatment, I decided to try Christian Science, so went to see a practitioner and began taking treatment, with the result that I received immediate relief and was completely healed in a short time.

I have been able to prove the nothingness of pain in matter by earnest

study of our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I am very grateful for the better understanding of the Bible, which had been a closed book to me, although I had always attended church and Sunday school and been tenderly taught by my mother in the best way she knew. It is indeed a joy to know God as Love and Truth, the giver of all good, everywhere present at all times, instead of as a personal God sitting on a throne in the skies and to be reached only in the hereafter.

I cannot express in words my thankfulness to Mrs. Eddy, who through her unselfed love gave to the world the Christian Science textbook, whereby we may learn how to apply Jesus' teachings to-day and for every need.—*Mrs. Alice Dobie, Detroit, Mich.*

It was about two years ago that I received my healing through Christian Science, by which I was led to believe God's promises and to take Him at His word. From childhood I had been a sufferer, and of late years the heart complaint was so bad that I was practically an invalid, unable to do my work or walk any distance, and confined to bed for long periods of time. Once I spent the greater part of a year in bed, after being in a hospital for two months and being discharged as incurable. Then I got a little better and tried to keep about, but in addition to heart disease I also suffered from nerve trouble and terrible attacks which took from me all power of movement or speech, although I was conscious of everything

that was taking place around me. Many times I have heard my husband say, "She is gone," and neighbors have had to come in to my assistance when those attacks have come on.

When Christian Science was first brought to me I had been in bed the greater part of four months. A lady who had been very kind to me in my illness tried to get me into a hospital, but as the doctors pronounced my case incurable they would not have me, so I saw nothing ahead but the prospect of being a bedridden invalid all my life. While in that state a neighbor called and told me that a friend who was a Christian Scientist had said I could be healed as well as anyone else; but I could not see it and made the mistake of thinking it was God's will I should suffer. The next time her friend called, however, she brought him to see me, and I am thankful to say that through his faithful work and searching questions I was enabled to know the truth that makes free. He had been gone scarcely half an hour when I tested and proved the truth of God's promises by walking downstairs. I shall never forget the look of amazement on my daughter's face when she saw me. I could get about the house as fast as one of my girls. I walked miles during the next few weeks, and have walked many miles since then, whereas before I could hardly crawl about.

I have had many demonstrations of Truth's power both for myself and for my children. The last was my little girl's healing of a severe throat trouble. She could scarcely breathe,

and I thought one day that she was passing away; but that also was overcome by the power of Truth. My one hope is to grow in grace and knowledge, that I may be able to demonstrate the truth and so help others.—*Mrs. Phebe Harris, Wellington, Somerset, England.*

My offering is given in the desire to do for others what has been done for me through our literature. It has often been remarked, How can I be expected to overcome physical pain when the seeming reality is extremely distressing? Having been troubled with two infected fingers, one night I was awakened by throbbing pain. My first thought was to get my Christian Science books and go into another room to read—then the question presented itself, What is pain? The answer came, Just the absence of joy and thanksgiving. As I filled the vessels with the oil of gladness in singing some of the Christian Science hymns, I soon fell asleep. Complete healing followed and both nails grew out in perfect form.

While this is only a small proof, it shows that we have the Principle of this healing truth with us each hour. Our two young children have had remarkable relief when suffering from scarlet fever, measles, nasal growths, and other so-called children's ailments, and we grown-ups have been able to turn from many lusts of the flesh. We are fighting a good fight of honest endeavor and are kept busy making "channels for the streams of love" (Hymnal, p. 89). In our family, defective sight, rheumatism, and broken arches have been healed,

while self-pity and condemnation of my brother man have been overcome.

I stand only as one of the vast army freed from mental slavery by the teachings of our revered Leader, Mrs. Eddy, who founded a spiritual church by the gentle force of understanding eternal Love. By prayer and practice I hope to establish the kingdom of that Love in me and to live so that my gratitude will be apparent without words. My healing has been complete beyond question of a doubt. All the members of this household are earnest students of the Christian Science literature, and it is the desire of each of us to aid our brother man to a higher understanding of God and of His perfect creation as taught by our dear Leader. My husband is a new, but creditable student, and has just applied for membership in Fifth Church of Christ, Scientist, where I teach in the Sunday school and our two children are in regular attendance.—*Mrs. Alice L. Dustin, Portland, Ore.*

For five years I suffered from heart disease, which was pronounced chronic by several doctors; they all said I might live a long time, but must avoid all excitement. I suffered greatly in breathing, and the left side was much swollen. After three operations my condition grew so much worse that I would faint as soon as I got to bed. There was also incipient paralysis of the left side. It would be impossible to state all the remedies I took. I tried several different kinds of treatment, but all these means were of no use to me. Finally it was recommended that I should read the

Bible, especially the New Testament, and while reading I would say to myself each day that Jesus would have healed me. Two years before this I had heard Christian Science mentioned but had not become interested in it. As a last resort I wrote to a practitioner, and in four treatments was healed.

I cannot express all the good that I have received through the understanding of this beautiful truth that God is the creator of good only and that Jesus demonstrated this in destroying sickness. I am thankful to God because He has, first through Christ Jesus, and in our age through Mrs. Eddy, made known to mankind the truth which destroys all evil and reforms the sinner. I must also express my gratitude to the Christian Science friends in America for the help they are sending to those in Europe who are suffering on account of the war. I have been helped several times.—*Mrs. Ottavia Della Chiesa, Geneva, Switzerland.*

WITH a heart full of gratitude for our dear Leader's untiring love and patience, I write these lines. Christian Science came to me when, to mortal sense, my dear mother was passing from my sight with lung trouble. She was healed in two treatments, and went to work very soon to pay back her debt of gratitude for what had been done for her. I also have a brother who was healed of a tubercular disease of the bone, and later of the effects of cyanide acid poisoning after he had become unconscious. The last named healing was complete in four hours, but it

was three years before he was entirely healed of the disease of the bone. During his slow healing I grew very much by reading to him from the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and have always been truly thankful for it. I have for over twenty years depended on Christian Science for physical healing, and my husband and I both can hardly wait for the coming of our wonderful *Journal, Sentinel, and Monitor*. We get untold good from all.—*Mrs. Ollie T. Wareham, St. Joseph, Mo.*

WHEN four years ago Christian Science was for the first time intelligently explained to me, I was in a western state many miles from home. Almost from childhood I had been considered delicate, and at this period of my life I had so many physical ailments that it was well-nigh impossible to get in all the prescribed doses without having them conflict.

The Christian Science concept of God seemed to me wonderful, and it stirred me with a great hope. I had always lived in a Christian home, had joined a church at an early age, and had tried to love and serve God; but as I grew to womanhood and began to think, my concept of God did not satisfy me, neither did my religion seem to be at all practical or comforting. Therefore when the thought of God as Love was presented to me, I felt much as St. John must have felt when he tried to put into words his vision of the new Jerusalem—the revelation was so wonderful.

This better understanding of God and of the Bible has changed my life from a state of discord to harmony. Many beautiful healings have been experienced, one of the most remarkable being that of a badly injured knee, and I have been greatly relieved from various types of nerve diseases and stomach disorders. Although sincerely grateful for the splendid physical healings, I appreciate more than all else the peace of mind which I have gained.—*Mrs. Blanche L. Phillips, Dayton, Ohio.*

I AM very grateful for Christian Science. A few months before becoming interested in it I went out to Australia to pay some visits. First I went to Tasmania, and when it was nearly time for me to leave for North Queensland, I began to dread the thought of going on the sea again, and fear seemed to take possession of me. A few days before leaving I got up early one morning to watch the sunrise. When the sun seemed to come up from behind a hill, these words came to me: "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings." Immediately all fear left me, and I had a great sense of peace. It was twelve days' sail to the port town, and all the time I was very happy and enjoyed the trip. During the long voyage home from Australia also I was quite well.

Christian Science has taught me to look to God for guidance in everything. A few years after returning from Australia I was looking for a situation, but felt that it must be a daily post, as I thought it my duty

to live at home. Very soon I heard of a position, but it was quite a way from my home so I did not consider it at all. Nearly three weeks afterward the same place was offered me, and again I did not think of it. The next morning, however, the thought came that I had not sought to know God's will, and then I began to see the truth about it. I made inquiries and everything was almost settled, but I stopped to ask myself if it was really right that I should accept the situation. Then I found myself saying, "This is the way, walk ye in it." I knew it was right and so it turned out to be.

I can never thank God enough for leading me into the way of Truth.—*Miss Agnes C. McFarlane, Dublin, Ireland.*

THE reading of an article in the *Sentinel* caused me to realize that to withhold my testimony until further demonstrations were made, so that I might have more for which to express gratitude, was, in a way, not being grateful for blessings already received. While participating in a game of basket ball, I fell and rubbed the skin off my knee. I gave the incident no thought until about a week afterward, when I noticed that the knee was not healing properly. So-called blood poisoning then made its appearance and broke through the skin at different places below the knee. When the other leg became affected I applied for help from a local Christian Science practitioner. Decided improvement was noticeable from the first treatment, and with two others complete healing was effected.

While I consider the above my most striking demonstration, I am also grateful for the daily help and protection, as well as for the wonderful possibilities that Christian

Science unfolds for us, and that I have been privileged to participate in the great work.—*Herbert Hollingsworth, Moose Jaw, Saskatchewan, Canada.*

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

The next admission of candidates will be May 31, 1918. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 8, 1918.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to Nov. 2, 1917, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

CHARLES E. JARVIS, Clerk,
236 Huntington Avenue, Back Bay, Boston, Mass.

CHURCH TREASURER

Per Capita Tax:—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in names or address.

Per capita taxes and contributions should be sent to BLISS KNAPP, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Mass.

CLERK OF THE MOTHER CHURCH

Please address correspondence relating to membership with The Mother Church and requests for blank applications for membership to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Mass.

INSTRUCTIONS REGARDING CARDS

ADVERTISED IN THE CHRISTIAN SCIENCE MONTHLY PERIODICALS

Applications for advertisements in *The Christian Science Journal*, *Der Herold der Christian Science*, or *Le Héraut de Christian Science* are received when made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for advertisements in the *Journal*, payable in advance, are \$10.00 for each line or fraction thereof for the church advertisements, and \$5.00 for each line or fraction thereof for the practitioners' advertisements. The practitioners' advertisements are published in the January, April, July, and October issues of the *Journal*. The charge for practitioners' advertisements in *Der Herold* or *Le Héraut* is \$2.00 for each line or fraction thereof.

A few weeks previous to the termination of an advertisement, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner requests its removal. When once discontinued, a new blank must be filled out and presented, in order to have an advertisement reinserted.

PRACTITIONERS

Applications for advertisements in the list of practitioners in the *Journal*, *Der Herold*, or *Le Héraut* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. Applications for advertisement in *Der Herold* are received only from those able to speak and write both English and German. Applications for advertisement in *Le Héraut* are received only from those able to speak and write both English and French.

Applicants are required to accept and use as their textbooks the Bible together with "Science and Health with Key to the Scriptures," and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9).

It is understood and agreed that practitioners will be found regularly at the addresses published in their advertisements. Should a practitioner of necessity be temporarily absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the notice during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

NURSES

Applications for advertisements in the list of nurses in the *Journal* will be received only from members of The Mother Church, and applicants should have the qualifications stated in Article VIII, Sect. 31, of the Church Manual.

CHANGE OF NAME

As the names published in the *Journal*, *Der Herold*, and *Le Héraut* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

SOCIETIES AND CHURCHES

When members of The Mother Church in a community believe that the time has come for the holding of regular services, and for the formation of a Christian Science Society, or the formation of a branch Church of Christ, Scientist, if they will write to The Christian Science Publishing Society, a letter will be sent regarding the steps to be taken in organizing their work, and the rules to be observed in order to have an advertisement in the *Journal*.

The Manual, Article XXIII, Sect. 6, under the heading "Organizing Churches," says of a branch church formed according to the order indicated, "Upon proper application, made in accordance with the rules of The Christian Science Publishing Society, the services of such a church may be advertised in *The Christian Science Journal*." The regular services of a Christian Science Society also may be advertised.

COMMUNICATIONS FROM CHURCHES

The name and address of the duly elected clerk in office of each church and society is kept on file by the Publishing Society, and all communications from a church or society as an organization should be officially signed by its clerk. In cases where the clerk is not available, communications affecting the interests of an organization should be certified as official by its

THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but
mighty through God to the pulling down of strong holds"*

VOLUME XXXVI

MAY, 1918

NUMBER 2

TAUGHT OF GOD

WILLIS F. GROSS

A BELIEF in Truth is a step in the right direction; a practical faith relies on Truth and treads firmly where "strait is the gate, and narrow is the way, which leadeth unto life"; the understanding of Truth breaks the shackles of sin and disease, dispels the dark clouds of superstition and fear, overcomes the limitations imposed by material belief, and makes man free in good,—free to think, talk, and do good. Spiritual understanding is the acme of earthly attainment. It is gained only as the material sense of existence gives place to the eternal fact of being. This understanding is neither a quantity nor a quality of the human mind. It is spiritual in origin and nature. "Error is the so-called intelligence of mortal mind" (Science and Health, p. 282), hence it is impossible through it to gain understanding.

"Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding," was the wise counsel of him who esteemed

an understanding heart of greater value than riches, honor, or long life. Understanding is the pearl of great price for which a man should be willing to give all in exchange. The mighty works of the Master proved that understanding is the one thing needful. By parable and argument he taught the truth of being, making it possible for his followers to be guided and directed by the one infinite intelligence, as he was.

Spiritual understanding is the same yesterday, to-day, and forever. It never falls short of perfection, neither can it ever fail to demonstrate the ever presence and omnipotence of Truth, Life, and Love. If in any case the desired good is not attained, the failure is due to a lack of spiritual understanding. The only effectual remedy for any evil is to know more of good and the harmonious operation of God's law.

It is possible for one to be helped by another, but the greater good comes into a man's experience only

as he gains understanding. Others may point the way and even bear his burden for a time, but he has a part in the work which no one except himself can do. When the individual is awakened to the realization of what is required of him, the earnest desire of the heart is expressed in these words of Job: "But where shall wisdom be found? and where is the place of understanding?" In other words, How can one gain the understanding so vitally essential to harmonious living?

All believers in the Christian religion accept the Bible as containing the revealed word of God, and for this reason it is considered the reliable source of information concerning spiritual things. It follows that if one would gain spiritual understanding he must study the Bible faithfully, and earnestly seek the correct interpretation thereof.

In his second epistle to Timothy, Paul writes: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." The apostle evidently considered the sacred writings as containing more than a mere presentation of human opinions concerning spiritual life and man's future existence. He accepted the Scriptures as including things vitally essential in everyday experience. For those who read aright and are obedient thereto, the Scriptures teach sound doctrine; they point out and correct the errors of mortal thought and give instruction in right thinking and right doing.

Spiritual understanding is not gained unless the Scriptures are correctly interpreted. Critics have said it is possible to prove anything by the Bible, and so it would seem if one interprets the Scriptures according to his personal opinions and desires. Such interpretation may satisfy human reason but it can never demonstrate Truth. One must be willing to sacrifice his most cherished beliefs and be taught of God if he would gain spiritual understanding. In Peter's second epistle we read: "No prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." Mrs. Eddy writes in *Science and Health* (p. 319): "The divine Science taught in the original language of the Bible came through inspiration, and needs inspiration to be understood."

In the study of the Scriptures one should strive to gain the viewpoint of the writer. It is when this viewpoint is not gained that the Scriptures seem to support such strange and conflicting doctrines. Human language is inadequate to the expression of spiritual teachings; hence the need of seeking the spiritual interpretation of inspired writings. A theoretical interpretation may appear reasonable and satisfactory, but it is not equal to the demonstration of Truth. Since demonstration is not essential to the evolution of plausible and satisfying theories, we have countless religious opinions all claiming Biblical support and sanction. When human belief instead of understanding is the basis of interpretation, the Bible seems to

teach whatever doctrine a man desires to believe. Perhaps mortals have been too easily satisfied concerning spiritual teachings, too willing to accept another's interpretation of Holy Writ. Believing the Scriptures are correctly interpreted, many have become merely followers of personal opinions, adherents of some human doctrine, creed, or belief, instead of seeking a demonstrable understanding of the inspired word.

The religious teacher has his rightful place and is indispensable to human progress. In a certain sense a teacher is a way shower. It is his mission to teach men how to learn, how to gain wisdom and understanding from the one infinite source. If those whom he would instruct can see no farther than his personal statement, he has failed in his mission. The student who attempts to work from the standpoint of mere belief in what another has said will learn sooner or later that he is building on the sand, and his work will be overthrown because it has no foundation. Faith in a good man may inspire one to right endeavors, but thought must rise higher or failure will result. One's faith in a person may be disturbed because of what that one has done or neglected to do; and when the personal support is taken away, upon what can the student rely if he has not gained some measure of understanding? Here is seen the necessity for understanding Truth instead of merely accepting another's interpretation of Truth.

The ancient prophets foresaw the time when men would be taught of God, relying no more on the written

or spoken word of another. Jeremiah wrote, "And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord." Jesus referred to this prophecy in connection with his own work, saying: "It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." Those were his disciples indeed who were taught of God to discern the spiritual import of his teachings and the purpose of his mission. They were the ones who truly believed on him, and the healing works they were able to accomplish proved that they understood his doctrine.

In *Science and Health* (p. 455) we read: "The student, who receives his knowledge of Christian Science, or metaphysical healing, from a human teacher, may be mistaken in judgment and demonstration, but God cannot mistake." This wise counsel of our Leader is found in one of her smaller works, "Retrospection and Introspection" (p. 84), where she says, "The less the teacher personally controls other minds, and the more he trusts them to the divine Truth and Love, the better it will be for both teacher and student." The temptation to dominate the thoughts of others or to look to some person for guidance is not to be esteemed lightly; its subtle influence reaches farther than is realized. The immediate result of this error is to cause one to depart from the fundamental teaching of Christian Science that God is the one

infinite intelligence, governing all in perfect harmony.

It is every man's privilege to know the truth. God is the all-knowing, and each individual should reflect the one intelligence. The student must seek to understand, instead of merely believe, what another has told him. If he fears to look to divine Mind for guidance, or is not permitted to do so, his growth is retarded, and the time of his deliverance from the bondage of error is not yet. Mortals consent to the means and methods of wrong thinking either through fear or choice. The desire to control others, or the willingness to be controlled by them, impedes progress and prevents the natural unfolding of good. Human opinions only substitute one form of bondage for another.

All men desire to be free, but how few are willing that others should enjoy the same measure of freedom which they ask for themselves. There is on the part of many a constant effort to influence others to think as they think and do as they direct. This subtle error robs man of his God-given right to freedom, health, and harmony. Nothing less than spiritual understanding can deliver him, and for this he should earnestly strive. When the student understands Truth he will leave others free to work out their problems according to the light that is given them. In meekness and humility he will devote himself to the great work of demonstrating Truth as he understands Truth, leaving others free to do likewise.

The student of Christian Science is doubly blest. Not only does he have the Bible to direct his way but he has Science and Health to interpret the inspired word. Nothing can take the place of the Bible; neither can other writings take the place of "Science and Health with Key to the Scriptures" and the other writings of Mrs. Eddy. The earnest student of this Science soon learns to prove his faith by his works, and the works are convincing evidence that the Scriptures have been interpreted aright. He is ever ready to help those desiring his assistance, but even then he is careful not to interfere with the sacred rights of those who have appealed to him in time of need.

The true worker gives such seekers the benefits of his experience, speaks the word of Truth which points the way, and leaves the seeker to the guidance of the Father, well knowing that the earnest desire for good will be rewarded and man's divine right to freedom will be established. He never yields to the subtle suggestion that he should attempt to steady the ark of Truth by directing the activities of others. He does not make the mistake of trying to separate the chaff from the wheat before the time of harvest, but he proves his faith in the power of omnipotence by waiting patiently on God, confident that in due season we shall "all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

THE THRESHOLD OF DEMOCRACY

RACHEL M. PARSONS

FOR centuries mankind has bowed down to a personal and limited concept of God. Now the government of any country is obviously the result of its understanding of law, of power, —in short of God; hence the government of countries worshiping an arbitrary God endowed with both good and evil qualities is naturally despotic. In the evolution of some form of popular control, nations have passed through certain well-defined stages, corresponding to a considerable extent with their progressive discernment of truth. In fact, there is a manifest interdependence between the individual's mental concept of God and his ideal of the most effective method of the practical administration of human affairs.

The usual type of government of any country, when it has emerged from the tribal and patriarchal state, is theocratic; that is, the ruler is endowed by the popular mind with divine qualities, and his power depends on this fact. Obviously one man cannot tyrannize over a nation. It is the people's submission to the idea he stands for and their superstitious and ignorant belief in the semidivine powers he is supposed to wield which has enabled tyrants to build up organizations empowered to oppress, to deceive, and to exploit the people. It is not many years since the government of a certain eastern nation, when faced by strong popular opposition to a measure it wished to pass, was enabled to silence the opposition alto-

gether by obtaining a decree from the former despotic ruler; thus showing that the people rendered allegiance more readily to an autocratic sovereign than to their own elected representatives. The Israelites, at one period in their history, when their understanding of Truth became clouded by the beliefs of the surrounding people, demanded a type of government which was monarchic. Under this influence, the Jews' expectation of a Messiah could rise no higher than a mighty warrior, a personal ruler, a great king.

The churches have taught that good and evil are both derived from God; that the divine administration may be capricious. Thus they have helped to build up this belief in a deity resembling a human being, and have encouraged nations in their subservience to a despotic régime, with the assurance that it is the divinely appointed method of salvation. But gradually, as the bonds of the old theological beliefs became loosened, humanity emerged into a better understanding of the structure of government, until, in the year 1875, Mrs. Eddy published "Science and Health with Key to the Scriptures," and gave to the world the full revelation of God, good, as Principle.

This revelation of Truth has changed the thought of the world on the subject of authority, so that we see, in almost every land, a tendency toward a more equitable representation of the views of the people and a

more intimate concern for their welfare. No mere widening of the franchise, however, nor freedom from external control, nor legislative reforms, will alone insure an ideal government. The people as a whole, though no doubt fairer and more just in their judgment than one class alone would be, are still swayed by some simple catchword, some party cry, that is often far from the truth. We need but remember Jesus' triumphal entry into Jerusalem, followed only a few days later by the trial before Pilate and the cry of the crowd, "Crucify him," and by their blindness to the risen Jesus and their unconsciousness of the resurrection.

Countries can awake to the true sense of nationhood only as the thoughts of the individual yield obedience to the demands of Principle. Mrs. Eddy makes this clear in *Miscellany* (p. 189) where she says, "The government of divine Love derives its omnipotence from the love it creates in the heart of man; for love is allegiant, and there is no loyalty apart from love." It is thus only as the thoughts and actions, not only of those who nominally rule but of the nation as a whole, become imbued with the spirit of unselfish affection, as their aims and motives are purified from thoughts of self, from the desire for human power and the use of human will, that any government can become truly democratic. It is a truism that reforms and revolutions are brought to pass by the few; and the voice of the people, though far behind the spiritual perception of the reformer, is still, in its attitude of conservatism, often a protection against

the machinations of the fanatic. In fact, the world has reached a stage of development where the popular voice is, in the majority of cases, an influence on the side of right and justice; the great gulf fixed between mob rule and the considered vote of the people has been crossed.

Speaking absolutely, man cannot govern man, and he can govern himself only as he realizes that God governs. Mortal man thinks that he can rule over his fellows, and make laws that oppress them, when in reality man is the expression of Mind and the only laws are laws of Mind. Thus the real man is incapable of injuring his neighbor; he must help him,—and he helps by his realization that man is the expression of God, that God is governing now. In former days men bowed down to their governments and feared them, feared them because they represented tyranny.

The present tendency is to criticize, suspect, and, if possible, overturn any form of administration. Certain classes released from the domination of fears which have held them in bondage for centuries, rejoicing perhaps in new found prosperity, have not realized the fundamental fact that liberty and law are one; that there can be no true liberty apart from law. There is no greater fallacy than the popular illusion that true laws restrict liberty. The essence of true laws is to give increased freedom and dominion to those obeying them. This is evident on the human plane, as for instance in mechanics, where conformity with its laws results in trains, telephones, ocean lin-

ers, and all the mechanical devices on which the present phase of civilization depends. Thus the perception and correct application of the laws of metaphysics enlarge a man's sphere of action and increase his freedom and happiness.

In studying the writers of the present day, the Christian Scientist rejoices over the extent to which the ideals of truth are beginning to permeate universal thought, so that a leavening process is taking place; and though it is heralded by upheavals, yet the voice of Truth is insistently heard. Ideals of cooperation, of unselfish effort, of unity, of broth-

erhood, are now embodied in the vocabulary of almost every writer and speaker. If we may at times feel that words are used with little perception of their meaning, still we know that the voice of Truth is making itself heard, even using, it may be, unconscious witnesses. We know, too, that harmony will be manifest in the conduct of public affairs in proportion as these true ideas are understood and the affairs of the nations are carried on, not from the basis of blind belief in human means and methods, but from the standpoint of practical metaphysical knowledge,—that is, from demonstrable knowledge of God.

THE OMNIPOTENCE OF GOOD

ELISHA B. SEELEY

FROM the very first chapter of Genesis, in which creation is declared to be of God and wholly good, there runs through the inspired pages of the Bible the insistent reiteration that God is good, and beside Him "there is none else." On page 469 of "Science and Health with Key to the Scriptures" by Mrs. Eddy, may be found the following statement: "The exterminator of error is the great truth that God, good, is the *only* Mind, and that the supposititious opposite of infinite Mind—called *devil* or evil—is not Mind, is not Truth, but error, without intelligence or reality. . . . We lose the high significance of omnipotence, when after admitting that God, or good, is omnipresent and has all-power, we still believe there is another power, named *evil*."

One of the idiosyncrasies of the human mind is the theory that there is an evil intelligence, law, and power. This theory Christian Science utterly repudiates, and through demonstration proves it to be an illusion. Power is that which causes, supports, and sustains,—never that which hinders, weakens, or destroys. Power is a characteristic of good; in the highest sense it is good, or God Himself. The theory of an evil intelligence or power that can make man sin or suffer without his own consent, is nothing but superstition, and has no more place in consciousness—the expression of God, good—than mistakes or errors have place in the consciousness of one who has a perfect understanding of mathematics. The demonstration of the omnipotence of good is based upon the distinction between reality

and unreality, between the genuine and the false, and fulfills the Scriptural demand, "Be not overcome of evil, but overcome evil with good."

In the last analysis there are no mistakes. If a thing is not real it is not at all. There is no intermediary stage between the true and the false. Neither can the real be reversed. Whatever appears to be the reverse of Principle, good, actually is not at all, and must be entirely disowned and mentally reduced to nonexistence, in order that it no longer remain a seemingly conscious experience. This is illustrated in a sense of pain. Generally speaking, we have been taught to believe that pain is in the body; but Christian Science reveals the fact that pain is an erroneous mental sense, that is, it is mental in its nature; yet, since Mind is harmonious and sensationless, there really is no pain; and as this mental or spiritual reality is clearly perceived, the painful sense disappears in presence of the consciousness of Life as harmonious. With this change in the mental realm there takes place a change in the phenomenon which we usually speak of as the body.

Experience in the practice of spiritual healing makes clear to the worker that discord of every nature is destroyed whenever the material, discordant, false sense is reduced to no thing, and is seen to be nowhere, by reason of that spiritual process of thinking in which Mind, or good, is seen to be all and everywhere,—which realization leaves no room or place for aught else. The effort to materialize spiritual things or to spiritualize material things is equally in-

effective and unscientific. Christian Science teaches that God, good, is the only Mind and that all is Mind, or good, and its perfect mental phenomena. The multitude of material objects of which we are cognizant are the outward expression of a supposititious mental concept, and this outward expression is only as perfect as the mental concept. That which appears to be but is not the manifestation of Principle, of perfection and harmony, is not at all. It is a false appearance which the right idea displaces to the extent of entirely wiping it out.

The fact about Life is, that Life is harmonious; hence there is no discord. The fact about reality is, that it is good, and it follows as a necessary sequence that there is no evil. The fact about Truth is, that it is true and that there can never enter into Truth anything resembling a lie. In the degree that man has one God, one Mind, one sense of Life, substance, power, and presence, and that good, is he able to refute, repudiate, and renounce the claim of material sense existence; and in the degree that he abides absolutely in the realization of God, good, as divine Principle, has he entire dominion over every discordant sense which would assume aught beside God and His perfect creation.

A person believes himself subject to appetites; that whatever particular phase of indulgence he is allowing, some evil power is holding him in its grasp and he cannot break away. He forgets that he first opened his own thought to this bondage by repeated indulgence of the evil until

it gained such place in his thought that he became its slave. Let any man who finds himself in this predicament turn his thought to good with an earnest, sincere purpose to bring out in his life the purity, cleanliness, wholesomeness, and sweetness which characterize God, or good. Let him do this in a simple, practical way in his association with every man, woman, or child he meets, and he will find that former evil beliefs fall away. He will find that genuine right desire, combined with earnest effort to express good wherever he may be and with whomsoever associated, is the mode for bringing into operation in his experience the power of good, through the only method of obedience there is or can be to the law of God, good. Mrs. Eddy says in *Science and Health*, page 192, "The good you do and embody gives you the only power obtainable. Evil is not power. It is a mockery of strength, which ere long betrays its weakness and falls, never to rise."

Another individual believes himself to be sick, and that the suffering sense is induced by a cause, law, or evil power operating as climatic conditions, food laws, heredity, or some other phase of disease theory, all based upon the supposition that the creator is not taking care of His creation, and that there is an evil power operating to make the individual sick. Evil operating as power! Who ever heard of a sick man being called a strong man, or a powerful man? The belief of evil as disease always operates as weakness, and certainly weakness is not something to overcome power, else power would not be power

at all. To understand that power is good, and that God, or good, is the only power, that individual existence is the manifestation or expression of omnipotent good, is to be in a mental state wherein no belief in evil as disease can find acceptance. It is a fact that one disease is not more dangerous than another. Mortals have been taught to think otherwise, but this does not change the fact. It may be that Christian Scientists have not reached the place where they are never attacked by any sense of disease or suffering, but having gained the place where good is recognized as the only power, and having learned that there is no evil power to cause disease, they will at least no longer fear disease. Without this element of emotional thought to support the belief in disease, it will disappear into its native nothingness. Not only has this been proved in individual experience, but it is according to the instruction contained in the chapter entitled "Christian Science Practice" in *Science and Health*, where it is stated on page 411, "If you succeed in wholly removing the fear, your patient is healed."

Another phase of evil belief thought of as power, which is nearly universal in its acceptance, is the theory that there is an intelligence or law operating to deprive man of the supply essential to happiness and comfort. This theory does not always go so far as to say there is not a sufficient supply in the world for all of God's creation, but assumes there are laws of distribution which may give to one individual a thousand times more than he can use, and deprive

another of that which is essential to harmonious existence. This is only another incident of belief in man's separation from God, or good, and he has but to regain his conscious unity with good to find that God has a multitude of ways in which to distribute the abundance which He has provided for all His children.

Whenever the temptation of so-called evil presents itself as sickness or sin, fear or lack, let the seeker after good renew his courage accord-

ing to the word of God contained in the forty-third chapter of Isaiah, "Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour."

FREEDOM

ROBERT C. BRYANT

EVERY one feels intuitively, if he does not understand it, that true freedom is the highest good, the one goal of all human endeavor. Love of freedom has always been the greatest theme of philosopher and poet, the inspiration of the reformer as well as the source of courage for the true patriot and soldier. A modern writer has said: "The cry of the soul is for freedom. It longs for liberty from the date of its first conscious moments." But in all of their desires for freedom and in their struggles to obtain it, mankind have fallen into two very serious errors of belief which have produced the greatest confusion of thought and have made abortive most of their efforts in this direction. The first of these errors is the belief that man is material, possessing a mind or soul of his own, this mind or soul being itself the product of material experience and sensation, located in a material body and subject to that body. The other is the be-

lief that man is mortal. These errors were exposed by Christ Jesus nineteen centuries ago, and the truth he taught became the vitalizing power of the early church, the foundation of all true Christianity. Had mankind kept this truth unobscured and uncontaminated, it would have been the pillar of cloud by day and of fire by night to lead humanity out of the Egypt of darkness and bondage, up into the promised land of light and liberty, of peace and plenty. His teaching was, however, gradually hidden by material beliefs, personal ambitions, sensual desires,—and so darkness ensued.

About fifty years ago Mary Baker Eddy discovered, and after years of patient, loving study and preparation, restated to the world the truth which Christ Jesus taught, and to-day an ever increasing number of people are rejoicing in the growing understanding of true freedom and the blessings that follow therefrom.

What is freedom? It is not merely the escape from any particular undesirable conditions. Our fathers sought in a new world freedom to worship God after the dictates of their own conscience. Great wars have been fought to free mankind from political and religious tyranny. We often speak of freedom from sickness and trouble or from anything undesirable, but true freedom is broader than any of these things. It implies the opportunity and ability of man to express his real nature, untrammelled and without interference or influence of any kind. "He is free," says Epictetus, who "is neither subject to compulsion nor to hindrance nor to force."

And why the universal intuitive belief that freedom is good and desirable? Not merely because even a measure of freedom has usually brought peace and prosperity, but because of the deep sense, little recognized and, usually, less understood, that man is really a child of God, that therefore his natural impulses are right, and if truly followed will lead him into the highest good. The sense that the real man's origin is divine, and that if one were free to express himself, he would do what is right and be led into all good, is a perfectly correct sense; and the errors into which mankind have fallen and which have kept them from any degree of true freedom and self-expression are errors of belief as to the real nature of man.

Now it stands to reason that matter cannot be free, cannot express itself, for matter has no intelligence; it is itself only the expression of

thought, although mankind have not discerned this fact and have continued to think of man as material. Laboring under a sense of bondage, men have supposed that this bondage was material, and that all mental suffering is induced by and results from the material condition.

The truth taught by Christ Jesus and made plain in Christian Science is that man is spiritual, not material. If God is the Father of man and is Spirit, as Jesus taught, man must be like God and be spiritual. "Man is idea, the image, of Love; he is not physique," says Mrs. Eddy (*Science and Health*, p. 475). This spiritual man cannot be in bondage to any material condition. The clearest thinkers for many centuries have understood that bondage is not dependent upon material conditions, but the multitudes have not believed so. Conscious on the one hand of their trouble and suffering, and seeing on the other hand some human law or condition which apparently kept them from acting as they thought they wanted to act, the people have assumed that the material condition was the cause of their suffering, and that if they could cast off the yoke they would be happy. Many times have they succeeded in casting off the yoke, but the result was not what was anticipated. Again and again in national history and in individual experience, men and women have succeeded in freeing themselves from some phase of bondage, only to sink into some other form of bondage equal to or worse than the first, and with suffering and trouble as great as they had before. Numberless times there have been achieved

seeming victories for freedom, in national wars, in great social changes, in reconstruction of political forms, in change of individual condition,—yet the mass of humanity suffers as acutely as men did centuries ago.

This does not mean that there has been no advance in freedom among men. He would be blind indeed who should make such an assertion; but all progress is the demonstration or evidence that men have attained a measure of freedom of thought, and is the result of that mental freedom. Until we see clearly that the ego is mental, not material, and that bondage and freedom are wholly conditions of thought, not dependent upon material conditions, we can never understand the great human problems, much less work them out.

In the eighth chapter of John's gospel is the report of a series of rare conversations of Jesus with his followers and the Pharisees, in which it is brought out clearly what bondage and freedom are. "If ye continue in my word," said the Master, "then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?" It would seem as if the answer of the Master was sufficient to clear for all time the whole matter. "Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin." Bondage, then, is not to men or things, but to sin; and sin is mistaken or wrong thinking, for Jesus had just said that the truth would give freedom, and the

only thing from which truth can give freedom is untruth, false belief.

"Christian Science raises the standard of liberty," says Mrs. Eddy (*Science and Health*, p. 227), "and cries: 'Follow me! Escape from the bondage of sickness, sin, and death!' Jesus marked out the way. Citizens of the world, accept the 'glorious liberty of the children of God,' and be free! This is your divine right." Christian Science is simply the science or understanding of God and His creation, the science of right thinking about man and the universe. This Science enables one to understand his true nature as a child of God, and to express that nature freely, untrammelled by false belief.

This Science exposes the falsity of the belief that man begins his existence as a babe, that he grows to maturity in a few years, and then begins to decline in strength until he dies. That he has some sort of a future existence is usually assumed, but this belief is vague and indefinite, for the only man known to mortals is a mortal, with a brief human experience. This mortal man could not have any sense of freedom, for he is always bound by the fear that some false move may result in sudden and untimely death. True Christianity teaches, on the other hand, that man is in truth not mortal but immortal; that he is the child of God, fashioned in the image and likeness of infinite Mind; that he exists, and always has existed, and always will exist as the idea of God; that he is perfectly free now to express his true nature, that he does express that nature, and that he is not subject to the material con-

ditions of birth, growth, decay, and death, nor to the laws of human, material experience, including sin, sickness, want, and woe.

True Christianity makes a clear distinction between the mortal and immortal; seeks to destroy the false belief of the one and to establish the consciousness or understanding of the other. Confusion as to the true nature of man and failure to make the clear distinction between the mortal, material men of human sense and the immortal, spiritual man expressing infinite divine Mind, has prevented mankind from attaining the blessings and joys of true freedom.

The doctrine of human freedom most widely accepted by so-called advanced thinkers in modern times has utterly failed to make this distinction. This doctrine, treating only of the material, mortal man, takes the ground that the evils of human existence are due to the influence of unjust human laws and unnatural customs and conventions, the pressure of which is so great that the individual cannot escape from them. It is assumed that if these influences were removed, and the human mind were entirely free to follow its natural bent, it would find the way to right and truth and lead man into all good. The basis of this assumption is the supposition that the human mind and body are two distinct entities, although the mind is somehow subject to the body, but that the mind is the higher element in humanity, the link, as it were, between the material being and the infinite intelligence, God. This argument has led many a sincere thinker away from

the path of true progress and into defeat, discouragement, and disaster.

All that the human mind knows or thinks is based on material sense experience and testimony. This mind has no natural bent toward right or good. It is governed by no principle because it acts only as moved by circumstance and the hidden mesmerism of common belief. The action of the human mind is utterly unreliable and unaccountable, because the thought forces which sway it cannot be discerned and understood.

These facts utterly destroy the entire fabric of the widely accepted theory of the freedom of mortal man, and explain why every effort recorded in history for mere human freedom has been unsuccessful. There is no such thing as the freedom of the human mind left to itself, because it has no independence, no real entity to express. It is not cause but effect. It is no sooner released from the influence of one condition or belief than it goes out without guide or protection to become the hopeless slave of the first hypnotic influence it chances to meet. It is like the man of the parable who drove out the evil spirit and swept his house, but immediately seven other evil spirits worse than the first took possession of the house.

Dante has pictured hell as the experience of a lost soul; and a mortal without God is often spoken of in religious terminology as "lost." Humanity without a true understanding of God, divine Mind, and unsupported and undirected by this understanding, is indeed "lost" and is in the worst hell possible to contemplate. Mortal man becomes the victim and

slave of ignorance and sensuality, with all of the accompanying experiences of disease and death. This is the sad experience of many who have believed in and trusted a material theory of freedom.

Let no man think that the truth of Christian Science frees the human mind to follow its natural bent, impulse, or desire. Human freedom without God, Principle, is hell. Truth does indeed liberate the human mind from the bondage of false human law and belief, with all its attendant suffering, but Truth immediately begins to displace this counterfeit mind with the "mind of Christ," the true consciousness of the reality of Spirit, until the perfect freedom of spiritual consciousness follows.

The freedom which comes through Christian Science, or the understanding of the law of the divine Mind, is very practical in its effects in human experience. It liberates from sin, sickness, want, and woe; from ignorance, injustice, oppression, and evil of every kind. It teaches and demonstrates that men can be free, utterly regardless of the material conditions which seem to surround them; it shows that the only efficient and certain method of obtaining freedom in human affairs for mankind, both individually and collectively, is by first obtaining mental freedom.

It was to an incredulous world that Mrs. Eddy introduced the doctrine of Mind-healing. The idea that sickness is an error of belief, and that all diseases, organic as well as functional, can be healed by showing that man is in reality a child of God, and as such cannot be sick,—

all this met with the world's ridicule at first. But an ever increasing multitude, who testify to the healing power of Truth, or right thinking, are forcing reluctant humanity to acknowledge that this is, at least, a most efficient and practical method of healing.

It is perhaps an equally incredulous world to which Christian Science announces its method of obtaining freedom, not only from sickness but from all forms of oppression, injustice, and wrong of every kind; and as it has been proved in the matter of sickness, so it is being proved in all other kinds of bondage. Thousands of men and women have obtained individual freedom from the most oppressive conditions by understanding and recognizing the spiritual truth about themselves. The influence of this truth is to-day causing mighty upheavals in national life and political institutions. Tyranny is tottering; oppression and injustice are being revealed and overthrown; a new era of human rights and social justice is dawning on the world.

How pitiable the struggles and sacrifices of many well-meaning philanthropic persons, striving for years, in spite of deepest discouragement, to obtain some condition of material freedom without a knowledge of spiritual reality. How long before mortal man will learn that his part in the establishment of freedom is to understand the truth,—that is, to think aright about God and man. Freedom always was the fact in God's universe; it only needs to be seen.

"Which of you," said the Master, "by taking thought can add one

cubit unto his stature? . . . Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" Freedom cannot be ob-

tained when sought as material reality. "But," said the Master, "seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

DIVINE GUIDANCE

EMMELINE HASKELL

WHEN a party of people desire to climb a mountain which is difficult of ascent, an experienced guide or leader is usually chosen whose directions they obey, and all are expected to follow the path he selects. If during the ascent some one chooses to tread another path and induces others to follow him, this one by such action becomes a leader, either for a short time or a long one, although he may not be followed by more than two or three of the company.

That leadership of this kind may become perilous in mountain climbing is evident to all who have been on such expeditions. The self-constituted leader may have little acquaintance with the mountain to be climbed, but lured by some promising bypath or seeming short cut, and failing to recognize possible dangers, he may diverge from the trail "only a little," until presently neither he nor his companions know whither they are going. Sometimes the would-be leader has followers because the path pointed out is smoother and seems more attractive; or perhaps it is because he tells of others who took that trail. A speedier ascent or a broader outlook is usually the promise of such divergence, but invariably the result is a retracing of weary footsteps or

the attainment of some lower point than was the original object of the journey.

Mountain climbing well prefigures the upward journey of Christian Scientists. They have in Mrs. Eddy, as they firmly believe, a divinely chosen Leader whose history has proved her ability to overcome obstacles, to attain high altitudes, and to find the safest paths leading thereto. Through faithful obedience to Principle she discovered the way best adapted to lead mankind out of the wilderness of materiality, and many have heeded her words of counsel and have begun the long journey upward. There are many words of encouragement and warning to the ever increasing ranks of her followers; and although they may not all have stood personally beside the Leader, or expected her personally to uphold them and save them from pitfalls, nevertheless their textbook, "Science and Health with Key to the Scriptures," and the rules of the Church Manual are with them as chart and guide.

To each one who is on the journey from sense to Soul is given the command: "Lean not too much on your Leader. . . . Accept my counsel and teachings only as they include the spirit and the letter of the Ten Commandments, the Beatitudes, and

the teachings and example of Christ Jesus" (Miscellany, p. 129). Thus thought is linked to divine guidance as revealed in the Word, and as demonstrated by Christ Jesus, whose pathway led safely through every danger, including even death itself, and up to the throne of perfect and eternal Life, Truth, and Love.

Studying our Manual we find as the subject of Section 2 of Article XXII the words, "A Member not a Leader," and the question arises in our respective churches and societies how this applies to us. We have no desire to swerve from the pathway pointed out by our inspired Leader, and we see no danger; but again in Section 8 of Article III the words occur, "The Church Reader shall not be a Leader." Why this double warning? Might such a temptation touch even a Christian Science fold?

One who stands before the public in a position of honor, reading words of divine import, rightfully gains attention; and the truth received into hungry hearts naturally calls forth love and reverence. Mortal thought, however, might seek to divert this from the divine Word that leads to an understanding of the Mind from which it emanates, and to attach it to the human bearer of the message, as has often been done in different religious movements. Again, through one excuse or another, material sense may direct attention to the reader's person, to his tone utterances or his manner, favorably or otherwise. Knowing this tendency of human thought, Mrs. Eddy placed the special injunction above noted. Thus are the members protected from some

of the unsuspected dangers of personal influence.

It is sometimes imagined that leadership implies holding a conspicuous position or having numerous followers; but any person becomes to some extent a leader who causes even one to diverge from the straight and narrow path. He who urges strict adherence to the one Leader's guidance does not himself become a leader, even though many heed his advice. Such a loyal member remains simply a devoted follower, dangerous to none and helpful to all.

In denominational work these discriminations are important, particularly when some other Christian Science church is commended as an example. We may admire its methods and rejoice in their adaptation to the needs of those who have adopted them; but let each church beware lest it look to some other church rather than to Principle for guidance. Each organization should solve local problems through its own understanding of Principle, just as each Christian Scientist must eventually gain his own understanding of Truth and not turn aside to question what his neighbor is doing. The Master's words to Peter, "What is that to thee? follow thou me," have broad application to individuals, churches, and nations.

The Manual is wonderfully adapted to the preservation of the identity of every individual branch church, even while it unites all of these in one purpose. "That they all may be one" does not mean that all Christians should become repetitions one of another, else the promise in Revelation of a new name "which no man

knoweth saving he that receiveth it," would not have been given. The letters to the seven churches, as recorded by the Revelator, are different one from another. Evidently each church had its own identity, known only to God, who determined its special mission and ministry, yet each

was part of the one church which is world wide, and the same is true to-day of all the churches established in Christian Science. Thus unity in the essentials of justice, democracy, and cooperation is found compatible with individuality and progressive unfoldment.

THE WHOLE TRUTH

JOHN M. DEAN

CHRISTIAN SCIENCE is, in legal parlance, "the truth, the whole truth, and nothing but the truth." It is the undivided garment, which covers not merely a part but all of that which is fundamental in life or necessary to the welfare of humanity. It does not stop with the uncertain promise of a future world salvation, nor does it concentrate on some one special line of endeavor, but it emphasizes the possibility of attaining a whole salvation here and now. This is not a mere dogmatic assertion, but a truth which has been proved in some degree by grateful thousands who have put it to the test.

A religion which promises no more than a precarious temporary relief from what is comprised in the ordinary concept of sin, and omits almost entirely all hope of surcease from the varied other ills which afflict mankind, has not laid hold on the entirety of Jesus' commands and promises. Lack of ease in any direction is dis-ease, and, regardless of its classification, disease of every kind is the product of wrong thinking. If God can save man from one ill, He can deliver him from every conceivable trouble, and this the loving Father

will do in proportion as His children are ready for it. We are commanded to be "holy," and holiness simply means "wholeness." The Christian must be sound at all points, else he is not a whole or complete Christian. That the individual has not yet attained this perfect state is no reason for discouragement, but is rather an incentive to more consecrated effort.

Inasmuch as whatever affects man adversely needs correction, salvation must be communal as well as individual; and so, finally, through Christian Science there will be brought about complete immunity from social and governmental ills of every name and nature. This reformation, however, can come only as the individual units composing society themselves realize the meaning of that saying of the prophet respecting the Christ-idea, "The government shall be upon his shoulder." When it is fully understood that there is but one law, one Lawmaker, and one government, there will be no conflict between either men or nations, and peace on earth will be an accomplished fact.

This is a day of specialism gone mad. Almost every line of endeavor has appropriated some special day

or week for the propagation of its peculiar type of activity. This is particularly true of well-meaning social workers joined hand in hand with our medical friends. And so we have a "better baby week," "tuberculosis week," "medical inspection week," and so on through a long category of things which are too often exploited by means of a curious mixture of altruism and self-seeking. No one will deny that many of these things need attention of the proper sort, but all cannot subscribe to the doubtful and in many instances positively harmful methods which are used in this sort of propaganda. In addition to these stated times and seasons, specialism has been carried to such an extreme in the treatment of the sick that many medical practitioners confine their efforts to the treatment of some specific organ or portion of the human body to which they have devoted exclusive study.

A Christian Scientist is not a specialist, because he recognizes that divine Love "healeth all thy diseases," not just some of them; and every wise practitioner of Christian Science will rebuke even the slightest tendency to ascribe to some individual any special proficiency in treating one particular disease in preference to others. In Christian Science every day is God's day; therefore each day is set apart for the healing of all that needs healing. Just as Christian Science repudiates the necessity for times and seasons for doing good, so the individual Christian Science practitioner regards each hour as affording another opportunity for helping his fellow man where he may need

help. Just as Christian Science embraces all reform, so the practice of Christian Science corrects every human discord.

All must learn that truth is not fragmentary, but whole and complete. Therefore the consistent Christian Scientist will not make the mistake of running off after a small portion of truth when all of it is close at hand. God's man never follows fads, rides hobbies, or wastes time on non-essentials. It is undoubtedly right to lend proper support to every essentially good movement, for until men learn to make good operative in all things equally, they need to be encouraged in their efforts toward the betterment of such things as they are now ready to reform, even though their present effort is directed only by an improved belief along avenues not wholly purged of materiality. On the other hand, it is wise to discriminate between that which is helpful and that which, although largely inspired by right motives, may be even harmful.

Jesus pointedly rebuked the tendency to stress the payment of tithes "of mint and anise and cummin" to the neglect of "the weightier matters of the law," adding, "These ought ye to have done, and not to leave the other undone." While maintaining a healthy interest and perhaps taking an active part in broad civic and social matters, a Christian Scientist should at all times let Principle dominate his actions. The better the Christian Scientist, the better the citizen, and this is because he is striving to apply his understanding of Truth to all that he does.

Mrs. Eddy's teachings are leavening the whole lump, not just a part of it, and the world is fast approaching an understanding of that fact. The absolute sufficiency and all-inclusiveness of Christian Science is graphically summed up in the following passage from page 340 of *Science and Health*: "One infinite God, good, unifies men and nations; con-

stitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself;' annihilates pagan and Christian idolatry,—whatever is wrong in social, civil, criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed."

BEING SORRY FOR ONESELF

W. GORDON MILLS

ONE of the most subtle enemies of scientific and harmonious progress is that particular phase of mortal thinking known among Christian Scientists as self-pity. Mrs. Eddy has pointed out many times throughout her writings that the truth about any specific manifestation of materiality may be arrived at by reversal; for it is evident that a lie can only be the misrepresentation or distortion of the truth. It would be well for us to apply this process of inversion to the mental state of self-pity, since most of us have made its acquaintance at one time or another.

The word pity usually signifies a loving sympathy with the difficulties of others, coupled with a desire to help. The word compassion expresses the same thought a little more comprehensively, and if we are in any doubt as to the godlike character of this quality of thought we have only to turn to the New Testament records to find how continually the Master "had compassion" on those who came within the radius of his loving ministry. Compassion is, therefore, preeminently a characteristic of the

divine Mind, and humanly reflected simply means divine Principle, Love, applied to human affairs. It is evident that we have no need to reverse that which is a reflection of perfect Mind, and we are therefore led to confine our attention to the word "self" as constituting the perversion of this godlike attribute. Christian Science has done much to eliminate this word from the vocabularies of its students, and on the very first page of "*Science and Health with Key to the Scriptures*" Mrs. Eddy has said that "an unselfed love" is one of the three prime essentials comprising the effectual prayer "that reforms the sinner and heals the sick."

By reversing the quality or habit of "self-pity," therefore, we arrive at the scientific idea of "unselfed love,"—that gentle compassion for the woes of humanity which knows no taint of self, and which, faithfully and prayerfully put into practice, constitutes a perfect antidote for self-love. Mere human pity, ungoverned by the divine compassion, may only have the effect of weakening and stifling its object. It touches our

hearts to read that even the Master wept at the tomb of Lazarus, and the world has been so fascinated by the idea of the weeping Jesus that it has almost forgotten how very far he must have been above the human sense of sorrow when he stood beside the sepulcher and commanded him that was dead to "come forth." Scholastic theology has been so much concerned with the agony in Gethsemane that it has almost overlooked the true meaning of the triumph of the Easter morn.

We are bidden to rejoice with them that rejoice, and to weep with them that weep, but this weeping of ours will avail our brethren little unless we are also able to give them that which will turn their mourning into gladness, and enable them to put on "the garment of praise for the spirit of heaviness." True compassion can only be the human prelude to divine action. Pity is something which need never be extended to the real man, for man in God's image and likeness has surely no need of it. The only form of pity, therefore, which we as Christian Scientists can afford to extend to ourselves, is pity that we realize and use so little of the truth we have learned, and the only effectual expression of compassion for ourselves or for others is to put that truth into practice.

It is often profitable for us to analyze the manner in which we attack our so-called human personal problems. Even though we begin the day feeling sick or nervous or irritable, it is never wise to do our mental work furiously,—we should remember that it is impossible to outline demonstra-

tion, or to change an inharmonious mortal into a harmonious one. Because God's man really is harmonious and perfect now, surely all we have to do is to remember that fact and rely quietly upon it. How often we waste time bemoaning our own hard lot and struggling to make ourselves harmonious, when our only duty is to know ourselves to be so, in the face of mortal seeming, and to rise above our own affairs in the endeavor to serve some one else.

We cannot too often realize that no matter how we seem to feel, the real man is harmonious anyway. It is impossible to make a great reality of difficulties, either our own or those of others, and then expect to overcome them; so the moment we commence to feel sorry for ourselves we have admitted the reality of that against which we are endeavoring to contend, and our wrists are instantly manacled so far as successful demonstration is concerned. If we seem to be miserable or unhappy it is well-nigh useless to attempt to become harmonious by endeavoring to be calm and to simulate happiness. The mere effort to think calmly or to think happiness is simply a mode of mortal mind, and a trap for the feet of the unwary,—a broad bypath to the realm of that so-called mental science whose domain is many leagues removed from the simple grandeur of Christian Science. Our whole duty is to "be,"—to reflect God,—and not to be concerned with the results of that reflection. The kingdom of heaven, harmony, is neither meat nor drink, nor even self-complacent happiness, and if we pursue

any of these things we are asking amiss,—seeking that which is to be added unto us, rather than the kingdom itself.

We should learn to distinguish keenly between a false, material sense of self, and that real spiritual selfhood which is the perfect reflection of the divine. We should learn not to extend our misplaced pity to this false self of ours,—learn to rest secure in the knowledge that it cannot hurt us because we are “the sons of God.” Usually when we decide to let God govern, we find that we have nothing left to resist. We do not need to wait and watch for our demonstration to be brought about, for it generally occurs when we are ready for it. It is an old aphorism that “happiness is a by-product,” and experience teaches that it can seldom be achieved by direct means.

We could never be sorry for ourselves if we really believed and rested in the truth of our declarations. By all means let us be compassionate and pitiful with humanity because of their ignorance of the truth which has been revealed to us; but we may as well recollect that being sorry for ourselves is simply a form of mental malpractice, and will effectually bar the road to successful demonstration. It makes no difference at all whether mortal mind tells us we are miserable, nervous, or unhappy, for it is not the truth, and if we drop our own woes and start out to consider our brother's need, we shall find that we

have no problem of our own left to solve. Surely, from a purely human point of view, among all who lived on earth, Jesus of Nazareth had the most valid excuse for indulging in self-pity; and yet, scourged and mocked and crucified as he was, we never read that he yielded to the temptation to paralyze his efforts in that way, for he “went about doing good,” forgetful of self, and the truth about God and man which he proclaimed and practiced culminated in the ascension.

A sincere analysis of our sense of misery will often reveal a great deal of unsuspected self-pity; and it is well for us to realize that this is a mental weed which needs to be sternly uprooted and cast out, lest it altogether smother the tender blossoms of unselfed love,—that obligation of loving service for God and humanity which rests upon each one of us. May we not therefore cease our morbid self-seeking, and our solitary wrestling with purely personal difficulties, and remember Mrs. Eddy's words on page 200 of “The First Church of Christ, Scientist, and Miscellany,”—“Striving to be good, to do good, and to love our neighbor as ourself, man's soul is safe; man emerges from mortality and receives his rights inalienable—the love of God and man. What holds us to the Christian life is the seven-fold shield of honesty, purity, and unselfed love. I need not say this to you, for you know the way in Christian Science.”



Immunity in respect to all forms of death or disease, whether sickness or casualty, is only to be attained by moral integrity.—*Thoreau*.

THE VIEWPOINT

MABEL M. BEESON

IN attempting to make deductions or to reach conclusions, how often one hears the expression, "That depends upon your point of view." This point of view from a material basis seems to be a changing, shifting thing, depending upon different opinions of different people under different circumstances. Even in the same place the vision to the human eye will change as the person or the sense changes. It is said that some one once came to Corot, the great landscape painter, and said to him that he had been just where the artist had been when he painted a certain beautiful picture, yet he did not see there what was in the picture. "Ah, yes," replied the artist; "but you did not know where to sit down to look." In that case the same vision became a different thing from a different point of view. In this case, the wonderful picture was the result of the artist's understanding of the right viewpoint.

Can we not all recall childish conceptions which have vanished with mature years and understanding? The writer well remembers her own concept of a certain city, gained from visits in her childhood, when it seemed to her the largest in the world. Now, in mature years, though it is larger than when she visited it as a child, it is seen as a nice, thriving little city, the capital of one of the middle western states. It is simply that her viewpoint has changed.

A man visiting the lower part of New York city noticed a group of

foreign looking people carrying their luggage on their backs and walking in the middle of the street. On asking his friend who they were and why they did this, he was told that they were immigrants who had just landed, and that in the country from which they came it was a misdemeanor for them to walk on the sidewalks. Their vision of freedom had been broad enough to bring them across a great ocean to a land of liberty, and yet, having arrived, their viewpoint had not changed sufficiently to enable them to grasp the meaning of real freedom. So up the middle of the street they came, in the same old way, carrying their burdens on their backs. Do we never do the same thing? Have we not crossed a sea of error and trouble to find real freedom, and yet once within its boundaries have we not continued to carry our old beliefs and burdens and make no proper use of our new found liberty?

The student of Christian Science early finds that his sense of life, of God, of the universe and man, is completely changed from what it was before he had any knowledge of this truth. He finds things he called facts to be but beliefs, and things he supposed to be intangible and visionary to be the only facts. The teaching of Christian Science in regard to God as Spirit, the only creator, and man the reflection of God, and therefore spiritual, changes his whole concept of life.

Some one asks what difference it makes whether you call a thing a

belief or a fact, so long as you see it and experience it,—what difference it makes whether you have a “belief of sickness” or a sickness, so long as you have it. It does make a great deal of difference. You see the sun rise in the east and go down in the west, do you not? You see it with your own eyes. Then you learn that what you saw is not true,—that the sun does not move; the sun stands still and the earth moves. Here some one may ask what difference it makes which you believe. But let one begin to make a few calculations in regard to the movements of the other heavenly bodies, and he will soon find that it makes a difference whether we figure from the standpoint of fact or from that of mere belief. The fact can be proved by the result. When the astronomer calculates the exact moment of an eclipse, he proves the fact. In the same way we must get the right viewpoint in respect to sickness.

In the fifth chapter of Mark’s gospel we find an illustration of this truth in the case of a woman who had an issue of blood for twelve years and who came in the press behind Jesus and touched his garment; for she said, “If I may touch but his clothes, I shall be whole.” Did she say she would like to be healed, and ask him if he could heal such a case as hers? She did not even ask if he had ever healed anyone who had suffered for twelve long years. No; she put touched his garment, and we read that “straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague.” We then read that she

“came and fell down before him, and told him all the truth.”

What was Jesus’ standpoint when touched by the woman’s appeal? The Master did not say: This is a hard case, and I am on my way to one of the rulers of the synagogue. Why trouble me now? Tender and compassionate were the words spoken to her: “Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.” Did it make any difference in this case what their individual viewpoint was, whether sickness was looked upon as a fact or as a belief? Did not the spiritual viewpoint of Jesus bring to the woman the fact, the truth of being, and thus bring about the demonstration of healing?

The writer was asked not long ago if a so-called malignant disease could be cured by Christian Science treatment. In reply she took a pencil and paper and drew two ciphers, a small one and a larger one, and answered the question by asking, “Which of these ciphers is the greater?” The answer came at once, “Why, they have just the same value, only one is large and the other small.” Then she asked, “How is all disease classified in Christian Science?” “As nothing,” was the answer. Then she replied, “The small cipher may stand for a minor ache or pain; the larger one may be called a malignant disease. Mortal belief makes one seem larger than the other, but their value or lack of value is the same. It simply depends upon how you look at disease,—as a reality or as an unreality, as a part of God’s creation or as a baseless concept of mortal mind. In the

kingdom of God there is no disease, curable or incurable."

One's viewpoint as to the remedy undergoes a great change under the teaching of Christian Science. A so-called material remedy is but a conjectural manifestation of the mortal concept of disease and its cure. A drug may have been adulterated, or have become stale, thus losing its asserted efficacious properties, or the thought concerning it may change, so that what is considered a specific for a certain ill to-day may not be considered such to-morrow. It should not therefore seem hard for any who come to Christian Science for healing to give up this shifting, changing thing called a material remedy. At its best the human thought is but a belief, and never the fact of being. The viewpoint must be changed to a conception of the one perfect, all-inclusive remedy, omnipotent Mind. In "Science and Health with Key to the Scriptures," the textbook of Christian Science, Mrs. Eddy says, "Truth is God's remedy for error of every kind" (p. 142), and she adds on page 151, "Infinite Mind

could not possibly create a remedy outside of itself." There is therefore one perfect, universal remedy which cannot be adulterated, which cannot lose its healing properties, and the thought concerning which cannot be changed, for God is changeless.

When we want to get the one definite, unchanging fact as a safe viewpoint from which to make all deductions or calculations, we must turn aside from the shifting, changing object of the human sense to the facts of existence, namely, God, the universe and man reflecting and expressing God, and the Christ-idea. From this viewpoint human existence takes on a different hue. On page 556 of Science and Health Mrs. Eddy says, "Mortal mind must waken to spiritual life before it cares to solve the problem of being, . . . but when that awakening comes, existence will be on a new standpoint." The vision will be opened, widened, and enlarged so that humanity will see and know God's creation, the viewpoint will be established in Truth, and we shall know the one central fact of all that really exists.

CHRISTIAN SCIENCE AND COLLEGE TRAINING

GUSTAVUS S. PAINE

IN Section 8 of Article XXIII of the Manual of The Mother Church, Mrs. Eddy says, "Members in good standing with The Mother Church, who are members of the faculty, instructors, or students in any university or college, can form and conduct a Christian Science organization at such university or college, provided its rules so permit." She recognized

that the understanding and practice of Christian Science must permeate college training, like any other phase of human affairs, if the experience is to be really worth while. The energetic application of intelligence is certainly necessary in the problems of what is known as college life, in order that their actual solution may prove them to have been not obsta-

cles but opportunities. And Christian Science practice is, in fact, just that,—the utilization of one's understanding of infinite divine intelligence in every circumstance of daily activity.

The best education, in the last analysis, is neither disciplinary nor vocational, in the ordinary meaning of those much abused terms. Its function is even less the training of the hands and mortal senses to do material things than it is the so-called training of the mental faculties. Christian Science shows us that the only real Mind is God, divine intelligence, which, instead of needing to be trained, is already manifesting in accurate, orderly fashion, complete wisdom, of which human knowledge is at most a counterfeit. Christian Science shows us also, however, that the training of a human being to use merely human means for general or even specific purposes is likewise but a poor travesty of that genuine schooling which is scientific because it depends upon Principle. The highest education is the training of human thought to turn to Principle, to discover, rely upon, and use Principle unerringly amid no matter what complexity of makeshifts.

In college, as elsewhere, the one interested in Christian Science has to adhere steadfastly to the true idea of education. Even though no college course may be taught upon any such basis, it is for the student himself to apply his understanding of Principle and see the true idea in place of every counterfeit. Mrs. Eddy saw this in her own education, of which she writes on page 10 of "Retrospection and Introspection": "Etymol-

ogy was divine history, voicing the idea of God in man's origin and signification. Syntax was spiritual order and unity. Prosody, the song of angels, and no earthly or inglorious theme." Just as there is the right idea of etymology, syntax, and prosody, so there is the right idea of mathematics, chemistry, history, economics, or what not.

When the one interested in Christian Science reasons out thus for himself the metaphysical fact, his insight into the spiritual harmony of divine intelligence will be recognized by all those with whom he is dealing, as inspired originality and comprehension. In this way he proves that God is the true teacher, and that those called instructors and pupils are after all but fellow students of the one source of veritable learning.

This applies of course equally in study, research, recitation, lecture, or examination. The ordinary college examination is considered by many students and by some instructors as a very trying experience, the chief purpose of which is the complete exposure of how little a mortal may know. When the student perceives, however, that God is the only examiner and finds only good through inspection of His image and likeness, the fear subsides and success is assured. Jesus said in sending out his students: "When they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." What the student most needs is calm reasoning

on every problem at the right time and in the right way, in accordance with the unlimited reflection of divine intelligence, which is man's sure possession. The ability to reason rightly is of far greater importance than any remembering of theory or formula.

The right reasoning of Christian Science is just as important in every other part of college life as it is in connection with the college courses. Nowadays the average American college student hardly has to be reminded of Roger Ascham's precept in "The Schoolmaster," that "learning should always be mingled with honest mirth and comely exercises." In the midst of the comely exercises of modern athletics or the honest mirth of the modern good time, however, he does need to remember that divine Principle governs man.

Ordinary good sportsmanship requires in athletics that one should set out not merely for what is known as exercise nor yet to win, but first of all to do one's best. In football, swimming, running, basket ball, in all forms of athletics, it is for both spectator and participant to be vigorously conscious that the active operation of Principle is all the real activity there is. Only in this way can one ever do his best and be satisfied with his effort; and, of course, whatever it is right to do, divine Principle protects one in doing.

When we see that the ceaseless and harmonious activity of the divine Mind is the only real exercise, we find our human experience adjusted the more satisfactorily to this standard. No Christian Scientist need compromise in the slightest with the

temptations of foul play, medication, vainglory, or any other pernicious suggestion that may try to insinuate itself as necessary, desirable, or real, for he knows that here, as elsewhere, man's whole true activity is spiritual, not physical, and that both responsibility and success belong to the manifestation of the divine Principle.

To the Christian Scientist right mental activity constitutes the only veritable good time. Though this good time is thoroughly joyous, full of enthusiasm, vigor, and true exuberance, it is not due to the mesmerism of a crowd nor to artificial stimulation of any sort. In the midst of a crowd, whether on the athletic field or in what is termed society, it is well for the student of Christian Science to remember what Mrs. Eddy says on page 20 of her Message for 1901: "The Christian Scientist is alone with his own being and the reality of things." Let him rejoice that his privilege is indeed the active manifestation of Spirit, and he will find his good time through mental keenness,—the recognition of the one Mind, including all real animation, expressing all true stimulus, proving spiritual sureness and strength. In this way he will demonstrate that idleness, self-indulgence, superficiality, mere material pleasure, do subside in the presence of joy. God's good time is ever tangibly good.

Because Christian Science is thus rational thinking for every occasion in the experience of man, it is appealing to college students as a religion from which neither intellectualism, skepticism, nor derision can swerve them. They are discovering, along

with the rest of humanity, that they get the benefit of this truth unfailingly in proportion as they turn to it not only in times of special stress but regularly day by day first of all, under any circumstance. They need, therefore, to give their earnest support to the college organizations for which Mrs. Eddy has so wisely provided, for every one turning to Christian Science must value rightly and make thorough use of the services and every other means which she established to bring out the wholeness of Truth. Wholeness is health. True health involves much more than mere physical freedom. The state of one's health can never be determined by a medical or a physical examination. Health, in fact, is but another

name for the complete, scientific expression of ever applicable divine intelligence.

In conclusion it may be said emphatically that the truth which applies in college training must apply with equal force in the training of the great college of the world. The Christian Scientist knows that spiritual youth is eternally his. Always then must he turn with youthful ardor to Principle. Always must he see the divine idea of which any human doing is a base counterfeit. This is his daily education or leading of thought from illusions to reality. Thus only can he exemplify continuously his complete fitness for his one all-inclusive vocation as the servant of God and of his fellow men.

GRACE

ALICE HALE COHEN

THE word grace runs through the Bible like a golden thread which may be followed in searching the Scriptures to trace the never ending, ever developing longing of the human heart to turn from erroneous conclusions based on the evidence of the material senses, to the eternal verities, which unfold in the ratio that thought relinquishes sense and self and turns to God, divine Mind.

Noah, tempted by the mesmerism of wickedness, destruction, violence, and fear which raged about him, threatening to obscure and distort his spiritual view, "found grace in the eyes of the Lord." The definition of "eyes" on page 586 of Science and Health elucidates this passage and reveals the vision of the Christ-mind,

displacing the evidence of the corporeal senses. It reads: "EYES. Spiritual discernment,—not material but mental." If Noah found grace in the eyes of the Lord, he must have turned from mortal beliefs with their distorted pictures and have opened his understanding to discern the line of demarcation between man in God's likeness, as God beholds him,—perfect, sinless, unfallen,—and the view of man which the senses present; namely, sinning, sick, and dying, a deformed and distorted image, not a model of grace and glory.

We, too, may learn, as we grasp the significance of Noah's seeking, to look out upon men and nations through the lens of Truth, and to gain, as did he, the shelter of the ark,

which rides in safety above the waves of sin, sickness, disaster, fear, and all the machinations of the enemy. This enemy, or reasoning based on the belief of life in matter, employs the whisperings of the serpent through every avenue which, willingly or ignorantly, lends a carnal belief through which it may communicate. So long as the serpent has these carnal beliefs through which to operate, so long will it present to thought a distorted picture of man and the universe; but the endeavor of the heart to turn away from the philosophy of the serpent with its false representations, and to see as God sees, has brought the blessing throughout the ages. Thus we find Zerubbabel shouting undismayed, "Grace, grace," and reducing the mountain to a plain; also Moses humbly praying for grace to see God's way rather than his own; Jeremiah speaking in comforting words of the grace found in the wilderness; David praying, "Lighten mine eyes, lest I sleep the sleep of death." These move grandly through the sacred pages, illustrating the gleam of light which leads out of the wilderness, and establishing by demonstration, or "signs following," the value of seeking grace in God's sight.

Thus we may trace in the Old Testament the struggle of the human heart between good and evil, and see how every right endeavor, every victory over the stultifying, mesmeric influence of a reasoning based on life and intelligence in matter, every individual effort to free consciousness from obscurantism, aided in preparing the way for the Messiah. The

culmination of the brave struggles, the earnest longings, the ceaseless searchings by a faithful few in the face of difficulties for the heart's ideal, found expression in Jesus the Christ. In the second chapter of Luke we read, "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." He transformed every problem into an opportunity. He proved that the grace of God outshines the deformity of sin, disease, and even death itself. Bigotry, ignorance, religious intolerance, hypocrisy, had no power to darken his vision. He was not held in the mesmerism of these beliefs, nor could they cause his gaze to falter from its steadfast view of man and the universe seen through "the eyes of the Lord."

From the basis of its false philosophy of life in matter, the serpent whispered its lies which led to a misunderstanding of the Savior's motives; it used the apathy of the disciples, the worldly policy of Pilate, the greed of Judas, and the discomfort which the truth produced in every phase of mortal mind. Jesus, secure in his recognition that man does not live in the body, nor depend upon it for life, brought to the world its grandest proof of the grace of God dispelling the shadow of even death itself, and proving man's identity to be intact.

The outward evidence of the inward grace which the Master possessed, enabling him finally to overcome death and the grave, doubtless roused the disciples from their lethargy and awakened them to the rec-

ognition that only through this grace—this seeing as God sees—could they or anyone else be saved. We find the Master's followers using the word grace with growing frequency, apparently recognizing it as indispensable to the growth of the early Christians; indeed many of the addresses to the churches open and close with an earnest prayer for growth in grace. As we follow the history of the Master's students, we see that, as human consciousness awakens and is held to the glory of the God view, the so-called laws of mortal mind, which are but the outcome of the mists of material reasoning, melt away inevitably, as clouds disperse before the light and warmth of the sun, and this through the gift of the grace of God.

Even as did Noah, the Master's early followers sought refuge in the ark, and so long as they remained therein, they went safely through persecution and imprisonment with a grace that exalted them above the sense testimony. It was only when they threw themselves into the waves of material thinking that their vision became obscured. The record of their unselfed struggles, their compassionate love and service, is brought to a close in John's words in Revelation, "The grace of our Lord Jesus Christ be with you all."

For a time after this outpouring of light on the mount of revelation, the windows of thought were clouded by ambition, sensuality, selfishness, bigotry, and worldly policy, as error struggled to perpetuate itself. Religion was apparently obscured as the serpent whispered through the men-

tal avenues so abundantly provided. The struggle toward the light, however, did not cease. Christian Science was discovered by Mrs. Eddy in the year 1866, when the humble desire for righteousness, the unselfed longing for grace, again triumphed. Christian Science, through its inspired utterances, sounds a final warning to organizations built on the sands of sense and reared on the foundations of false reasoning. This reasoning contains within itself the seeds of destruction and dooms all that proceeds from it to matter's own law of ultimate annihilation. Once more the golden thread of grace gleams forth in a world entangled in the views presented by material medicine and material religion, insisting on the existence of a power apart from God. The attempt is made to blind the mental vision of men by holding their gaze to a false view of man and the universe as physical, thereby to mystify, obscure, and confuse.

Into this darkness comes Christian Science, meeting the hunger of the human heart for God. It pierces the obscurity of belief in matter. It reveals God as the Principle of the universe. Its rules, if faithfully adhered to, enable all to find what Paul refers to as "the gift of the grace of God given unto me by the effectual working of his power." Jesus brought the gospel, and Christian Science in turn states the law of its demonstrable application to every human need. It gives the ability to pray understandingly with signs following, "Give us this day our daily bread." On page 17 of *Science and Health* this petition as spiritually interpreted

reads: "Give us grace for to-day; feed the famished affections."

Christian Science teaches all who will to look through the lens of Spirit and prove that the apprehension of spiritual ideas restores to man his primitive grace and glory. It erases from human consciousness the false images proceeding from wrong reasoning, by showing us that we can see as God sees only as thought is held in line with correct or spiritual reasoning. It puts into operation in our consciousness the law of God, which corrects, in the measure of faithful adherence to its requirements, inharmoniousness of every name and nature, and through the exercise of grace, or seeing as God sees, brings out the illustrations of good. In a desperate effort the serpent seeks to perpetuate the material or mortal mind qualities through which it works, and which are found lurking behind self-will, self-love, and self-righteousness; but Christian Science is sweeping aside these coverings, disclosing the falsity of these warring elements of thought, and awakening mortals to the necessity of mutual love and mutual interests based on divine Principle.

Thus through the clarifying of individual consciousness, grace appears in nations and governments, and is made manifest in the degree that those composing them are faithful to the ideal—the Christ-mind. The earnest, unselfed longing of every heart for righteousness helps to hold universal thought in line with Principle, and so to break the fetters of reasoning based on the belief of life in matter. As each unit of gov-

ernment awakens to the necessity and individual responsibility for right thinking and the ruling out of selfish aims and purposes, the birth of democracy will be seen emerging from the travail of nations, and the ideal nation will appear,—“the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged” (Science and Health, p. 226). Is not then this exercising of the God-given ability to think and act in line with spiritual reasoning of the greatest service to a world struggling to be free? Is it not feeding “the famished affections” of mankind, and meeting compassionately the yearning of the human heart for God?

As we learn to turn from the clouded contemplation of man as physical and hold our gaze to the spiritual man by the exercising of the correct, scientific reasoning so clearly revealed in Science and Health, we follow in the footsteps of the prophets, the apostles, our Master, and our Leader. We may thus learn to hold fast to the Christ-vision amidst the din of mortal mind; and finding, even as Noah found, the shelter of the ark, we are guided safely through the rising waters. We find grace in the eyes of the Lord in the degree that thought relinquishes the false sense of life in matter; then, as we hold this vision undarkened, unconquerable, a clear burning and a steady flame, untouched by evil in the process of its own destruction, we are enabled in turn to illumine the darkness with the light of God's grace made manifest in our lives.

THE BLIND SEE

LOUIS A. GREGORY

THE promise that the blind shall see is prominent in Jewish prophecies of the works of the Messiah. The Messianic era was foretold as a period of general enlightenment. In that connection the Scriptural references to the healing of blindness have rich figurative as well as literal significance. Jesus completely fulfilled the prophecies. He opened many blind eyes, but his supreme accomplishment was the correction of seeming spiritual blindness or sin. Following Christ Jesus as the Wayshower, Christian Science heals both physical and mental blindness through the power of God, and proves that the restoration of physical sight is inseparably connected with increased spiritual discernment. The physical healing of this Science is, as Mrs. Eddy tells us (*Science and Health*, p. 150), "to attest the reality of the higher mission of the Christ-power to take away the sins of the world."

The statement in the gospel of John that Jesus applied clay to the eyes of a blind man whom he healed, is often cited as supporting the use of material remedies, on the ground that it was the clay which accomplished the healing. Jesus said that the healing was the work of God; but material sense would have it the work of clay. That God works through the clay is a favorite materialistic argument, which only illustrates how the human mind attributes to God its own futile and mistaken reliance upon matter. The Bible narrative states

that it was the washing away of the clay, not the application of it, which was the occasion of the healing.

We fail to get the full meaning of the cleansing which Jesus required in this case, if we miss the significance of the clay he used, which he procured by spitting on the ground. What other action or material could the Master have used to emphasize more strongly the mistaken, superstitious, and degrading character of human reliance upon matter for healing? Such reliance is itself basic evil or disease, from which man must be cleansed in order to be healed. This reliance upon matter cannot exist in the same consciousness with a spiritual estimate of God; so the knowledge of God that Christ gives is the certain and only cleanser or healer.

If the Savior had recommended some turbulent, dashing stream as the place for the man to wash, that might have been considered a symbol for "mental suggestion," or human will methods, that are sometimes erroneously represented as being effective for healing. What the Master did direct was that the man should wash in the pool of Siloam. The pool was the source of the waters used in the sacred ceremonies in the temple, type of the still waters of the power and presence of Spirit. The whole incident, in the illuminating symbolism of Jesus, is a clear direction to the seeker to turn from matter to Spirit.

The incidents immediately following this healing in the gospel account show that this man received not only

clear physical vision but improved spiritual perception as well. He had been considered blind among those who could see physically; but after his healing he was a man with some discernment of Spirit among those who in that respect seemed totally blind. He had no delusion that it was the clay that healed him. He knew that it was the power of God, and met the denial of the spiritually blind Pharisees with such unanswerable logic, based upon their own authorities, that they took the case to matter's court of last resort, physical force, and "cast him out."

Modern conventional religion, more consistently material than the Pharisees, assumes to accept the physical healing and to recognize the clay as an instrument of God. It formally accepts this man's recognition of God as the healer, but would cast out those who, like him, look to God alone for healing. It professes to believe that the Savior came to the world, but refuses to appreciate and utilize the good he demonstrated. Modern medical theories virtually accept only the clay in Jesus' healing, although a mixture of spittle and dust cannot heal, and is not at all in keeping with the pharmacopœia of medical science. As human salvation has not been attained by ages of materialistic, creedal religion, and disease has increased in virulence and extent during thousands of years of physical doctoring, it would seem as if the human mind would invariably look for something better; but this is not the case. Many people even reject the present affirmation and demonstration of scientific, spiritual heal-

ing. Such blindness is the greatest affliction of humanity. When humanity at large realizes this fact it will be ready for the healing of all its ills.

Physical sight, like all things material, may be turned either to good use or to bad. It is not, then, necessarily a boon in itself, for its beneficent character depends upon the rightness of the thought which controls it. Everyday experience affords abundant proof that physical blindness is less of a deficiency than the lack of a degree of spiritual insight, appreciation, or intuition. Common belief calls one of the senses sight, even though it merely takes notice of physical surroundings and registers no appreciation of beauty, truth, or good. It says that Homer was blind and that such as Peter Bell could see. The sweep and grandeur of Homeric vision transcend material sight and register something of the imperishable glory of things divine, reflected in earth and sky and man and life. Common thought imperfectly appreciates such conception, and it is entirely beyond the ken of Peter Bell, of whom Wordsworth wrote,—

A primrose by a river's brim
A yellow primrose was to him,
And it was nothing more.

The finest measures of the Homers of earth are but infantile prattle compared to the deep things Christ teaches. Jesus saw more of goodness and beauty than other men who walked the earth. This is proved by the blessings at hand which he pointed out to humanity. To multitudes of people who believed that pain, weakness, and incapacity were all that human experience held for

them, he showed so clearly that God-given health, strength, and capacity are right at hand, that they saw the good and utilized it. To the sorrowing, the dissatisfied, the heart-hungry, he demonstrated that God, divine Life, Truth, and Love, is always present and available. He opened the eyes of despairing mankind, a Hagar in the wilderness, to see the well of unlimited and unceasing spiritual good, God's infinite supply. Scholastic theology has failed to make use of that well, and says that while it was available to mankind for the brief period of Jesus' ministry, now it is dry, and we have only limited material sources of supply. How much like this are the cardinal evils against which Jeremiah voiced the divine denunciation: "They have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

A materialistic estimate of Christianity is a broken cistern from which the individual must turn away before he is ready to know the spiritual truth that makes free. This is a simple application of what is often considered an obscure statement of the Master, to the effect that he came into this world "that they which see not might see; and that they which see might be made blind." The transformation of Saul the Pharisee into the apostle Paul fully conforms to this statement. The arrogant assumption of material knowledge which controlled Saul was blinded by the revelation of the Christ. When he repudiated worldly wisdom, realizing how it had misguided him, and turned to spiritual understanding, he became Paul,

the seer and demonstrator of Christly power and presence.

"They which see not" are those who, like Saul in Damascus, are reaching out blindly for help and relief, after their material reliances have failed them. Their whole education and training, religious and secular, may have caused them to look for permanence, reality, and good in matter and mortal mind. After suffering the discord, disease, and evil which inevitably result from such false guidance, they grope—rather helplessly and hopelessly at first—for spiritual good. Christ's loving assurance to them is that because they have learned how totally blind is the supposed material mind and sense, they are ready to see spiritually. On the contrary, those who rely upon the evidence of the physical senses must first become blind to what they think they see before they are prepared to accept the evidence of spiritual truth.

Spirit always is good, real. Matter never is so. Consequently no limitation of time, place, or means bounds the perfect demonstration of spirituality. Material sense may seem to set up its blindness, deafness, and dumbness to Spirit as barriers to the expression of spiritual power, but without avail, for it is nothing and its supposed limitations do not restrict man. The period wherein the blind see is eternally now. The means at hand for the manifestation of sight is Truth. Every good vision, hope, or desire for heaven is fulfilled in the revelation of the Christ-teaching that man is the likeness of God and sees perfectly.

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WILLIAM P. MCKENZIE

ANNIE M. KNOTT, WILLIAM D. MCCrackAN
Editor and Associate Editors

EDITORIAL

THE PEACE THAT SATISFIES

WITH longing and earnest desire the thoughts of men turn to peace at this time when conflict throughout the world is making confusion. As the hungry long for food and the parched ground for the dew, so do men and women desire to find once more the ways of peace. Not without divine guidance can peace be found, however, and we may well ponder the promise in Isaiah, which says: "All thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee."

There is a continuing parable teaching us to look for good from a source above the human. Morning by morning comes the light and the kindness of the sun as from above, and when to the dusty and wilted plant its refreshment comes, by the gentle rain that falls from heaven, it is revived. Jésus used this parable to reveal the impartial and universal goodness of God, and from it taught his disciples that they ought to be likewise impartial in loving enemies, offering blessing for cursing, and do-

ing good to those exhibiting hatred—all this, he said, "that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Having thus learned to look for good from above, and understanding what James brings out, that "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning," ought it not to be clear that our true teaching and guidance must also come from above? No one knows better than the earnest student the truth of the saying of the preacher, "Of making many books there is no end; and much study is a weariness of the flesh." What libraries of human records there are which remind one of the words of Jeremiah: "They have taught their tongue to speak lies, and weary themselves to commit iniquity." How infrequently an ordinary course of education brings joyful inspiration and heavenward aspiration. Is it not a usual experience that what with toil the student learns, he must later often labor to forget? When he learns true wisdom, the wisdom

based on divine Principle, he recognizes how much of materiality and sensuality there is in the classics, how many unprovable guesses there are in human philosophies, and how little of divine light there is in human histories. He is reminded of the warning and promise given by Habakkuk, when he says: "Behold, is it not of the Lord of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity? For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

Let it not be assumed that objection is raised to true learning or the efforts of the scientific investigator. Mrs. Eddy says plainly: "Whatever furnishes the semblance of an idea governed by its Principle, furnishes food for thought" (*Science and Health*, p. 195). And she emphatically says further: "Academics of the right sort are requisite. Observation, invention, study, and original thought are expansive and should promote the growth of mortal mind out of itself, out of all that is mortal. It is the tangled barbarisms of learning which we deplore,—the mere dogma, the speculative theory, the nauseous fiction."

When Paul said, "The letter killeth, but the spirit giveth life [or quickeneth]," he was deploring the "tangled barbarisms" of the learning of his day, just what the psalmist brought out long before when he said, "It is time for thee, Lord, to work: for they have made void thy law." Our Master found that priestcraft had invented teachings where-

by to relieve the reluctant from obedience to divine laws, and he rebuked the Pharisaic teachers because of their "making the word of God of none effect" through their tradition. These teachings of the scribes and Pharisees fitted in with the schemes of human depravity, and developed that seductive hypocrisy which enables a man to have the semblance of righteousness and to be self-satisfied with a sense of temporary superiority to others, while maintaining what mortal mind calls freedom in disobedience to divine law. It took bravery to assail this intrenched hypocrisy. Mrs. Eddy says of his work (*Science and Health*, p. 20): "Jesus bore our infirmities; he knew the error of mortal belief, and 'with his stripes [the rejection of error] we are healed.' 'Despised and rejected of men,' returning blessing for cursing, he taught mortals the opposite of themselves, even the nature of God; and when error felt the power of Truth, the scourge and the cross awaited the great Teacher."

The question of the hour is, How shall mortals learn "the opposite of themselves, even the nature of God"? The apostle Peter tells us that God's wonderful promises are given to us that by these we may become "partakers of the divine nature, having escaped the corruption that is in the world through lust." In what way, then, can we learn to understand this divine nature, and to partake of it and express it? A great multitude which cannot be adequately numbered will give testimony to the fact that through the teachings of Christian Science they have become ac-

quainted with God as Principle, and have found peace. They will further testify that the Christian Science textbook has given them the correct teaching regarding the Bible and its revelation, and so has enabled them to understand the Scriptural meaning of life and to become acquainted with health and heavenly joy. Regarding this textbook Mrs. Eddy says (page 110): "No human pen nor tongue taught me the Science contained in this book, SCIENCE AND HEALTH; and neither tongue nor pen can overthrow it. This book may be distorted by shallow criticism or by careless or malicious students, and its ideas may be temporarily abused and misrepresented; but the Science and truth therein will forever remain to be discerned and demonstrated."

The teachings of "Science and Health with Key to the Scriptures" bring satisfaction to those hungering and thirsting after righteousness, making them blessed. There are many who will agree with what one has written, who says: "I had read but a few pages when I dropped my book in my lap, and I will give you the very words that came to me: This is what I have always been starving for, and it shall be my life work." The Christian Science textbook gives both precept and proof. An added chapter, entitled "Fruitage," gives examples of healing, but the weekly and monthly periodicals unfold a current history of healing through the teaching given in the textbook, and these far-reaching records are supported by further proofs in weekly testimony meetings of the

many churches and societies throughout the world.

These testimonies show that men and women, and children too, are being "taught of God;" that the Bible is becoming to them an open book; that they learn and understand how the heroes of the faith proved God's teaching, how prophet and lawgiver, priest and apostle, "mother in Israel" and anointed king, obeyed the unseen divinity which shaped their lives and inspired their words. Best of all they are enabled to understand and obey the Master, who said, "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

Here is the finale of peace: "Great peace have they which love thy law: and nothing shall offend them." Peace for a man, peace for the world, is not won by submission nor even by victories, but by righteousness. The apostle James put it correctly, when he said: "The fruit of righteousness is sown in peace of them that make peace." Let men in the world once see that the condition of real peace is to be "taught of God," and a new world will begin to be, but indeed there is, as the poet says, "peace beginning to be." Some in the strife of Armageddon may be developing hate, which means strife within, and is a self-destructive force; but men by thousands are formulating righteousness, denying bodily luxury, gaining spiritual exaltation and vision, and coming to religion's very self in knowing God. "This is life eternal," Jesus said, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

Let us be aware of the fact that far more widely than mortals suspect, men are coming to a true knowledge of God. They are accepting a divine ideal, and in their patience and self-denial, purification and Christlike-

ness, are evidencing their acquaintance with Christ Jesus and are following in the way by him opened and revealed. This way is indeed the way of peace.

WILLIAM P. MCKENZIE.

OUTLOOKS

WHAT a wonderful series of events we have in the fourth chapter of Matthew, in which Jesus' temptation in the wilderness is presented. The first of these deals with the problem of food, and when the tempter bade Jesus use his mental power, strengthened by a forty days' vigil, to produce bread from a stone, he resolutely refused because with clear vision he could see that man really lives, not by matter but by "every word" of God. He was next taken to a pinnacle of the temple and bidden to cast himself down that so he might, as it were, test the divine promise of protection. From that outlook he was far above formal or ceremonial religion, yet he turned away from the temptation to indulge mortal mind by a merely spectacular display of power, and again he used as his weapon the written word: "Thou shalt not tempt the Lord thy God."

The next recorded temptation relates itself most vividly to different events in human history, and especially, perhaps, to the present hour. We read that the devil took Jesus up into a very high mountain and showed him "all the kingdoms of the world, and the glory of them," at the same time boldly intimating that he might become ruler, dictator, arbiter,

over all of these if he would but bow down to the carnal mind, that which is the opposite of God, divine Mind. Then with the calm dignity of man as God's likeness the Master said: "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." These words of Christ Jesus recall our Leader's statement on page 143 of "Science and Health with Key to the Scriptures": "If Mind was first chronologically, is first potentially, and must be first eternally, then give to Mind the glory, honor, dominion, and power everlastingly due its holy name."

The thought of an outlook into the vast realm of Mind recalls Moses' vision at the Red Sea, when apparently nothing but annihilation awaited himself and the people whom he was leading out of bondage. The very hopelessness of the situation from a human viewpoint forced them to turn to God; and when they went forward in obedience to the divine command the way was opened up for them, and their enemies were destroyed. From this we go to quite another outlook on the part of Moses, after he had led his people through many dangers and difficulties and proved for them again and again the ever presence of the Mind that

governs the universe. As we think of him, standing alone on Mount Pisgah, we are aware that something far grander than an earthly Canaan met his gaze, and these words of an old hymn point to that which opened up before his spiritual vision:—

Could we but climb where Moses stood,
And view the landscape o'er,
Not Jordan's stream nor death's cold flood
Could fright us from the shore.

What he really saw at that hour has been the inspiration of every pioneer whose pure desire has been to lead his fellow beings out of bondage into "the glorious liberty of the children of God." Here we must not forget that the vision of the new earth wherein dwelleth righteousness can never be seen by the thought which is blinded by materiality and mad ambition. Many times we are led to think upon the Spaniards who viewed the broad Pacific from the peak of Darien, and who had undoubtedly a new sense of human possibilities, of the vastness of that which was opened up before them, but their outlook was narrowed down by a lust for gold and all that materiality implies. Their gaze betokened no hope for the human race, but rather the crushing out of it, and that, too, in the name of Christ. It is needless to recall the sorrow and disappointment which came sooner or later to all concerned in this enterprise; and from this we go forward through the years to the landing of the Pilgrims on the shores of New England. Well does Mrs. Hemans express the motive which led them across an unknown sea, when she says, "They sought a

faith's pure shrine;" and whatever their personal mistakes might have been, in spite of the narrowness which they had not outgrown, this pure purpose laid their foundations deep in truth, and the America of to-day is undoubtedly far beyond everything which they had conceived or hoped for.

When Mrs. Eddy recognized the fact that the healing ministry of Christ Jesus belonged to the present age, no less than to the period when he was here on earth, her outlook took in something far beyond that which had appeared to anyone since the days of the Master and his apostles. She had a glimpse of the universe governed by spiritual law and glorified by man's consciousness of the ever presence of divine Mind. While in the years immediately following her discovery the clouds oftentimes seemed dark and heavy, they were again and again dispelled, so that those who had recognized and accepted the truth of being declared and demonstrated by her were ready to "go forward" as did the children of Israel through the Red Sea.

In spite of what seems to be the condition of the world to-day the outlook from the Christian Science viewpoint is something far grander than the pioneer students could have hoped for, that is, except as they turned away from material things and beheld with the eye of faith and understanding "the things which God hath prepared for them that love him." To-day we are fully aware of the conflicting elements at work on the human plane. We hear much about the domination of the whole world by mortal

man, but the doom of this falsity was long ago declared when John in Patmos heard the voice of a mighty angel announcing that "the Lord God omnipotent reigneth." This was two thousand years ago, and mortal sense would say that the reign of Truth and Love is not yet apparent. This the Christian Scientist would deny, for every one who has been healed by the power of divine Truth knows that God reigns, reigns in spite of the assertions and beliefs of material law,—in spite, too, of the denials and threats of the advocates of material systems, whether medical or theological. To-day, with the wider issue before us, we have the absolute assurance that right is already triumphant, and all men everywhere are declaring for right, seeing it to be the only outlook worthy of man as an immortal being.

The outlook for the Christian Scientist to-day is that presented in

the closing chapters of Revelation. Here we are told of the vanishing of pain, sorrow, and death; of the vanishing, too, of sorcery and falsehood of every sort, so that "there shall be no more curse." The Revelator again declares that sorcery, impurity, and murder will disappear as men do the will of God; and John's vision of the holy city may well inspire us to look for the appearing of this divine idea to all the nations of the earth. The light of Truth is shown as revealing the things of God, the imperishable realities of Spirit; and while formal and ceremonial religion has no place in this city, yet the glory of God is its light, and God's man is known by his overcoming of all that is unlike God. As of old humanity is crying out, When is this vision to be realized on earth? and the answer of Christ, Truth, is this: "Surely I come quickly."

ANNIE M. KNOTT.

CHILDREN OF LIGHT

THE true Light which lighteth every man that cometh into the world is here, though the darkness comprehends it not. As many as receive that Light are given power to become the sons of God. In the hour of world darkness Christian Scientists are specially privileged to walk in the light. The children of light are consciously in the kingdom of heaven; they know that they are being washed clean, that the real man is innocent and intact, reflecting the dawn and its freshness; that he is radiant with joy, is above time and limitation, and is present with the Lord.

The true Light rends the veil of the temple of false theology and streams through upon all mankind, uncovering the works of darkness so that all which belongs to the earth and is earthy is shaken, the rocks of material sense are shattered, and the belief in the reality of death has grown so evanescent that the so-called dead are recognized as not dead at all, but alive forevermore.

The children of darkness believe in a God who is despotic, inconstant, and revengeful; and to Him they yield allegiance. Therefore they express unsubstantial characteristics in

their own lives. They believe in the reality of sin, sickness, and death, and so succumb to these beliefs. Christian Science with illuminating logic proves that God and evil cannot both be real, and that one or the other must yield not only priority but existence itself in human consciousness. Christian Scientists who follow the light have chosen God and discarded evil as illusion, and therefore claim the right to be healthy, happy, and free from sin, and to overcome death. Among the beliefs of darkness Christian Science reckons those of life in matter, of mind in brain, of the impotence or unwillingness of God to save and heal; the temptation to deify personality likewise comes from darkness, or to account God as the author of poverty, or to attempt to limit the infinite, or the tendency to suspect the motives of divine Love, or to trust in physical force unsupported by righteous power.

Christian Science does not hesitate to lay bare the stale and unprofitable works of darkness, and the doings of "the rulers of the darkness of this world," and to go to the very "seat of the image of jealousy, which provoketh to jealousy," spoken of by Ezekiel. The Christian Scientist who to-day wishes to fulfill his obligations toward a seemingly helpless world and follow in the footsteps of his Leader, is willing to accompany the guide of spiritual understanding and enter the "door of the court" and "behold a hole in the wall;" to dig in the wall and uncover another door, to "behold every form of creeping things, and abominable beasts," wor-

shipped by the ancients of a false house of Israel. Having cast the light of Truth into these chambers of evil imagery, the Christian Scientist rejoices that these mental abodes of "creeping things, and abominable beasts" are to-day no longer occult, but known.

The light has penetrated the gloom; love displaces fear and hate; the beauty of holiness shines with everlasting glory on flower and tree, plain and mountain, river and sea. The tiniest of God's ideas no less than the largest reflect His might and dominion; man, conscious of divine authority, rises through the mists into the glow of a dawn which shall never know obscurity. The transitory successes of oppression and depression do not deceive the children of light. Mrs. Eddy has stated on page 191 of *Miscellany*: "Persecution is the weakness of tyrants engendered by their fear, and love will cast it out. Continue steadfast in love and good works. Children of light, you are not children of darkness. Let your light shine. Keep in mind the foundations of Christian Science—one God and one Christ."

The spiritually minded children have much to learn when brought into contact with the children of this world, who, according to the parable, "are in their generation wiser than the children of light." On page 342 of "*Miscellaneous Writings*," referring to this text and speaking of the children of this world, Mrs. Eddy says: "They watch the market, acquaint themselves with the etiquette of the exchange, and are ready for the next move. How much more

should we be faithful over the few things of Spirit, that are able to make us wise unto salvation!" Mere ignorance of world events does not constitute spirituality nor save the world, but the application of truth to specific situations will establish the mastery of good over evil. Christian Scientists are fortunate in possessing *The Christian Science Monitor* to unravel before their eyes the drama of human happenings and enable them to heal the world's dire distress with spiritual understanding.

The children of disobedience to God claim to possess the fruits of the earth, to garner its beauties and hoard its treasures. They wish to monopolize the world for their own profit and enjoyment, supposing all things to be material, and man physical and not spiritual. But the children of light concede no rights to this disobedience to God, which is darkness. They know that creation is not understood through a false belief about God. They justly consider God's rights first, and are preserving the whole creation from being erroneously named over again by the carnal Adam nature. They rightfully demand for themselves just compensation for their work, the reward of their labor generously given, God's reward being ever present and ever abundant. They enjoy the possession of the sweet solace of loving-

kindness, thoughtfulness for others, and are ever ready to forgive.

In her first address in The Mother Church, as recorded on page 110 of "Miscellaneous Writings," Mrs. Eddy said: "Beloved children, the world has need of you,—and more as children than as men and women: it needs your innocence, unselfishness, faithful affection, uncontaminated lives." The children of light, because they belong to the kingdom of heaven, are instinctively free from wrong thinking, and go straight to the mark of their high calling. They enjoy the "glorious liberty of the children of God;" they do not question the illimitable resources of divine affluence; they are fearless through love, powerful through understanding, and charitable through the realization of sin's nonentity. They cannot be reached by so-called magnetic storms of jealousy and revenge, for they dwell apart from all darkness, in the never failing light of spiritual illumination.

The children of light travel through the night, and when the night is far spent, they behold the dawn. God's power of healing is their ever ready remedy for all ills of the flesh. There is no monopoly of the light which comes from God, as the light is for all who are willing to obey God.

WILLIAM D. McCrackan.

TESTIMONIES FROM THE FIELD

IN gratitude for the many blessings I received through the application of Christian Science I desire to give my testimony. In boyhood I studied the Bible at school, as is required in my native country, and was very fond of religion. After reading about the healings performed by the prophets and the apostles, as well as by Jesus, I asked my parents why people did not heal now. The answer was that Jesus only gave the apostles power to heal, and that God now healed through medicine. I continued with great faith in the religion of my youth for a number of years, after which I became dissatisfied and did not attend services for two years. In the early part of 1913 I began to hunger and pray for the true religion. I attended several churches, but could find no satisfaction. Then one day while on a train a gentleman said that he had cut himself and that the cut had been healed through Christian Science, but I said it would be impossible to be healed without medicine. Another gentleman told me kindly that I had better investigate, but I was at that time too set in the old teaching to heed the advice.

On the first Sunday in October, 1913, I attended service in the church to which I belonged, but I did not listen to the service much; instead I prayed to God that I would be shown the right way. The question came to me as to whether I would believe if it were shown me, and I decided that I would wait patiently on God for guidance. The following day I was introduced to a Christian Science

practitioner, whom I immediately engaged to treat a member of my family. I had no treatment myself, but felt very much uplifted from the loving talk. A week later I purchased a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and began to read it faithfully. I had used tobacco and intoxicating liquor to a great extent for a number of years, and had tried material means and will power to overcome these habits, but nothing helped me. After reading Science and Health for a few days I found to my great surprise that I had lost all desire for either tobacco or liquor. It is now over four years since this occurred and there has been no return of the habits.

In July, 1915, my right arm was broken. I at once treated myself as we are taught to do in Christian Science, and soon I felt that my arm was healed; but there was considerable pain in the side where two ribs had been broken a few days previous, so I asked for help from a practitioner. I attended to the superintending of a building that afternoon, and continued to do so. The arm was never set or carried in a sling, and no material remedies were used, but after a week and a half I used it in cranking my automobile. I have never had any trouble from the break, and the arm is as strong as ever. The side kept paining me for a week. I then discovered that I had been holding a little resentment toward the one whom I held responsible for the injury. When this

thought was corrected and I reflected love to this person, my side was healed, and it has been well ever since.

On December 2, 1916, while operating an electric floor surfacing machine, one of my fingers was caught between the drive chain and one of the sprocket wheels. This caused the machine to stop. The finger was wedged in so tight that I had to have a man help me pull it out. The front half of the finger was crushed, but I worked faithfully in Science, and although to mortal sense there was considerable pain at first, in about two hours it was overcome. About three weeks later I was examined by a physician for life insurance. Seeing the injured finger he stated that I would never have the full use of it, for the joint would be stiff, but I relied entirely on Christian Science treatment and did not lose more than a few hours' work. Within a few weeks the finger was restored to its normal condition in size and was fully as limber as were the other fingers.

When taking up the study of Christian Science, I was ignorant of the English language; did not know how to use an English dictionary. This seemed a hindrance, but I soon learned from Science and Health that man is God's perfect child, that God is Mind, and that Mind is all-knowing and all-intelligent; that as man reflects this Mind, nothing could keep me from understanding the language in which Science and Health was written. The meaning of the words kept coming to me and within a few months I could read the Lesson-

Sermons intelligently. I soon became the happy owner of all of Mrs. Eddy's writings and a dictionary. I have also been blessed with the opportunity of subscribing to the authorized periodicals, which are a great help to a student of Christian Science and to all mankind. I am indeed grateful for all the good that has come to me through this healing truth and for class instruction, which has been a help to me many times in solving my own problems and in helping others. I am thankful to God, also grateful to our beloved Leader, Mrs. Eddy, for discovering Christian Science.—*Albert Bjoraas, Bridgeport, Neb.*

It is nearly ten years since I took up the study of Christian Science, and I feel that it is only right to give my testimony in the hope that it may help some one as I have been helped so often by the testimonies of others. The church of which I had been a member believed strongly in a personal devil and a burning hell. I had almost given up hope of overcoming evil as it seemed so powerful, and the mental picture of hell was very vivid, but after I had read an article in the *Journal* through three times, the old concepts were forever banished. I believe that was the happiest day of my life; I felt as though a great load had been lifted from my shoulders when I realized that through the study and practice of Christian Science we could learn to overcome evil in every form.

A few months later my husband took a severe cold which rapidly developed into what is known as quick

consumption. He was confined to his bed and was living on a very limited diet. Then severe hemorrhages set in, and I feel sure that he could not have lasted more than a few weeks longer if we had not asked for help from a Christian Science practitioner, with the result that he was healed in one absent treatment. After the treatment he got up, dressed, and had his lunch; that evening he ate a hearty dinner. He did not cough again and never had another hemorrhage. Treatment was given him for three weeks, however, as we could not realize that the healing was already complete. At the end of that time he had regained all the flesh he had lost and was just as strong and well as he is to-day. That was nine years ago.

A few months later a beautiful healing took place in our family and made a vivid impression on my mind, as it was the first time I had been called upon to prove the power of Truth over anything that would be considered serious. We were practically isolated on the desert in Nevada forty-eight miles from a railroad one way and sixty-five miles the other way, with a stage running only once a week and no telephone or telegraph. My daughter was suddenly taken down with inflammatory rheumatism in two of the fingers of her right hand, and suffered so severely that she could not bear to have even a sheet touch them. I treated her to the best of my understanding, but one night she started to cry, saying that she would go crazy if I did not do something for her; that she could not bear the pain any longer. I saw that something must be done at once,

so knelt down beside the bed and prayed that God would give me the understanding which would heal her. Then I took "Science and Health with Key to the Scriptures" and read from the chapter on Christian Science Practice.

In about ten minutes she began to get quiet and in less than twenty minutes she was asleep. Once in the night she woke up and started to cry, saying her fingers were beginning to hurt again, but I assured her that I would treat her and began to deny that error had any power. As a result, she was soon asleep again. In the morning the swelling and inflamed appearance were gone, and the fingers were perfectly healed. The joy of that moment I shall never forget. It was really a foretaste of heaven, as I realized that Christ, Truth, had come to me and mine. Several times since then I have been instantly healed by reading the textbook and different articles in the periodicals. Before coming into Christian Science I was continually taking some kind of medicine, but since then I have not taken any. I find that Christian Science keeps me well and acts as a preventive.

The physical healing is, however, the smallest part of what this saving truth has done for me. It is teaching me what Life is; and this has made me a better woman, a better wife, and a better mother. It has also given me a love for humanity that I never dreamed possible, and as I apprehend this wonderful truth I am learning to correct false thinking and replace it with the understanding of Spirit. To our beloved Leader, Mrs.

Eddy, I owe a lifelong debt of gratitude which I am endeavoring to pay by following her teachings as closely as possible, for it is through her writings that I have found God.—*Mrs. Fern C. Wolcott, Seattle, Wash.*

Nine years ago I was healed of lung trouble in its most malignant form, one hemorrhage after another following at intervals of a few hours. We called on a practitioner in Salt Lake City, Utah, and I was healed in one treatment. I am profoundly grateful for Christian Science.—*T. S. Wolcott.*

THE testimonies in the *Journal* have been such a help to me that I can no longer withhold my pæan of gratitude. It was in 1907 that I first heard of Christian Science, and out of curiosity went to a Sunday morning service at a seaside town, where I happened to be staying at the time. From that day my life completely changed, and I was as one born again. Up to this time I had given up all religion and never said a prayer. My life was spent in a whirl of gaiety and excitement, looking for happiness in every conceivable pleasure, until I sank both physically and morally. After reading the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I was able to lay aside glasses I had worn for twelve years, having previously consulted some of the best oculists in London. I had suffered from severe sick headaches and swollen eyes that kept me in bed for days. A friend once said to me, after exclamations of surprise at my changed mode of life, "I am afraid you have to give

up a lot of things when you become a Christian Scientist." I said, "Yes, I have given up a lot—glasses, bad headaches, nervous irritability, a hot temper, selfishness, and sensuality."

The spiritual uplift and wondrous sense of God's love that has come into my life fills me with the deepest gratitude to Mrs. Eddy, whose purity enabled her to give this beautiful truth to the world, lifting the burden of sin and sickness from mankind. My home has been changed from a place of discord to one of peace and happiness through this divine influence. I have had the privilege of class instruction, and am trying as far as I can to show forth praise to God not only with my lips but in my life.—*Ethel Lyon, Richmond, Surrey, England.*

I HEARD about Christian Science some years ago from my family, and have had many blessings from it since. I was first healed of the habit of smoking, which it had seemed impossible for me to give up. Since the beginning of the war I have been protected in many painful circumstances, from dysentery and other ills. Moreover, I believed I had a hernia from having overexerted myself—at least that seemed to be the condition. I asked an aunt who is a Christian Scientist to help me, and in a month the whole trouble disappeared,—the suffering, the fear, and the hernia,—and my condition became normal. Like many of my comrades I had to undergo inoculation against various fevers. Many were ill as a consequence, but I never had any fear or suffered from any bad effects.

Whenever I can do so I study the Lesson-Sermons, as I brought my books with me to the front, although at first this seemed impossible. I am very grateful to all my friends who have helped me to understand what Christian Science is to us, a light to illumine our way, and we can never be grateful enough to Mrs. Eddy, who has given it to us.—*Georges Finqueneisel, Paris, France.*

It is a great pleasure to certify that the statement of my nephew is true. We have received so many blessings that my gratitude for Christian Science is boundless. I feel also very grateful indeed to The Christian Science Publishing Society for the good that comes through them continually. Surely they prove in acts the wisdom of our Leader in giving us the *Sentinel*, *Herald*, and *Monitor*. The *Journal* and *Quarterly* are splendid testimonials of the truth, guiding and guarding. "The night is far spent, the day is at hand: . . . let us put on the armour of light." May we all as true Christian Scientists watch and pray.—*Miss S. Aimée Kern.*

A DEAR sister has supplied me with Christian Science literature for the past ten years or more, and I have learned to appreciate it more than all other literature combined except the Bible, which it has taught me to love and study with an understanding never before possible. I have always been a lover of good and sacred things and had laid my all on the altar, my greatest desire being to serve God truly. How He has answered my prayers with more than

I could "ask or think" and in so unexpected a way, is more than can be understood by one who has not a practical knowledge of Christian Science. My own nearest and dearest of earthly friends all warned me that it was antichristian. Being thus warned I entered very slowly and cautiously upon the study of this teaching and many times decided to have nothing more to do with it, but when the heaven has once found a lodgment in our hearts, sooner or later it will leaven the whole lump. How I thank Christian Science for removing at one sweep all the superstitious beliefs in devils and supernatural spirits in general, for not many have suffered from fear as I did.

I have had many beautiful proofs of the efficacy of Christian Science. A pain in my back which troubled me greatly just when I most needed to be strong has been overcome. Sometimes I could only step with the greatest of care, for the least jar gave me a piercing pain. I applied what I understood of the truth and went on with my work, forgetting all about my back. I did not realize for months and even years that I had been healed instantaneously; indeed not until I began to notice that I could lift a whole wash boiler full of water and do anything I needed to do without suffering from lumbago. This healing occurred about ten years ago and I have had no return of the ailment.

Still I doubted and became discouraged when the clouds hung heavy; discouragement overcame me many times. It told me I should be

ashamed to pretend to be a Christian until I was able to live more perfectly, but through reading a very helpful article in one of the *Sentinels* I was shown how well pleased a parent is with the child who is learning to walk, and with what approval he regards it when it quickly gets up after a fall and tries over again. How much more does our heavenly Father rejoice when we triumph over obstacles!

It is about nine years since I have taken any medicine or given any in my family of six. One demonstration was made by a practitioner to whom I took our little girl, who was suffering from a nervous disorder, apparently St. Vitus's dance. She had been growing worse for over a year, her eyes being so much affected that my husband had about decided to take her to a specialist. I however asked him to allow me to take her to a Christian Science practitioner first, but after one week's treatment I wrote, telling the practitioner I did not feel justified in asking my husband to continue when there was no change for the better and he was not in sympathy with the treatment. The lady told me it was my own over-anxiety that was hindering the healing. Then I labored honestly to do my part and there came such a calm assurance that I forgot to watch for results. When I next took notice, the child was perfectly normal and she has had no return of the trouble.

It is four years since this healing. I could mention many ailments in my little family which have been overcome entirely through reliance on God as taught in Christian Science,

but I am most grateful for the destruction of sin and discord through its application.—*Mrs. H. F. Marshall, Ponoka, Alberta, Canada.*

I HAVE often thought that if Christian Science does more for any one class of people than another it is for mothers, since it has been such a help to me in raising my children. A few years ago, while we were living in Chicago, one night after retiring I awakened at half past ten with a terrible sense of dread. Stopping to analyze this feeling, my thought went out over my little flock of five children and I remembered that they were all safe asleep except the eldest, seventeen years of age, who had gone out with his skates. Lake Michigan is considered very treacherous, and mental pictures came before my eyes of his falling through the ice, but I said to myself that I must use Christian Science and help him, wherever he might be. I therefore arose, turned on the light, and picked up "Miscellaneous Writings" by Mrs. Eddy, opening it at "The Mother's Evening Prayer" on page 389, to me the most beautiful poem in the English language. I read the first two stanzas, which so calmed my fears that I was enabled to declare the truth as we are taught in Christian Science, and I felt that my boy was safe in the arms of divine Love. In a little while I heard his footsteps on the stairs, and as he came bounding into my room he said, "Oh, mother, I was nearly killed just now." It seems that when alighting from the car he stepped right in front of one coming from the opposite direction

and was thrown to the sidewalk, but when the conductor and people in the car picked him up they were surprised to find he was not injured.

When this same boy was out on the Mexican border with the Illinois National Guards and I received word that he was very low with malarial fever, again this beautiful poem was my refuge and help. I have been called upon to make the greatest sacrifice of my life in giving our youngest son to his country, and in the dark hours of the night when I think of him over in France so far away from home, I wish that I could express in words the comfort and strength of these words from the poem already quoted: "His arm encircles me, and mine, and all."

I consider Christian Science the greatest blessing that ever came into my life. It has made the Bible a new book to me. Words but faintly express my gratitude for this teaching, but I am indeed thankful to God, the giver of all good, and grateful to our revered Leader, who has so patiently and so lovingly shown us the way.—*Mrs. Mary Coit Wheeler, Boston, U.S.A.*

I AM realizing more and more each day what a blessing it was when Christian Science came into my life. When I was fifteen years of age my father was healed of kidney trouble in a few treatments, after he had been given up by the doctors. Christian Science produced a transformation in our family, for instead of sickness, financial lack, and the inharmony such conditions bring, we began to express health, prosperity,

happiness, and harmony. Malaria, which had troubled us greatly, disappeared. We began to go to church, and to make Sunday a day of rest, which we had never done before. As a child I had earnestly longed to know about God and to attend church, and it seemed as if this was the answer to my prayer.

At this time I was in my second year in high school, with a great desire to continue my studies at the university. This would have been impossible under the old conditions, but through the change which this demonstrable religion brought into our lives, I was enabled to complete a five years' college course. Christian Science was my constant help and protection, making my studies easier through the understanding of the one Mind, and all conditions harmonious. In my teaching work which followed, this truth was a joy and an inspiration. Several attacks of sickness were quickly overcome, so that not a day was lost from my work on account of illness. Now, in my own home with two small children, this healing truth is our only remedy, and we find it both curative and preventive. The so-called law of contagious diseases was recently proved null and void by the recognition of the law of divine Mind.

At the birth of each of my children, Christian Science was of great help. In the first case the doctor in attendance almost despaired of saving either the baby or myself, but we both came through the experience safely, and in two weeks I was doing my own housework and caring for the baby. In the second instance the

birth was almost painless, and it did not seem necessary to remain in bed, though I did so for a few days.

For all the blessings that have come to me I am indeed grateful. My desire is to reflect the peace and harmony we find through even a small understanding of divine Love, that thereby others may be led to find it also.—*Mrs. Bernice C. Steedman, Berkeley, Cal.*

I AM glad to have the privilege of expressing my gratitude for the many blessings that have come to me through a better understanding of man's relationship to God as revealed in Christian Science. To my great surprise, Christian Science not only brought me deliverance from physical ills which medical methods were powerless to alleviate, but proved the solution for many other problems.

From early childhood I had been almost constantly in ill health. I was suffering from a supposedly hereditary ailment which neither drugs nor physicians were able to control, and subject to attacks of inflammatory rheumatism, neuralgia, headaches, and violent colds. Having met with reverses in business, I was constantly laboring under a sense of fear, depression, and resentment. I had been reared in an orthodox faith, but my experiences had made me very bitter against religion. While in this state of mind I was led to consult a Christian Science practitioner for a member of my family, and my eyes were soon opened to the true character of this religion, and to the fact that its physical effects are the result of a deep spiritual influence which strikes

at the root of all discord. I also became aware that its most urgent requirement is a complete moral and mental regeneration. In a short time I was able to have dental work done which I had been repeatedly warned would endanger my life if attempted. The so-called hereditary complaint was overcome.

One of the most remarkable phases of my healing was, that although I had been subject to catarrh for years, the tendency to catch cold gradually disappeared and I was freed, almost unconsciously, from any ill effects as the result of exposure or draughts. Aside from the specific healings mentioned, my general health has shown a marked improvement. The seeming inconsistencies of the Scriptures, and the promises of divine guidance and care recorded in them, have been cleared away, and I have at last found a religion that satisfies and supports in every phase of life.—*C. F. McLaughlin, Chicago, Ill.*

I CANNOT express my gratitude for all that Christian Science has done and is doing for me. After my little girl, five years old, had undergone three operations for appendicitis and its complications, we were told that she could not live. Then we turned to God, and through the loving work of a Christian Science practitioner the child was entirely healed. In three weeks she was running about as usual and was stronger than ever. Out of gratitude for her recovery I began to read *Science and Health*, and before I had finished the chapter on Prayer I took my glasses off and have not worn them since, although

for two years I had not been able to do without them for one minute of the day. I have been healed of a nervous breakdown, also of catarrh and chapped hands.

For all these healings I am grateful, but even deeper is my gratitude for the understanding of God as Love and for the peace, joy, and harmony which I am gaining every day. I am so thankful that my children can be taught the power of Truth and that I know that divine Love and Truth can destroy all discords. Having been a trained nurse I believed firmly in the reality of sickness, and am so glad that it has become unreal to me through the understanding of the allness of God, good. Home conditions are becoming more harmonious, for different members of my family are beginning to read the Bible in connection with Science and Health. I am also thankful for the Christian Science literature and the Lesson-Sermons. I am trying to be a true Christian Scientist for my own happiness, and also for the help I can be to others. I am deeply thankful to God and grateful to Mrs. Eddy for all that has helped me on the upward way.—*Mrs. Maud L. Schelling, Webster, N. Y.*

THE following testimony is given with a heart full of love and gratitude to God, the giver of all good, for Christian Science as discovered and founded by Mrs. Eddy.

Since taking up the study of this wonderful teaching I have been healed of acute stomach trouble and of chilblains. The winter before I came into Christian Science my feet

pained me and were so swollen that no shoes could be worn with comfort. I have also been healed of a rash which was accompanied with severe itching, and of fear of the dark and of being alone. While at one time I would not even go upstairs alone in the dark and did not like being left in the house in the daytime, during the last few years I have often been alone evenings and sometimes all night with no fear, but happy in the realization of God's presence and protection. From being listless and tired I have changed into a well, strong, and happy woman.

For health and prosperity for myself and for my husband I am grateful, but for the understanding of God and His law, for the real joy brought us as we live in the consciousness of good, I am more grateful.—*Mrs. Annie Baldwin Tredennick, Meriden, Conn.*

It is a great pleasure to tell of the blessings that have come to me from the study of Christian Science. In 1909 the liquor habit, and in 1916 the tobacco habit, of many years' standing, was overcome. Since the first mentioned date various forms of physical suffering, such as toothache, headache, and rheumatism, have been dissipated. Mental irregularities have been straightened out, and passion and appetite curbed, but the spiritual awakening is greatest of all. Fear now seems my hardest problem, but this will have to go with the rest.

I am most thankful to God for this saving truth, and grateful for the help of Christian Science friends.—*J. R. Nagel, Seattle, Wash.*

VEST POCKET EDITION OF THE QUARTERLY

Commencing with the July number, and continuing thereafter, a special vest pocket edition of *The Christian Science Quarterly* will be issued, conforming in size to the vest pocket edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

The price will be the same as for the regular edition of the *Quarterly*. Reading rooms may secure any desired quantity of either or both sizes.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

The next admission of candidates will be May 31, 1918. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, May 8, 1918.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to November 2, 1917, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

CHARLES E. JARVIS, Clerk,
236 Huntington Avenue, Back Bay, Boston, Mass.

CHURCH TREASURER

Per Capita Tax:—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

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THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but
mighty through God to the pulling down of strong holds"*

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WHAT WE CAN DO FOR OUR CHURCH

SAMUEL GREENWOOD

INASMUCH as divine law endows every individual with the ability to do good under all circumstances, no one is ever without the means of contributing to the betterment of his home and of his community. By the same token every church member may always be doing something which will promote the prosperity and success of his church, a fact which places a responsibility upon his shoulders which cannot be shaken off or evaded. But while every one may be doing some of the things he should do, so slothful is human nature in responding to spiritual demands that no one is doing all he might.

What is our church? We know that it is not an edifice, for if that were destroyed the church would still exist and could reproduce its outward structure; so that a real church is not physical but metaphysical, as must also be the real nature of the work which is required. A church organization, then, is necessarily made up of the aggregate good thinking of

its members, their collective spiritual understanding united for the purpose of systematic and orderly achievement. The prime importance of having right thinking members is therefore apparent, for a church can do no more than the reflected goodness and love of its members makes possible. Only as the units of an organization are honestly striving to possess and to express the Mind that was in Christ Jesus, can it justly claim to be a Christian Science church equipped for works of righteousness.

On page 19 of the Church Manual we read that The Mother Church was founded on "the understanding and demonstration of divine Truth, Life, and Love, healing and saving the world from sin and death;" and on page 20 of "Pulpit and Press" Mrs. Eddy says, "From first to last The Mother Church seemed type and shadow of the warfare between the flesh and Spirit, even that shadow whose substance is the divine Spirit, imperatively propelling the greatest

moral, physical, civil, and religious reform ever known on earth." Thus it can be seen that the mission of our church involves the entire redemption of humanity, physically, morally, and spiritually, and in no other way may this be brought about except by its members showing forth in their own lives the redemptive power of divine Truth and Love.

What can we do for our church? In the first place we should lift our thought of church work above merely local conditions and problems, and get the right perspective of our cause as a world movement, as indicated in the foregoing quotations. Then the things we may be called upon to do from time to time will take on more than local significance, and be seen in the larger metaphysical sense of contributing to mankind's spiritual awakening and progress. We lose sight of its relative value and deprive it of its real effectiveness when we do our work for the approval of persons; but when we understand that the demand for service always comes from Principle, and that our particular duty has its essential place in the divine plan of salvation, we shall see the immense importance of doing lovingly and well even the smallest necessary thing for the cause of Christian Science.

Looking at this question from a purely personal viewpoint, it may seem of little moment whether one attends the business meetings of his church, or takes an active interest in its affairs, or does more in any direction than the minimum which will satisfy his conscience. To the outward sense of things it might make

little difference in the course of years whether one did or did not do his part, but these things are of lasting importance in the development of individual character. As to-day is but the extension of yesterday, so one's character to-morrow will be what he is making it to-day. The point is that one must do right to receive the reward of right doing; hence the far-reaching consequence to the individual of doing what divine Love requires of him for the general good.

Although every one may not be asked to fill the higher positions or to do anything officially in the line of church work, there is one thing we all can do which means everything to our cause, and without which all other work would be in vain,—we can be real Christian Scientists at all times, men and women who know that in reality they are children of God and who act accordingly. "A real Christian Scientist," Mrs. Eddy writes, "is a marvel, a miracle in the universe of mortal mind" (*Miscellaneous Writings*, p. 294), and only as its members are real Christian Scientists will the Christian Science church have the means to reach and save mankind. This then is our sacred privilege, which we can neither sell, barter away, nor lose, for it is the price of our own salvation and one which we shall eventually have to pay. How much better that we do it willingly, joyously, lovingly, that we may not in any way hinder or obstruct the usefulness of our cause.

Because Christian Science is different from anything else, it calls for a difference in the lives of its adherents. Its church is made up in large

part of those who have left other denominations, and that which attracted them to Christian Science is what the world will expect them to practice if they would prove the superiority of Christian Science over their former religious beliefs. And that which differentiates Christian Science is its absolute acceptance of the allness of good, the infinity of divine Love, and the practical applicability of that fundamental Scriptural truth to human need. We can all without exception be loyal to divine Principle to the full extent of our understanding, and upon our individual fidelity the cause of Christian Science in a degree depends. Without the spirit of loving service to God and man our church would be dead; think, then, of its vitality and power for good if all its members put everything aside that now hinders them from being real Christian Scientists, in the actual spirit as well as in the mere letter.

We cannot separate our own from our neighbors' interest, nor can we be helpful members of any church

if our chief motive and desire is our own personal good. We must look every man on the things of others, as the apostle enjoined, and to this end we should remember that every day furnishes us with opportunities to make our church a living and leavening power in the community. We cannot overestimate the value of these opportunities.

Unless we preserve the right perspective of Christian Science in its relation to humanity, we may lose its majestic proportions in the narrow vision of personal or local problems. No Christian Scientist can afford, for his own sake, to leave his place in this great movement unfilled or his share of the work undone. All that we are called upon to supply is the willingness to obey divine Principle, the willingness to perform our part, and God provides for the rest. When we prepare the "channels for the streams of love" we may be sure that Love will always fill them. In the words of a well-known hymn,—

The work to be performed is ours,
The strength is all His own.

DIVINE MIND'S LEADERSHIP

FRANK H. SPRAGUE

THE paradox of a perfect God and a seemingly imperfect creation has always been a stumblingblock to theologians, but Mrs. Eddy's discovery of Christian Science cut the Gordian knot by furnishing proof that imperfection, error, evil, exists only as a false claim, a suppositional lie or negation of the truth, and therefore that it does not in any sense belong to the divine creation.

Fathered and supported by this lie, the drama of mortal existence goes on, in belief, through different stages of self-deception, wherein the illusion is so complete and convincing as to disarm suspicion until the mesmeric spell is broken by the revelation of spiritual reality. In the third chapter of Genesis, Satan, the suppositional adversary, is represented as first appearing on the scene in the

guise of a serpent, with a cunningly devised plot to corrupt thought and confuse issues by reasoning from false premises. The points brought out in this allegory illustrate the steps by which evil, professing the attributes of good, seeks to be accounted true and real. The fact that the adversary is a suppositional character, and not a veritable person or real agent, does not affect the question in its practical bearings. An erroneous argument calls for the same kind of treatment whether it claims an individual as sponsor or whether its appeal is made through inarticulate channels.

The most mischievous foe is not the one who fights squarely in the open, but the one whose designs are concealed by pretense and subterfuge—the wolf in sheep's clothing has the greater power to harm mortals. Because mortal thought at best is entangled in a web of ignorance and self-deception, something more than a general affirmation of the truth of being is requisite to dispel the illusion of error; the many-sided forms of belief must be taken up point by point as they come to the surface, and be tried before the judgment seat of spiritual understanding.

Since error, even to the end of its fictitious reign, is the essence of self-deception, its suppositional activities seem to be directed in more and more subtle channels, as if to checkmate increasing spiritual realization. "The serpent is perpetually close upon the heel of harmony," Mrs. Eddy declares (*Science and Health*, p. 564). Satan, garbed as an angel of light, even presumes to invade the courts

of spiritual demonstration. Thus it is that in endeavoring to apply their understanding of the truth Christian Scientists are frequently put to crucial tests by material appeals made in the name and guise of spirituality.

To material sense it seems, indeed, as if the adversary were a real power engaged in a deliberate attempt to discredit or circumvent each step in spiritual progress by misleading thought with specious arguments. We learn, however, in Christian Science that material sense, as well as the phenomena to which it testifies, is from the standpoint of truth and reality a myth. Because the world is not what it appears to the carnal mind to be, many phases of human experience are mystifying without the light which Christian metaphysics throws upon them. Thus it is that certain issues pertaining to organization, as it develops on the basis of divine Principle, are liable to misconception until they are approached with a proper knowledge of error and its asserted modes of activity.

Inasmuch as organized measures are at present indispensable, both as an aid to those who are engaged in proving Christian Science and as a means of bringing the truth home to the world, it is not strange that mortal sense, the deceiver and the deceived, should seem to challenge each step which makes for efficiency with arguments calculated to place the problems of organization in a false light. It is especially needful, therefore, at a time when the cause is signally prosperous in material ways, to bear in mind that the corner stone of Christian building must ever be

the demonstration of man's scientific relation to God, and that the organization can continue its normal growth on no other basis. In her Message for 1901 Mrs. Eddy declares (p. 20), "Man is properly self-governed, and he should be guided by no other mind than Truth, the divine Mind."

In order that they may be fit channels for the realization of this ideal, the branch churches require a form of government which offers the freest possible field for proving the leadership of the divine Mind in individual and so in composite relations. To this end Mrs. Eddy was led to formulate certain simple rules for the protection of the cause. In Article XXIII of the Manual of The Mother Church, Section 3, she says: "In its relation to other Christian Science churches, in its By-Laws and self-government, The Mother Church stands alone; it occupies a position that no other church can fill. Then for a branch church to assume such position would be disastrous to Christian Science;" and again, in Section 10: "In Christian Science each branch church shall be distinctly democratic in its government."

Rightly comprehended, the call for democratic government rests on divine logic, not human expediency. In Christian Science the establishment of democracy is no more an experiment than is the treatment of disease by spiritual means, since the two considerations have to do with different phases of the problem of man's relation to the one Mind, and must perforce be worked out together. By disclosing the scientific foundation of brotherhood and providing adequate

channels for the demonstration of brotherly love, this Science opens the door to a realization of the ideal state of society toward which humanity has been groping in a labyrinth of material illusions without the help of Principle in finding the way.

Scientifically, Christian democracy rests on a totally different basis from that on which humanly devised systems are conceived. It reverses the ancient axiom, *Vox populi, vox Dei*, and accepts divine Principle as the basis on which ideal institutions and practices must be demonstrated. The failures and shortcomings of human experiments in popular government offer no criterion by which to judge the future of Christian democracy, since all human systems lack the unction and guidance of spiritual understanding, which identifies self-government with the demonstration of man's government by the divine Mind.

As in matters of individual concern, so in church affairs mortal sense is ever ready with suggestions, ostensibly in the interest of harmony and efficiency but actually detrimental to the cause. One of the commonest arguments by which error would quench individual demonstration, and thereby weaken the organization, takes a form something like this: that the selection of officials for responsible positions in our branch churches, and the settlement of important questions of church policy, cannot safely be intrusted to the members, since too many members lack either the knowledge or the disposition to deal intelligently with such matters. Here we have the arguments of ignorance and

apathy parading in borrowed vestments and seeking the approval of wisdom. As a matter of fact, the Church of Christ, Scientist, exists to prove that every man is the reflection of intelligence. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally," counseled James; and our Lord, adapting a quotation from one of the prophets, declared, "They shall be all taught of God."

Is it not clear that any church whose members could be so mesmerized by the belief of indifference or incompetency as to be satisfied to defer to personal opinion, instead of looking to the divine Mind for guidance in matters pertaining to the kingdom of heaven on earth, must overcome the material argument that man does not reflect intelligence, before it can become an unobstructed channel for dispensing abroad the healing truth? In the best human conception of the divine order of government there must be a right incumbent for each official position. If, then, previous to a meeting for the election of officers, each member conscientiously and prayerfully peruses his membership list, seeking to be actuated solely by divine wisdom and intelligence in making his selections, the concerted action which follows must manifest unity of spiritual endeavor to a degree that is impossible where the elements of personal influence and collusion of mortal thought are allowed to enter.

Another argument by which error would retard the progress of the movement is that there is not time enough to study church problems so

that the members can be prepared to act intelligently at business meetings. This sense of limitation is further responsible for the plea that it makes the proceedings too lengthy and cumbersome to choose officers by ballot and to consider matters of special business in open assembly. If, however, the occasion had to do with some financial transaction whereby one expected to profit greatly in a material way, would he be likely to begrudge the time required for intelligent deliberation?

Because they profess a more enlightened understanding of Principle than do others, those who have assumed the solemn obligation of membership in a branch Church of Christ, Scientist, are under the greater obligation to prove in thoroughgoing fashion within the organization that divine Love heals the beliefs of self-seeking, irritation, and personal resentment, as well as those of sickness. As scientific diagnosis and treatment of disease take account of a false claim against man and reject the notion of a sick person, so the loving thought which recognizes evil as a falsity and not an attribute of persons can alone antidote inharmony in organizational activities.

The practical demonstration of unity which results from drawing out and overcoming latent beliefs of selfishness, animosity, indifference, or disaffection, evidences genuine spiritual growth, whereas the counterfeit conception of unity which satisfies mortal sense leaves evil beliefs to propagate unchecked beneath a smooth exterior. Better is a transitional period of unrest which makes

for purification of thought and elimination of self, than freedom from trying experiences when it is gained by deferring to mortal mind. Armor which is too vulnerable to stand the test of active service is useless in Christian warfare.

The birthright of spiritual freedom is of vastly greater consequence than the mess of pottage which material sense proffers in the form of sham unity, harmony, and efficiency on a mortal basis. The church which eschews personalism and undertakes, lovingly but resolutely, to demonstrate the impersonal leadership of the divine Mind, rises immeasurably in the scale of efficiency and becomes a light in the spiritual firmament.

The ideal church government is graphically portrayed by the prophet Micah in the following symbolical description: "In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills . . . And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem . . . and the Lord shall reign over them in mount Zion from henceforth, even for ever."

SUFFICIENCY

LOUISE KNIGHT WHEATLEY

THERE may be some who believe that if Paul were living in this year of our Lord, 1918, he would not write with such confidence about our "always having all sufficiency in all things." From a human sense of things there appears to be not only a decided insufficiency of the ordinary comforts and conveniences of life, owing to the strange situation in which the world finds itself, but many of the things which have heretofore been regarded as actual necessities seem to be approaching perilously near the vanishing point. Yet if Paul were on earth to-day we have small reason to believe, from what we know of this intrepid Christian warrior, that he would have modified his statement in the slightest degree; for he who wrote that wonderful let-

ter to the church at Corinth had already proved, by enduring shipwreck, imprisonment, beating, stoning, hunger, thirst, cold, and nakedness, that the sufficiency to which he referred, and which had sustained him through it all, was that spiritual abundance of right ideas which constitutes man's true being.

The trouble is that to-day, as in Paul's time, a world asleep to spiritual reality persists in miscalling man a material being, with material needs which matter alone can supply. From this false premise it of course logically follows that when material things give out, man's supply gives out; and that is exactly what is being believed in the world to-day. So much is heard about it on every side that even those who are students of

Christian Science may sometimes be influenced by this surcharged mental atmosphere to accept this false conclusion, and suffer the sharp consequences. Man is purely spiritual, and as a natural consequence, he lives by and because of Spirit, not by and because of matter.

But how, some one may ask, does one make this teaching practical and applicable to our present problem? If one's supply of coal, for instance, is running low, does the understanding of man's true identity as a child of God put a supply of coal in his cellar? It assuredly can, and frequently does, through the operation of the same law which Jesus understood and utilized two thousand years ago. It happened on that occasion to be food which gave out, instead of fuel; but it was the same old argument, a belief of insufficiency. Material sense saw only five loaves and two small fishes to feed a multitude; and so long as material sense believed in a material man, with material needs, depending upon a material supply, the situation was obviously hopeless. There was some one there, however, who knew better. No lying argument could last long in the presence of Jesus, the Christ. He knew man to be the reflection of Spirit, sustained and maintained only by those spiritual ideas which constitute his "supply," so to speak; and could those ideas fail, or be lacking? No one who knows anything of divine metaphysics will wonder that after the multitude had eaten, "they took up of the fragments that remained twelve baskets full"! If we believe this incident, which was recorded by all four

of the gospel writers, why should it be thought incredible that the application of the same understanding which fed "five thousand men, beside women and children" twenty centuries ago, should supply warmth and comfort to-day?

God's law does not pass with the passing of the centuries. Does anyone imagine that its sure and stately operation can be affected in any way just because the human sense of need calls itself "coal" instead of "bread and fish"? As a matter of fact, God, Spirit, takes no cognizance of matter. That which mortal mind calls coal, or fish, or bread, as the case may be, is only its specific name for the particular form of matter which it thinks it needs. It then calls that form of matter "supply," and upon a sufficiency of that thing does its sense of supply depend.

Yet what says Christian Science to all this? Mrs. Eddy clearly states the truth about supply when she says (Miscellaneous Writings, p. 307), "God gives you His spiritual ideas, and in turn, they give you daily supplies." How? By awakening in human consciousness the realization that man, made in the likeness of Spirit, does possess, by reflection, whatever intelligence he needs to enable him to know what to do, or where to go, or what to say, in order to find whatever may be necessary to supply the needs of the moment. In other words, these "spiritual ideas" arm him with courage, confidence, resourcefulness, good judgment, initiative, intuition, and right reasoning; and these, in turn, bring him his daily supplies.

For example, there was a time when the world depended for its artificial light largely upon whale oil or tallow candles. In the belief of the people of that generation the supply of such light depended upon the supply of oil or tallow, and was exactly commensurate with it. If anyone had darkly hinted that the day might come when the supply of these things would be hopelessly inadequate to the needs of a few millions of men and women, he would surely have been shunned as an alarmist and a harbinger of evil. After a while, however, as the world's demands grew, it was discovered that illuminating gas could be made from coal and sent through mains to supply the needs of the cities. Another discovery also helped to meet the human need, and it was that hinted at so long ago in the book of Job, where we read: "The rock poured me out rivers of oil." In modern times this oil has been variously known as coal oil, or kerosene.

It is therefore readily seen that instead of a diminishing supply of so-called illuminants, the supply was tremendously increased. Mortal mind, however, began to predict the exhaustion of both coal and oil; but this fear did not lead to any fulfillment, for electricity came to supersede gas and the other things upon which people had come to depend for illumination. What will follow the electric light no one can to-day predict, but every change so far has certainly been along the line of progress. It remains eternally true all through these changes in human belief, that "God is light, and in him is

no darkness at all." John had already glimpsed something of this when in his glorious revelation of heavenly reality, called "the holy city," he prophetically wrote, "And they need no candle, neither light of the sun; for the Lord God giveth them light."

We thus see that sufficiency is not a stipulated amount of some particular thing; it is an expression of intelligence, and as Christian Scientists we must rouse ourselves from the miasma of stupefying beliefs with which mortal mind would try to asphyxiate us, as with some noxious gas, and repudiate these continual suggestions of insufficiency and lack. If something we have always had is giving out, it only means that something better is ready to take its place. Let us be up and doing. If Hagar had not spent so much time weeping in the wilderness because she believed that she and her child would die of thirst, she would have found the well of water long before she did. There is always "a well of water" for us all; for the Father hath not left us comfortless. Mrs. Eddy says, "Science reveals the possibility of achieving all good, and sets mortals at work to discover what God has already done" (*Science and Health*, p. 260). All we need is already here, always has been, and always will be; then let us start out this very hour to find it.

That which is called "invention" is only a discovery of what was here all the time, just waiting; and when this present world struggle is over, we may find that so much has been accomplished in the way of substitution, invention, or discovery, that we would not care to return to the out-

grown and outworn positions if we could. Who would put away his electric light to-day and substitute a candle? In view of all this, shall we not watch and pray lest we "ask amiss" in regard to our daily supply? Perhaps the thing which is "giving out" is only our faith in God; who knows? Let us strive to look away from the testimony of the senses altogether. In this hour of stress, when we turn in our extremity to the wise All-Father, "who giveth us richly all things to enjoy," let us first be sure that an empty coal bin and an empty flour barrel are not looming large in our mental horizon. There are many things which we can much less afford to see dwindling,—things such as faith, patience, charity, forgiveness, courage, perseverance, unselfishness, and that vision which can see "thro' present wrong, th' eternal Right."

Let us see to it that there is ever in our mental home a sufficiency of these spiritual supplies; for in a consciousness where they habitually dwell, a sense of need calling itself an empty coal bin or an empty flour barrel, or an empty heart, cannot long remain. The suggestion of lack will find no door to enter, no space to fill, no thought to respond to it, no lips to speak for it, no one to listen to it. It comes asking us to give it existence, but if we refuse to accord it any life or substance there is nothing left for it to do but quietly melt away into the realm of nothingness from which it came. Why should anyone care to listen to its lying arguments when he can hear, instead, the voice of Truth still saying tenderly, as did that father of long ago, "Son, thou art ever with me, and all that I have is thine."

PEACE LEGIONS

ERNEST C. MOSES

WHILE the words "army" and "legions" bring militarism to thought, they really signify according to Christian Science something far above the mortal concept. The Bible presents in several places references to an army as being a power above things terrestrial. In the days of Daniel a repentant monarch declared of God, "He doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" The Babylonian king surely lifted his own thought above a concept of earthly battalions when he rendered this

homage to the Most High. He visioned something real and powerful; and this something must be just as real to-day. In Christian Science, which goes to the root of all things, we find that this higher sense of army signifies a grand cooperative system of ideas controlled by their divine Principle, God, and this undoubtedly was what the awakened king perceived as he looked outward and upward. In the nineteenth chapter of Revelation John writes of the spiritual idea of God, "The Word of God," as being followed by "the armies which were in heaven,"—something consonant with the refer-

ence that was made in the prophecy of Daniel.

In the universe of Spirit an army of ideas is harmonious. This is illustrated by the myriad rays of light all controlled by one central sun, and each ray in perfect harmony with its fellow rays, far and near. The "army of heaven" therefore embraces ideas of divine Mind, and this army fulfills the will and purpose of this one Mind throughout its limitless universe, including "the inhabitants of the earth." In Christian Science we clearly see and gladly acknowledge this one Mind to be Love, and hence its purpose must be loving, wise, kindly, and unfailing. Being perfect, this army of Love, the real intelligence, must bring harmony to the earth of human sense, because peace is the normal condition in the realm of ever present Spirit. Its legions of true ideas are everywhere accomplishing the purposes of God. Was it not of these that Jesus spoke to Pilate when he said, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?"

In human consciousness we see the activity of this army displayed in world-wide movements toward human betterment in religion, government, and education. Christian Scientists find the highest manifestation of such progress in The Mother Church, The First Church of Christ, Scientist, in Boston, and its branches throughout the world. Its members see that in the highest sense The Mother Church represents the church invisible, the true "army of heaven,"

a structure eternal, indestructible, and invincible. This church stands for peace, liberty, equality—the fatherhood and motherhood of God, and the true brotherhood of man. The branches of this parent church are therefore like unto legions of peace, their loyal members soldiers of Christ, heralds of love and good will, each loyal member striving to be as faithful to Principle as is a single ray of light to its central source, the sun. Even as in the work of light in the material day each ray is faithful first to the sun, and therefore faithful to every other ray, so in the Church of Christ, Scientist, the loyal member strives to be true to Principle, true to himself, and true to every other man.

Christian Scientists do not sympathize with any error, but they can and do sympathize with every man, woman, and child in bondage to the errors ensuing upon the war of the senses, and lovingly will continue to strive to liberate the oppressed ones through the understanding and application of God's law, realizing the import of Mrs. Eddy's statement (Miscellaneous Writings, p. 102), "The sympathy of His eternal Mind is fully expressed in divine Science, which blots out all our iniquities and heals all our diseases."

The work of peacemaking—true sympathy—therefore means right thinking, or demonstrations of divine Love according to the rule in Christian Science, bringing into activity the hosts of heaven, the legions of peace, which destroy the so-called legions of evil,—the morbid deflections of the carnal mind, or the mind

of the flesh. This work was illustrated by Jesus among the Gadarenes when the poor, demented man from the tombs ran to the gentle Master and sought the touch of tender compassion which would heal him. Jesus instantly commanded the unclean spirit to come out of the man and asked him what name the disease bore. The deluded mortal replied, "My name is Legion," and the Master cast out of the victim of evil the erroneous beliefs that he, and every one he met or saw ("for we are many," he said), was insane; that evil was legion, ever present, and love and intelligence absent.

In this loving act Jesus manifested no belief in the reality of the mortal man's condition, but he did show a most tender recognition of man as the reflection of divine Mind. The Master saw the pure and intelligent idea of divine Love. On page 411 of *Science and Health* Mrs. Eddy says, "The Scripture seems to import that Jesus caused the evil to be self-seen and so destroyed." Thus the tomb-dweller's delusion of being chained to impurity and surrounded by demons was instantly banished.

As war claims to exist in human consciousness, a recognition of its cause and cure will help us to think rightly about it. It exists only because mortals believe in more than one God, more than one Mind. It exists because of a wrong sense of life,—a false sense of national life, of family life, of personal life. Mortals believe in an evil mind acting in suspicion, fear, jealousy, hatred, injustice, and revenge. This takes form in selfish national life, selfish

family life, selfish personal life, and all this ruptures the brotherhood of man. In this wrong thinking men suspect others of evil intentions and put pistols in their pockets so that evil may be requited with evil, whereas the Bible teaches that none should "imagine evil" in his heart against his brother. Nations suspect others of evil intentions and millions are armed to do evil, notwithstanding Christianity teaches that all nations of men are "made of one blood," one Life, and that evil must be overcome by good.

Thus war results from wrong thinking, believing in evil, and once started by mortal mind that which will stop it is God, the one divine Mind. His judgments will finally be established in peace, wherein "nation shall not lift up sword against nation, neither shall they learn war any more." How is this to come to pass unless men, women, and children, faithful to God, constantly deny and cast out of human consciousness all belief in the reality of racial jealousies, differing religions, animosities, and warfare? How can there be harmony between men and nations if men believe injustice to be stronger than justice and throw their influence and activities on the side of injustice? How is true peace to come unless God-inspired workers constantly affirm the allness of good and the nothingness of all evil, destroying every phase of evil as it invades their thought?

If this is done, will it not hasten the day when the human mind will abandon its tombs of ignorance, sensualism, self-love, and self-will, and

be healed through God's wisdom and loving-kindness? There can be no lasting peace on earth unless a God of peace is understood through men of peace and good will. If men and women are faithful to God, Truth will finally cause the mortal mind of selfishness, fear, injustice, malice, and revenge to be "self-seen"—its uselessness and utter powerlessness so clearly seen that, as the Master showed among the Gadarenes, its insanity will be self-destroyed. Then humanity will be clothed with true intelligence.

The work of the church of Jesus, the true church of Christ, then, is to destroy the legions of error, the insane delusions that matter, physical force, malice, and revenge are real and powerful. The true church is to prove that the divine Principle of all peace, loved and obeyed, establishes harmony on earth. With God su-

preme and the brotherhood of man made practical in genuine love, justice and mercy between nations and all human beings will prevail everywhere. Paul gives the simple rule in Ephesians: "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

God's legions of good will and peace reveal to us how God will forgive all evil, that is, destroy it. The Bible would never have instructed men to forgive others had not the power to do so accompanied the command to do it. James declares the results of right thinking in the "peace of them that make peace," and Jesus promises great happiness to all who are peacemakers, for they, he said, "shall be called the children of God."

[Written for the *Journal*]

"BE STILL, AND KNOW"

STOKES ANTHONY BENNETT

Does the day seem dark, and the way seem long?

Be still, and know.

Does there seem to be less of right than wrong?

Be still, and know.

Does the world seem caught in disorder's snare?

Does it seem to give endless woe and care,

Which the eye must see, and the heart must bear?

Be still, and know.

Does the night seem cold and without a star?

Be still, and know.

Does the foe seem near, and the friend seem far?

Be still, and know.

Does it seem unfair one must work and wait?

Does it seem that oft there's a hopeless state,

When the task is hard, and the test is great?

Be still, and know.

ACCURACY IN STATEMENT

CLARA S. STREETER

IT has been said that the greatest thing a human being ever does in this world is "to see something and tell what he saw, in a plain way." There is no place where clear seeing and plain telling should receive greater attention than in the Christian Science Sunday school. When a teacher has a clear concept of the spiritual import of the lesson to be taught, he is seeing the truth of being as revealed through Christian Science to this age; and he then should be able to present it in such a clear, accurate, and convincing manner that the children in his class may know beyond a doubt that it is the absolute truth by which they can work out all the intricate problems of their lives. A good lawyer proves his case not alone by arguments, but by confirming his arguments with citations from annotated commentaries, the statute books, and other recognized authorities; and in quoting from them he gives the exact words of the text. The mind of a child, keen and quick to grasp simple facts, wants the last letter of proof in answer to his questions; and a teacher needs to know, not only the text of "the law and the prophets," but how to state it correctly, to discern its spiritual meaning, and to show how it may be applied to everyday life.

In that superb discourse, generally called the Sermon on the Mount, Jesus reached a bold climax when he said to the multitude before him: "Let your communication be, Yea, yea; Nay, nay: for whatsoever is

more than these cometh of evil." How simply told! "Yea, yea," is the affirmation of truth. "Nay, nay," is the denial of error. If we all followed this exact rule for expressing ourselves one to another, how different our world would become. "Science and Health with Key to the Scriptures" by Mrs. Eddy is largely made up of this kind of "Yea, yea," and "Nay, nay," and that is why it heals the sick and reclaims the sinner. This is also one reason why it should be accurately quoted. To do otherwise is not only an injustice to the author but a perversion of the spiritual revelation given to this materiality-bound age to liberate it and all subsequent ages from the illusions of personal sense.

In her Message to The Mother Church for 1901 (p. 22), Mrs. Eddy says, "I adhere to my text, that one and one are two all the way up to the infinite calculus of the infinite God." Truth is truth "all the way up." Is there any place in that "infinite calculus" for an error of statement in premise, in argument, or in conclusion? In the "scientific statement of being," on page 468 of Science and Health, she has expressed the answer in the plainest language that could possibly be used, in perfect conformity to the admonition of Jesus, revealing the eternal "Yea" and "Nay" of universal being.

When we wish to establish a fact in human thought, or refute an aggressive suggestion in the most effective way, we quote from the high-

est known authority from which there can be no appeal, and we are precise in stating every detail as it is given. In the book of Acts it is said of Moses that he was, "learned in all the wisdom of the Egyptians, and was mighty in words and in deeds;" yet, after he had tended his father-in-law's sheep in the desert for many years, where he had time to prove the wisdom of the schools in which he had been educated, he became a man of few words, and depended not upon his own acquired knowledge. Coming down from Mount Sinai with the tables of the law, and with his face shining as the face of an angel, inso-much that he had to veil himself in order that the common people might approach within hearing distance, he simply said, "Thus saith the Lord: 'Thou shalt;' and, 'Thou shalt not;'" and he gave to the children of Israel the Ten Commandments, upon which the civilized world has since based its systems of moral and civil law.

Jesus, too, went into the land of Egypt and sojourned there in early childhood. It makes little difference whether Jesus was educated in his own or in a foreign land, his words and works show that he was possessed of the truest learning. He knew what was going on in the world around him; he read the signs of the times; he knew the law and the prophecies, for from a child he had been taught the Scriptures. He went into the market places and was not afraid to condemn short weights and measures, as well as unjust laws and unjust lawmakers. He was "moved with compassion," and fed and healed the multitudes. He loved little chil-

dren and was fond of the birds. He admired the roadside flowers and saw beauty in field, wood, and stream. Jesus spake "as one having authority;" yet he claimed nothing for himself, but said, "My doctrine is not mine, but his that sent me." In the wilderness he had tested out this "doctrine" and found that it was the word and power of God, and applicable to every human need.

When the carnal mind affirmed that he was hungry, there came to him the suggestion that he might turn the stones at his feet into bread. Would this have been a temptation to Jesus had he not known the mental tricks attempted by the magicians of his day? Mark how he answered this subtle prompting: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." In this passage in Matthew he was quoting from that portion of the Hebrew Scriptures known as the Book of the Law of Moses, and in referring to it he quoted from the highest spiritual law of his age. It was absolute truth as far as it was understood in Jesus' time, and even the devil (evil personified) could not gainsay or deny it. Again and again Jesus met those mental suggestions called temptations, with the words, "It is written," quoting accurately and authoritatively from the highest source,—the word of God. It is important that the children in our Sunday schools should become familiar with the exact words of the Commandments and the Beatitudes, as well as the Lord's Prayer and other portions of the Scriptures; for is it not written that

"the word of God is quick, and powerful"? It is the "Yea, yea," of absolute truth; the "Nay, nay," to supposititious error.

When the spiritual signification of the Scriptures began to unfold to Mrs. Eddy she knew not how to express it in plain, simple language, so material did the meaning of even the most sacred words seem to be. She writes on page 27 of "Retrospection and Introspection," "Naturally, my first jottings were but efforts to express in feeble diction Truth's ultimate;" and on the same page she also says: "As sweet music ripples in one's first thoughts of it like the brooklet in its meandering midst pebbles and rocks, before the mind can duly express it to the ear,—so the harmony of divine Science first broke upon my sense, before gathering experience and confidence to articulate it. Its natural manifestation is beautiful and euphonious, but its written expression increases in power and perfection under the guidance of the great Master." Through long years she worked to find the clearest and most suitable words in which to clothe the spiritual ideas that crowded her vision. She safeguarded these ideas in every possible way, and she has asked her followers to help her keep them "unspotted from the world" by using the exact words of the text. So important did she consider this need for accuracy of public statement that she made the Manual of The Mother Church explicit in its by-laws and rules, so as to propagate unadulterated Christian Science.

Nowhere, however, do we find anything more imperative than the direc-

tions relating to teaching in the Sunday school. In Article XX, Section 3, she states, "The instruction given by the children's teachers must not deviate from the absolute Christian Science contained in their textbook." It is very essential, then, to have some concrete idea of what "absolute Christian Science" means; to see it stand for the living Principle upon which the truth of being could be founded. Among the definitions of the word absolute, given in Webster's Dictionary, are such terms as "complete; perfect; pure; authoritative." In its more generally accepted meaning the word science denotes the "orderly and systematic arrangement of knowledge." Perceiving, then, the completeness, spirituality, and logic of the truths elucidated in their textbook, and that they are applicable to daily life, the sincere teacher in the Sunday school finds there is no need to "deviate" from accuracy in statement, even in the case of very young children.

The revelation of Christian Science has come to this age because a more spiritual understanding of God and man was needed in order that the growing accumulations of error in human consciousness might be revealed by the clear light of Truth, and destroyed. This light has brightened into a flame; the flame into a fire; the fire into a world conflagration that is consuming age-old theories, as well as modern opinions, in its sweeping demolition. The young people in our Sunday schools, going out into the world of to-day, will find a conflict between Mind's ideas and the beliefs of mind in matter; between grand,

uplifting, spiritual forces and the machinations of gross carnality. Some of them, too, may have been educated "in all the wisdom of the Egyptians," the so-called culture of material philosophy, but like Moses they must go to some desert of human desolation and put it to the test, not alone for themselves but for humanity.

Here it may be asked, Will the lessons taught in the Sunday school lead the pupils to see the great "I AM," and enable them with a "Thus saith the Lord," to prove the might of Mind? Will they be able to meet the aggressive suggestions of mortal mind as did Jesus with, "It is written," and be able to quote accurately, authoritatively, and with spiritual understanding, not only from the Scriptures, but from the revelation of

truth to this age as given in the Christian Science textbook? Truth rightly understood furnishes "the whole armour of God," which is invulnerable, and a safe protection in every time of trouble. Will they be able to wear this "armour," and do their part in thought, word, and deed to crush out mental and physical oppression, and establish "the glorious liberty of the children of God"? These are some of the things every teacher must think about, if he would so teach absolute Christian Science to the child of to-day that it may become to him the "Yea, yea," and "Nay, nay," of his own life and lead him forth to declare it whithersoever he may go on his pilgrimage through the crowded marts of human activity and aspiration.

ENERGY

L. EMMETT SHERRED

ENERGY is a favorite word with physicists. With it they conjure up any number of situations and endeavor to explain any number of things. To the Christian Scientist, however, such efforts to account for so-called causes and effects are, at times, almost amusing. One of the latest of these attempts at explaining came to the notice of the writer some days ago when there appeared in a scientific publication a sketch of an address recently delivered before a body of scientists, entitled, "The Origin and Evolution of Life." In this address the speaker, if correctly quoted, tried to show that life is composed of "living energies, operating as action, reaction, and interaction,

and interpreted in terms of living energy." The ceaseless search for the origin of life is indicative of the unrest of mortal mind, and shows that in spite of its self-established claim to be creator, as well as the created, it is by no means satisfied with the result. From this we may well turn to Mrs. Eddy's words in "Science and Health with Key to the Scriptures," on page 249, "Let us feel the divine energy of Spirit, bringing us into newness of life and recognizing no mortal nor material power as able to destroy."

The prophet Isaiah gives a most wonderful account of the omnipotence of God, and throughout the Scriptures God is declared to be

Spirit. This is unimpeachable testimony; and it follows as a logical sequence that Spirit and divine energy are synonymous. The only real energy, then, is the energy of Principle, of God, good.

In Christian Science we learn that energy is an attribute of Truth, the power that heals the despairing invalid, that brings hope to the heart, and color to the pallid countenance. It was Truth that called Lazarus from the dismal tomb and restored him to his sorrowing sisters; and it is Truth that is restoring thousands to health and giving new courage to tens of thousands to-day. Jesus knew that God is the source of all power, all energy, for he said, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free." He knew that a knowledge of this truth is that which men find only when their hearts become filled with pure and holy desire.

John's characterization of God as Love summed up his conclusions and makes it clear that love and divine energy are also synonymous; love is the wellspring within us, opening our hearts as channels for the water of life, leading us to health in every kindly impulse, because love in the heart leaves no room for anything unlike God, good. The divine energy made all, and all that God made is good; therefore the universe is filled with good, and evil has no place nor reality; but mortals in their ignorance are substituting mortal beliefs for the pure and perfect ideas of Spirit—the result being sin, sensuality, sickness, greed, animality, drunkenness, death.

Sooner or later, however, every one must learn the unreality of these delusions of mortal mind. Then they will vanish, even as the waters of the mountain stream, discolored by a torrential rain, become clear again as they flow onward to the ocean. Love, the energy of divine Mind, leads mankind into paths of peace, harmony, contentment, and true brotherliness; not in the way mortal mind, even when most sincere, would have us go, but as a loving, thoughtful parent decides what is best for his children, even though the wisdom of his decision may not be immediately apparent to them.

That the so-called exact sciences, with the single exception of mathematics, are far from exact, the careful student is forced to admit. Indeed, from a study of the first recorded experiments down to the present time, almost the only conclusion to be drawn therefrom is that physical science is in a constant state of flux. The early observers of physical phenomena made their experiments and drew their deductions therefrom, only to have them overturned by other investigators, and so on down to the present day, when the results of scientific investigation are no more enduring than they were in the beginning. Paradoxically, however, a gleam of light is beginning to shine as if out of the darkness of uncertainty; for from the time of Archimedes and his water screw to the present, the results of experimentation, empirical and otherwise, are for the most part on record, and show when viewed in the perspective of years, the fallibility of material sci-

tific hypotheses. This has caused the more independent thinkers to pause, and some of them have come to the conclusion that matter is not at all what it seems to be, and that substance and energy cannot be defined on any material basis.

The claim that through matter the vital spark called life, with its illimitable possibilities, came into being, is idolism, to put it mildly. It is inconceivable that even the mental acumen which can, for instance, calculate the time of an eclipse of the sun thousands of years in advance of its occurrence, or locate the planet Neptune solely through the observation of the apparently erratic movements of some of the other members of our solar system, came of the accidental conjunction of a number of chemical elements. Nor is it conceivable that the supreme Mind which brought into existence the universe with its innumerable suns, each forming the center of a system, among which our own is, so far as known, one of the smallest, and all observing orderly laws, would leave the work to be completed by chemical agencies.

Christian Science simply, clearly, and positively settles the whole question of energy by acknowledging God, Life, as the source of all being, all activity, the one supreme and infinite intelligence governing the universe through the operation of one law, and that spiritual. This transcendental revelation is the result of the labors of a pure-minded woman, who, in 1866, found herself restored to health through what she termed "the living, palpitating presence of Christ, Truth" (*Science and Health*, p. 351), and discovered by study of the Scriptures that there is a constantly operating law, which, if rightly understood, heals as in Jesus' time. Such is the work of Mary Baker Eddy, the Discoverer and Founder of Christian Science, to whom uncounted thousands all over the world owe their restoration to health, happiness, and spiritual freedom. No one should hesitate to follow the counsel given on page 186 of our textbook, as to "emptying his thought of the false stimulus and reaction of will-power and filling it with the divine energies of Truth."

CHURCH

HELEN ANDREWS NIXON

OUR Anglo-Saxon word church is derived from the Greek word *kyriakon*, which means, "the Lord's house." This nomenclature indicates a leader with a body of followers; it furthermore points to a departure on the part of some from an established condition of belief. This phenomenon of a change of base in the mental realm always gives impulse to two in-

quiries, viz.: What is the spiritual cause which impels this departure from the old? and, What are the laws of being whose operation is setting aside inertia and age-worn theories in mortal mind? In other words, in the concrete example of the church which Jesus established, what is the spiritual fact about church as belonging to the Lord?

Jesus' sudden question to his disciples, "Whom do men say that I the Son of man am?" followed by the metaphysical statement to Peter, after the latter's remarkable answer to the above question, "And I say also unto thee, That thou art Peter, and upon this rock I will build my church," was by no means a question with the purpose of eliciting personal, flattering opinions or avowals of selfish attachment. This question followed a remarkable series of sermons and healings. In his Sermon on the Mount Jesus taught that those who sought first the kingdom of God, Spirit, should have all needed supply, and twice he had fed great multitudes after they had followed him into the wilderness to hear of this kingdom. Not only had he taught that all things which offended should be gathered out of the world and destroyed by the angels of God, but he himself did literally cast out all manner of diseases through his spiritual understanding. Not only did he teach and preach his Father's control over all, but he stilled the tempest when occasion arose, and walked upon the sea.

Judging, then, from the life of the Founder of the Christian church, the spiritual cause of church is the understanding of the supremacy of Spirit and of the laws of Life, Truth, and Love, whose operation feeds the multitudes, heals the sick, restores the maimed, opens blind eyes, masters untoward manifestations of the elements, and raises the dead. All of this life of Christ Jesus is most interesting as history made in past ages, but to us in this age the all-stirring desire is that we ourselves may become mem-

bers of this true church of Jesus' founding, and that we may find the ways and means by which to become identified with it, whereby we may begin to receive the blessings which aforetime flowed from such church membership. What, short of a Christianly scientific understanding of church, can fulfill so glorious a hope?

On page 583 of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, is the definition of church which, studied and adopted into daily living by sincere students thereof, will slowly and surely make true of them the inspired words of St. Paul: "In whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."

The definition mentioned above reads: "CHURCH. The structure of Truth and Love; whatever rests upon and proceeds from divine Principle. The Church is that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick." This true conception of church destroys in the receptive thought lower conceptions of church, and it is thereby seen that a Church of Christ, Scientist, is neither primarily nor secondarily material; there is nothing about it that is material. It excludes matter in manifestation or as a working basis. It exists solely in the hearts of its members. The church

as "the structure of Truth and Love" can be no less than God's manifestation of Himself to man, and as an "institution" bearing the fruits of Spirit enumerated in the definition, the church is wholly spiritual in its sacred ministrations among men.

Right here the question logically arises, How can this spiritual church be maintained in the hearts of its members through other than their own spiritual offerings to God? It cannot be otherwise maintained, and this fact is acknowledged by Christian Scientists who see the work before them. Whatever may be the problem confronting a church membership, be it financial or other, the spiritual offering of more brotherly love alone can cancel the debt to God. Any kind of deficit met with an increase of brotherly love will always result outwardly in a fuller treasury. As Moses was told to pattern his object lessons after all that had been shown him in the mount, and as Solomon was given the pattern of the temple by David, as Paul writing to Timothy spoke of the mercy shown unto him by God as a pattern of God's long-suffering toward all who should believe, so Christian Science unmistakably presents to-day the perfect model of church against which, Christ Jesus said, "the gates of hell shall not prevail."

To-day there is a larger and ever increasing body of people called Christian Scientists. They are members of The Mother Church, and of its branches, called Churches of Christ, Scientist. They have a Manual containing by-laws designed to weld together their hearts in broth-

erly love. Were it not for this church organization in its present form, we who have pledged ourselves to it individually and collectively might many times turn our backs upon the common problems and say complacently within ourselves, There is no need of my becoming involved in this, for it is not pleasant. But organization holds us to our task, and we would be ashamed to fail in facing the issue. When the true spiritual bond of love is alone sufficient to hold us in one body to the work of destroying materiality in our own thought and in the thought of others, organization will have served its purpose and will pass away. Until then many are its uses.

Of first importance is the Manual of The Mother Church. Indispensable first requirements for progress in thinking and conduct are there laid down. Above all, the spirit to be cultivated by the members is most clearly set forth. The branch churches of the parent vine are expected to manifest the spirit always, and as fast as practical obey the letter of the by-laws. In Section 10 of Article XXIII it is written, "In Christian Science each branch church shall be distinctly democratic in its government." This clearly implies that the members of each branch church are to cultivate the idea of democracy, learn what it means, love it, nurture it in their affections, and reduce it to actual practice in their lives just as rapidly as is possible.

No rule, however good, if not obeyed from the heart, can have its legitimate result. Spiritual rules obeyed by compulsion, with mental reservations or resistance, eventuate

in spiritual barrenness; whereas when obeyed from the heart, though attended humanly with seeming mistakes, they bring forth fruits which prove the tree upon which they grew to be good. Branch churches are wise to begin with few by-laws, to await unfolding experiences in the field and in their membership whereby to learn the church's need of further by-laws. The members generally elect a committee to bring to the church in concrete form formulated by-laws for consideration and vote,—by-laws which the members have grown to see would be convenient for use and conducive to symmetrical growth. Experience proves that the orderly administration of church affairs produces excellent effects. The adopted by-laws, through their application, focus attention on Principle and not on person, and thus little by little thought is liberated to watch and wait, willing to let by-laws rise or fall by their own merit.

It is easily conceded that the spiritual condition of the members themselves is of first importance. No startling amount of literature sent out, no large number of lectures given, nor any outside show of work, can atone for lack of true brotherly love among the members. Less sacrifice of material sense may be required in engaging enthusiastically in the activities mentioned above, but nothing short of the spiritual purification of each

member will meet the requirement of Jesus, "Physician, heal thyself."

If by letting the idea of democracy control the elections, the wants of the different church departments may sometimes seem to suffer from temporary inefficiency or to run less smoothly for a while, then the new situation calls into action more patience, mutual helpfulness, and co-operation on the part of a larger percentage of the membership. If they hold in abeyance the great human frailty, criticism, the end will have justified the experiment, and all who have weathered the storm will have become tried workers in the cause of Christian Science.

If the heart of a church is right, its circumference of usefulness will enlarge naturally and normally, through growth from within. Jesus told Peter he would build his church upon the rock of God's revelation of Himself to man. St. Paul wrote to the Corinthians, "That Rock was Christ." On page 241 of *Science and Health* Mrs. Eddy writes, "We should strive to reach the Horeb height where God is revealed; and the corner-stone of all spiritual building is purity." Through John's illumined thought the Spirit said unto the church, "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."



At least for one day, remaining in the same condition in which the day shall find you, make it your task to be guided by love alone in each and every act. And I know that if you will do this you will never return to the old, terrible, ruinous delusion.—*Count Leo Tolstoi.*

THE VALUE OF A GOOD NEWSPAPER

LOUISE SATTERTHWAITE

AS year after year has passed since the inception of *The Christian Science Monitor*, Mrs. Eddy's wisdom and foresight in establishing this example of clean journalism are more fully appreciated.

The world needs always, but especially does it need to-day, newspapers that stand fearlessly for truth and justice. Humanity cannot afford to have issues that affect its welfare passed through that fine and convenient sieve called sometimes "the business office," sometimes "the paper's policy," sometimes "the advertisers," until all matter objectionable to these interests is left out; or to have the information as given to the public so colored as to induce in the reader an apathy or indifference to the real issues at stake. The truth must be given, no matter how it may act; for truth, though sometimes it may be bitter to the taste, is salutary. The people look to their newspapers to give them this truth of the world's activities in all its various fields. They do not want the reading matter, from the editorials to the fashion articles, from the news items to the sporting page, trimmed off or lengthened out upon the Procrustean bed of money or influence.

Upon an occasion of important national legislation regarding proposed war time prohibition, a reader of a well-known and prosperous newspaper in one of our large cities was more or less concerned as its pages were scanned and it was noted how the subject was presented. The in-

sidious influence of money, the liquor interests, or corrupt politics was plainly visible to all accustomed to reading between the lines. No less than three half columns in various parts of the paper were given to the matter, one handling it as news, another as legislation, and another from the standpoint of personal comment. In all three the enormous expense of the proposed prohibition was harped upon, also the mistake made in obstructing legislation by such argument; tentative suggestions hinting that, taken altogether, war prohibition was perhaps unnecessary and unwise, were also offered.

The time has gone by, to a great extent, when the public press was deemed to be the decisive power in affairs; yet at least a negative influence, if one may so style it, still remains. Such arguments as stated above, not openly siding against the issue, but rather covertly undermining it, were of just the nature sure to appeal to that portion of the public whose mental powers consist more largely of mimicry than of analysis or originality. The large circulation of the aforementioned paper meant that these suggestions would reach thousands of men only too glad to use them to bolster up personal predictions for liquor, thereby finding justification for its use. The following day a man who was in an office where a half dozen other men were employed, heard a conversation in which the opinion of the newspaper cited above was expressed as the per-

sonal opinion of some one present. Suggestion had done its work. What was true in this office was doubtless true in hundreds of other places of business in that city, thus constituting a body of wrong thinking, to be followed by consequent wrong action, which would be of wide influence on the wrong side.

At such a time thought turns with a renewed and more vivid appreciation of that fearless and useful daily paper, *The Christian Science Monitor*. The public, not knowing newspaper making from the inside so well, perhaps, as one who has thus seen it, is not in a position to know all that the *Monitor* represents. But from the standpoint of one who has served many years on a metropolitan daily, an ever greater sense of gratitude is felt for the *Monitor*, as its work proceeds and becomes more effective on the firing line of the world's battle ground.

A newspaper comes into the home morning and evening. It may be called the eye and ear for learning what is going on in the world. To shape both the individual and national course aright, we must see and hear correctly. If facts must be so modified that sectarian readers shall not be offended, because they represent a certain proportion of the circulation; if patent medicine manufacturers must be handled tenderly for obvious reasons; if physicians must be catered to, because they constitute almost a medical trust; if no hint must ever be breathed of the indefensible wages paid to girls in some places, because the wage payers are daily advertisers; if, in short, no evil

must ever be exposed for the purpose of good,—how will you or I get a correct view of the direction in which the world is going?

When these facts are considered, the value, usefulness, and great importance of such a newspaper as *The Christian Science Monitor* is most plainly apparent. In studying it each day its readers find there reflected the world's progress toward that which makes for right. Issues of any sort or nature which involve the people's interests are both fearlessly and truthfully presented. No venom stains its columns, no purveying to a vicious curiosity mars its pages. One is not depressed or saddened by its perusal; but, rather, unconsciously inspired and strengthened to contend more persistently for all that is good. Indeed it would seem that Robert Browning's description of the truly valiant warrior applies to this good newspaper, which is indeed a torchbearer. The poet's words are:—

One who never turned his back but marched
breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted,
wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake.

It readily can be seen how such methods as those of the *Monitor* might provoke the enemy and draw the open as well as the covert and continuous fire from those intrenched forces in the world which cannot by any means be called good. But, for that very reason, this newspaper merits the constant and abundant support of all who are interested in the advance of that which is right and just, beneficent and constructive. If

a people were arming a champion to send forth to battle, they would consider that he must be well provided for financially, and realize also that their individual interest in all pertaining to him would be most valuable. They would give him mental and moral support, and would certainly remember that their prayers would help to strengthen his right arm and protect him against the enemy.

The Christian Science Monitor is such a champion, and throughout the world its puissance is felt; and this

power is bound to wax and increase, as more and more its influence for good is rightly appreciated. Like the apostle it ever directs thought to "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." As such things are taken into human consciousness health and harmony follow, and we realize this assurance which follows Paul's words, "The God of peace shall be with you."

IN HIGHER ALTITUDE

ISRAEL PICKENS

SOME years ago the writer was engaged in assay work in the heart of the Colorado Rockies, at a point almost nine thousand feet above sea level. Here, amid the wondrous grandeur of the snow capped range, could be seen phases of nature both magnificent and inspiring. In this rarefied atmosphere the sunshine seemed brighter, the air itself purer, so far above the dust and smoke of the city, and the streams of melted snow sparkled in their crystalline clearness. Looking out beyond the great boulders, over crag and cañon, the unobstructed view was superb, as in a giant kaleidoscope was seen the constantly changing panorama. Purple hues over the eastern horizon heralded earth's adornment by the morning sun. Vistas, gorgeous in their displays of color and splendor, presented rare scenes of loveliness, as if through great windows there came into view the picturesque val-

leys in the vast distances. As the day passed and the glowing colors of the western sky ushered in the gloaming and the wonders of the starlit night, one instinctively turned to contemplate the "deep things of God" and to ponder their seeming mysteries.

In a secluded laboratory, far from the world's tumult and near the mountain's crest, the work of separating gold from the elements of silver and tellurium was a process so delicate and fine as to afford a striking contrast to the immensity and vastness that greeted the eye in these mountains. The lessons which this experience brought to the writer have been of great benefit in later years. Metaphysically considered, the mountain top is where, having risen above all things material, we meet God face to face. The separation of gold from the accompanying grosser elements is in the superheated furnace, and may well be likened to that furnace

in which we find that Christ walks with us in the midst of the fire, so that we "have no hurt." The apostle Peter recognized this refining process in the trial of our faith, when he spoke of it as being "much more precious than of gold that perisheth, though it be tried with fire."

Far transcending the importance and significance of his own personal experiences are the lessons which the writer has found in the illumined pages of the Bible. Christian Science is presenting to the world a great host of indefatigable Bible students, and for this there is a reason. On page 241 of *Science and Health* Mrs. Eddy says, "Take away the spiritual signification of Scripture, and that compilation can do no more for mortals than can moonbeams to melt a river of ice." *Science and Health* by restoring the spiritual signification has unlocked great treasures in the Scriptural writings,—truths whose potency has been found available, not only in the overcoming of sin, but in the amelioration of sickness and diseased conditions of all kinds, leading on to the utter destruction of these errors. Thus in the clear light of spiritual interpretation the imagery, metaphor, allegory, and parables of the Orient have been found to contain new meanings, so that their beauties can be appreciated not only in the directness of thought and expression of the Occident, but in the lessons contained therein, which unfold in ever widening scope a grander vision of man's birthright of dominion as a child of God.

One of the most beautiful metaphors, and perhaps the most fre-

quently used in the Bible, is that of the mountain summit. Apart from the historical narrative, each story in its own individual way carries a higher lesson for the pilgrim in his journey out of the valleys and depressions of material sense into the sunlight of the higher altitude, wherein spiritual being transcends all earthly things. In the Old Testament we find that it was upon the mountains of Ararat that Noah found anchorage for the ark; to the "mountain of God, even to Horeb," that Moses came, and there beheld the vision and received the call to leadership of the children of Israel out of Egypt's bondage; and on Sinai's summit that God delivered to him for His chosen people a compilation of laws formulating all that is required of man. On this same mountain God appeared to Elijah, revealing Himself by "a still small voice." It was on Mount Moriah that Solomon began to build the temple which was to be symbolic of the true church or church triumphant, the establishment of which, Isaiah tells us, shall be "above the hills," where "all nations shall flow unto it." To Ezekiel, when "upon a very high mountain," were unfolded visions of the glory of God. In these delineations are to be found lessons worthy of much study in the light of Christian Science, for they indeed contain sustenance and strength for the pilgrim and are sure guide-posts for the traveler toward lofty spiritual summits.

In the life of our Master we find frequent mention of his repairing to the mountains for spiritual refreshment. In the opening chapters of

the account of his marvelous career there has been recorded the most comprehensive sermon ever delivered to man,—the Sermon on the Mount. It was in the high altitudes of consciousness that he spent many hours in prayer and communion with God, even until the break of day,—the dawn of divine light and understanding in its radiant fullness. In Luke's account of the Master's experiences just prior to the crucifixion and his glorious triumph over the last great enemy, it is especially noted that at night he "abode in the mount that is called the mount of Olives." The prophet Zechariah in a vivid portrayal of the Christ-coming alludes to this incident as follows: "His feet shall stand in that day upon the mount of Olives . . . And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one."

No less significant of this higher altitude of consciousness is the place selected for the feast of the Passover, held by our Master and his apostles in "a large upper room furnished." On this occasion, which to mortal sense must have seemed mournful, it is worthy of note that we have the only record of our Master's having sung a hymn with his disciples. According to Jewish custom, from time immemorial the one hundred and eighteenth psalm, a psalm of thanksgiving to God for His enduring mercies, had been sung at the celebration of the Passover. Could this have been the hymn that went up from the Savior's lips in these his bitterest hours? Marvelous gratitude! Thus could the fearless

and God-crowned Nazarene go forth to prove on Calvary's summit the powerlessness of death, the omnipotence of Life as God!

Would we as followers of the Christ reach the lofty summit wherein is the victory that overcometh? Then like the gold in the assay we must submit to the refining process,—become separated from all that is extraneous and thereby be purified. Were it kept heated to its melting point for days, yet would not the auriferous substance lose in weight one iota of the precious metal. In like manner all that is real and eternal in the crucible of Spirit remains intact, even though to the material senses there may seem to be waste and destruction.

In that beautiful article entitled "An Allegory," our Leader clearly sets forth the requirements necessary for every pilgrim and wayfarer. She says, "He alone ascends the hill of Christian Science who follows the Way-shower, the spiritual presence and idea of God;" and in the same paragraph she adds this admonition: "Then, loving God supremely and thy neighbor as thyself, thou wilt safely bear thy cross up to the throne of everlasting glory" (Miscellaneous Writings, p. 328). It is to this higher plane of thought that the true Christian Scientist is continually striving to attain. It is here that hymns of gratitude and gladness reach out to the Most High, in whose "secret place" is man's habitation. On this summit there are neither clouds of mortal sense to dim the infinity of the vision, nor precipices of error to endanger him whose feet are

"shod with the preparation of the gospel of peace." From the height thus gained one looks far out over the valley, and scenes of loveliness greet the eye of the seer and the one

in whom understanding dwells. Thus the Christ-vision reaches out from that altitude whose scope is a boundless horizon of love, and all mankind is included in its illumination.

CONSIDERATION FOR OTHERS

INEZ H. R. BALLOU

THE student of Christian Science, especially one who has been privileged to serve the Church of Christ, Scientist, in the capacity of officer or committee worker, will grasp at sight the significance of the title of this article, and it is probable that he will recall numerous instances in which a lack of this Christian virtue was manifested. Indeed, unless he is much more spiritually minded than the average pilgrim who arrives at the crossroads where "the old man" must be put off and "the new man" take his rightful place, he will be able to remember all too easily regrettable examples of his own personal sense of importance and the consequent lack of consideration or carefulness, as Webster phrases it, "of the rights, claims, and feelings of others."

Not far, however, on the highroad leading straight away from his valley of decision to a better sense of health and harmony, by means of signposts all along the way, the pilgrim discovers that the great cause which he has espoused is much less dependent upon his efforts, however zealous, than is he upon its beneficent influence and instruction. He is greatly impressed with the magnitude of his revered Leader's discovery, and the consequent insignificance of mere

personality in connection with the onward march of humanity toward universal emancipation.

The vista thus vouchsafed him lifts him above the things to mortal sense important; into the range of the omnipotent and sublime; and he perceives that it matters little what one man or another wants or what he himself wishes, since, as David sang, "the earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."

The very first sign observed by the pilgrim on his journey from sense to Soul is that "to those leaning on the sustaining infinite, to-day is big with blessings" (Science and Health, Pref., p. vii); and though he may be unsteady of gait, he realizes that one by one the material rods and staves upon which he has leaned must be tossed aside, and he must take his first infant steps toward his Father-Mother God alone and practically unattended. The immediate result of this first attempt at demonstration is a firmer tread, a "fuller breath," a steadier and keener eye. He begins to apprehend what is meant by "sons of God," a new hope springs within him, and he starts at once to purify himself so as to be like the Father.

This process of self-purification, or, as our textbook, "Science and

Health with Key to the Scriptures" by Mrs. Eddy, expresses it on page 324, this "purification of sense and self," calls into activity every virtue known to him, and some virtues of which he has never dreamed. Chief among these, and one most difficult for the pilgrim to exercise because of long education to the contrary, is that of self-abnegation, or the sinking of his own selfish aims and desires for the sake of the universal good. Hitherto he has been taught that to be a "leader" a man must cultivate to the utmost his latent ability to influence others, by means of language, talent, and personal charm; but while still in the valley of indecision, and almost a stranger to the new light, he is sorely oppressed with the burden of self-importance and responsibility, and he hails with joy the glad tidings of God's allness.

Strange as it may seem to those unversed in Christian Science, the student finds that in proportion as he recognizes the utter unimportance of his own personality, and the greatness of divine Love and power, to that extent he becomes useful to all about him, in every walk of his life,—at home, in the church of his choice, and in his community.

This lesson of rising above personal sense well learned, the student is ready to give real assistance whenever asked, especially so in the furtherance of the purpose of the church with which he has become affiliated. He can be helpful, because he is able to accept rebuke as well as to give it when it is really needed; and if he follows closely in his Leader's footsteps, he will accomplish the lat-

ter without leaving any sting. He knows that his only care must be to show consideration for the "rights, claims, and feelings of others," by obedience to the demands of Principle and by being merciful, compassionate, and tender in all his ways.

On this same basis of activity, the student may both listen to what others have to say and fearlessly state his own opinion whenever it seems necessary to do so, knowing that the value of opinion rests, not with the person favoring or opposing it, but with the law of God as it balances the scales of right and wrong. If discord should seem to arise—the elements of indignation, hurt pride, false accusation, and general misunderstanding warring together—the student who has learned to be considerate never forgets his gentle breeding and innate courtesy, valuing these assets of character more than the mere opinions of men.

In countless ways on the broad highway from sense to Soul, the watchful student finds occasion to show consideration to his fellow men: for example, he takes his seat at church wherever convenient, leaving the end seat, as a rule, for a late comer, however early he may have arrived himself. At testimony meetings he confines himself strictly to the given rule of brevity in giving his testimony, and is never tempted to "fill in" with a long dissertation, because he has learned that such effort is seldom healing in effect, and that even silence is sometimes a beneficial rebuke, rousing the dormant or timid conscience to a spontaneous expression of gratitude.

At a church meeting where matters essential necessarily consume much time, the considerate student in the chair makes brevity his watchword in opening and conducting it, properly acting upon the assumption that the members of the committee or board have done their work aright, and that a few well-chosen sentences from the chair will give impetus to what is to follow. It is likewise essential for members of a church and for its committees to make their reports and verbal expressions brief and to the point, and thus allow to others present the same privilege of expression.

It is said that the great leader, Washington, laid down for himself at the age of fourteen certain "rules of civility"—one hundred and ten in

number—which served, not only to mold his character and influence his whole life, but indirectly to mold the destiny of America, "in so far," to quote from a writer of to-day, "as the consideration and simplicity of his address won for him, as for no other of his time, the esteem and devotion of those most needed to aid the Revolution."

There is no keener student, no greater champion, of "the rights, claims, and feelings" of his fellows than the Christian Scientist. It is this very alertness to duty which enables him continually to make renewed effort to approach the standard of excellence our revered Leader has raised for us, and with all gladness to take fresh heart for "the race that is set before us."

"BY LOVE SERVE ONE ANOTHER"

MARION A. BIRCH

THE following experience of a student of Christian Science is given in the hope that it may prove helpful to others who also are seeking to demonstrate the truth that divine Love meets every need. At the beginning of the summer of 1917 the student found herself far from being wealthy, as this world counts riches, and a few weeks before her proposed holiday she received a bill for an amount which seemed, under the circumstances, overwhelmingly big to her. She knew, however, that the work for which payment was demanded had been necessary, knew that the amount stated was not excessive, and fully realized it to be just and right that she should be ready to meet her

obligations; yet the problem of how to do this appeared to present insuperable difficulties.

The first thought which seemed to promise a possible solution was that the holiday must be given up and remunerative work immediately sought; but with no business training at her command, this appeared a hopelessly uncertain project. Then with renewed meaning came the Master's words, "I can of mine own self do nothing," and she felt a sense of the utter helplessness of self, with the necessity for complete dependence upon God, whom we have learned to call our Father-Mother God.

The disappointment was hard to face, and mutual arrangements had

been made by herself and some friends; but it was quickly seen that this alone must not be allowed to influence her action. Next came the thought of the disappointment to her friends, and so she arrived at the conclusion that it surely could not be right in struggling to fulfill one obligation to break others. "Shepherd, show me how to go," she prayed in the words of our Leader (Poems, p. 14), with the fervency of longing. Then she thought of the child Jesus standing in the temple, replying to his mother's gentle reproof, "Wist ye not that I must be about my Father's business?" and she wondered whether, after all, "the Father's business" might not, for her, lie right ahead among those friends whom she so longed to see. Other words by our beloved Leader came, too, to help her: "Never ask for to-morrow: it is enough that divine Love is an ever-present help; and if you wait, never doubting, you will have all you need every moment" (Miscellaneous Writings, p. 307), and very soon the resolution was formed to go on as originally planned, trusting God.

Some weeks later this student found herself happily settled in a little watering place on the south coast of England, and day after day was spent with her old friends upon the sands, they having rented a tent for the summer. Under the circumstances it seemed the most natural thing to make the acquaintance of the people in the next tent; indeed, her friends had already done so, and had spoken of her as one studying Christian Science, and so the way was prepared for her to speak of

the healing Truth which had already so completely changed her own outlook on life, and had given to her "the oil of joy for mourning." Here she found a young wife whose husband was abroad, and her mother, the latter recovering from a severe nervous breakdown occasioned by the loss of nearly all her dearest earthly possessions. The last to go had been a business, unsuitable for a woman at any time but most difficult to manage under the stress of war time conditions, and with this loss had come financial ruin.

Well did the Christian Scientist recognize the deep discouragement, the chafing distress of a mother who felt she was a burden upon her daughter, and the lonely longing of this newly found friend; for the student herself had passed through the depths of the wilderness experience. Christian Science had, however, been with her in her hour of need, and loving hands of Christian Scientists had helped to lift her out of bitterness into the freedom and sunshine of God's love; so, with a sympathy strong because born in time of trial, and with the conscious certainty of the practical nature of the truth, gladly she offered her gift. Day by day on the sun-warmed beach a loving word was spoken to cheer and encourage the depressed one, a God-sent thought was passed along, until she saw the clouds lifting, giving way before a surer trust in God's ability and willingness to protect and to provide, a more happy confidence in the allness of divine Love.

At last the time came when the two friends were able to speak openly

of the difficulties, the one, with no thought of her own problem, wholly unconscious that in seeking to supply another's need she was to find her own supplied. Earnestly the student of Christian Science strove to show her friend that God Himself is the supreme Giver, having unlimited means in His great storehouse of love wherewith to supply bountifully all those who work for Him, allotting to every man his task, directing, controlling, upholding him continually in his rightful place, but demanding obedience in return in the performance of his duties, if he would hear the Master's commendation, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy lord."

Clearly she tried to explain how one need trouble nothing about the kind of work at hand, whether it might be the monotonous daily duties of housework for the family, or the far more responsible task of directing a government in God's larger household of nations; God, the infinitely divine intelligence, alone could choose well in allotting to every man his part, the one and only fact of paramount importance to us being the accomplishment of that work as the expression of loving service toward His children, "for his name's sake." And then she spoke of it as being both foolish and wrong to murmur because of God's choice of the channel through which our "reward" may be meted out; wrong to limit in our thoughts the supply of our dear ones

by feeling ourselves burdensome and dependent upon them. It is our right to trust divine Love, our "very present help in trouble" every step of the way, to work faithfully, and then to accept humbly and gratefully and joyfully, as from the Father's hand alone, those things which are needful for us to-day.

That night, with an awe and gratitude too deep for words, the Christian Scientist found upon her table, coming to her as a gift, notes for the exact amount she needed. Her debt was quickly paid, and another lesson was gathered into her sheaf of experience. In one of Longfellow's well-known poems, "The Legend Beautiful," the humble servitor of the poor, faithfully performing his lowly duty of feeding the beggars, pitiable in their hungry wretchedness, is made to hear the still, small voice of the Christ, so lovingly tender, whispering:—

Whatsoever thing thou doest
To the least of mine and lowest,
That thou doest unto Me!

And what more can even the most advanced student of Christian Science desire than joyfully to serve, when the great master Christian, Christ Jesus himself, has said, "I am among you as he that serveth," and when reverently following in his footsteps she whom we delight lovingly to acknowledge as our Leader has left us this record (Poems, p. 13):—

My prayer, some daily good to do
To Thine, for Thee;
An offering pure of Love, whereto
God leadeth me.

THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

WILLIAM P. MCKENZIE

ANNIE M. KNOTT, WILLIAM D. MCCrackAN
Editor and Associate Editors

EDITORIAL

COMFORTS FOR ARMY AND NAVY

MANY inquiries have been received at headquarters in regard to reliable ways and means whereby knitted goods may be sent to men in the Army and Navy.

With this object in view the following committee is recommended to the field:

Comforts Forwarding Committee,
328 Boylston Street, Boston, Massachusetts.

Information in regard to the kinds of articles most needed and specifications for their manufacture will be furnished on request.

Christian Scientists, however, will not lose sight of the fact that the above named activities can only supplement the primary metaphysical responsibilities for which their membership in the Church of Christ, Scientist, stands.

Prayer without ceasing, based upon the realization and demonstration of the facts of divine Science, is the hope of the world.

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS.

SERVANTS TO GOD ONLY

WE find that a servant is "an agent who is subject to the direction and control of his principal;" and so when Paul speaks about "being made free from sin, and become servants to God," we understand his metaphysical meaning to be that such a free man is an agent of Principle. The fact is, as the apostle brings out, that every man is the servant of that which he obeys. If he yields himself obedient to sin, he is sin's servant; and if that service continues, it ultimates in death, "for the wages of sin is death."

On the other hand, obedience to Principle not only frees a man from sin's dominion, but is itself expressed in righteousness; "made free from sin, ye became the servants of righteousness," Paul says, and continues the analogy by urging that as their members had been serving vice, they should now dedicate them to righteousness and so evidence holiness or consecration.

The question is timely for every living man to-day: What is it that has the hold over you? What do

you desire to obey? The question is timely because of the "war in heaven" wherein all that perfectly obeys Principle is meeting the assaults of everything that desires kingdom, and dominion, and power apart from Principle. No such kingdom as that of mortal mind, a "house divided against itself," can stand. But even though the end of human ambition is death instead of enduring righteousness, human lust for godless power rises to mislead nation after nation and to torment the world. "Let us live while we live," becomes the motto of those who seek a brief satisfaction for their animalism. Mrs. Eddy says regarding this (Miscellaneous Writings, p. 36): "Appetites, passions, anger, revenge, subtlety, are the animal qualities of sinning mortals." Repentance and sorrow for sin would be the salvation of men from these conditions, but instead of this and obedience to God's call, there is too often what Isaiah depicted, "Joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to-morrow we shall die."

Presumably the rich man whose lands were so fertile he planned to build greater barns and then to take his ease, was himself a good worker, toiling through the years for this final abundance. He may have been what we might call an honest materialist. It is an ancient temptation for the materialist, however, not to be honest, but to look upon the earth as a reservoir for the satisfaction of his animal propensities, and by simply taking from others what they possess, to have "much goods laid up for many

years," and be able, therefore, to "eat, drink, and be merry." This is the hour when the true word can be understood regarding this false belief, as long ago declared: "He that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool."

The desire for gaining through might unearned advantages and possessions, indicates resentment against God's call to obedience and holiness, and reveals indeed ill will to Principle itself. To gain by right seems a process too slow for the ambitious man, because he believes in the brevity of life. The Discoverer of Christian Science thus denounces this false belief (Miscellaneous Writings, p. 277): "I cannot help loathing the phenomena of drunkenness produced by animality. I rebuke it wherever I see it. The vision of the Revelator is before me. The wines of fornication, envy, and hatred are the distilled spirits of evil, and are the signs of these times; but I am not dismayed, and my peace returns unto me." Further she says, "It is the love of God, and not the fear of evil, that is the incentive in Science." Herein surely is both incentive for the repression of animal propensities and inspiration for our becoming servants to God only. How beautifully this service is spoken of in "Unity of Good" (p. 3): "Now this self-same God is our helper. He pities us. He has mercy upon us, and guides every event of our careers. He is near to them who adore Him. To understand Him, without a single taint of our mortal, finite sense of sin, sickness, or death, is to approach Him and become like Him."

This will be found true primarily,—that we obey what we love. But there is a secondary fact that a kind of obedience may be given to that which we fear. A man unenlightened may love sin and obey its behests with alacrity, not willing to pray the prayer which says, "Lead us not into temptation," but rather inviting the tempter with a readiness to do whatever new thing might stimulate or intoxicate the jaded senses. And yet such a one, for fear of God, might on stated occasions go through forms of religion, or do penance, or contribute heavily. Here everything is turned wrong way about. He fears where he should love, and loves what he should avoid. In such a state of mind, there is no mental health. The true way was stated by Jesus with perfect simplicity when he defined the First Commandment: "Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Of course the correlative to this must

follow, bringing out love for man.

If we love God, then, we are servants to good only, and not in bondage to any man nor to any disease, fear, or false belief. People think of consecration as limitation, but it is a spiritual fact that consecration and liberty go together. Freedom and holiness are necessarily conjoined, and fullness of joy is one with obedience to God. Out of this Phoenix fire which is engirdling the world, what shall arise? Men are expecting a new order of things, and some have faith that the new order will be a universal expression of obedience to the one Master, who said, "This is my commandment, That ye love one another, as I have loved you." His life was the example of obedience. Christian Science is bringing to the world a right understanding of his life. When people whisper hopefully about "a new religion," what are they expecting but just the practical application of Christianity as it is being brought out through Christian Science.

WILLIAM P. MCKENZIE.

"GOD IS NO RESPECTER OF PERSONS"

THE ancient Greeks called all foreigners barbarians, the Jews classified outsiders as Gentiles and were forbidden by their traditions from associating with them. It was, therefore, a great shock to Peter's racial and religious susceptibilities when he was made to realize that "God is no respecter of persons." The vision of the sheet containing all manner of four-footed animals, and the command, "Arise, Peter; slay and eat," was needed to arouse him from his

narrow Jewish concept of God. Thereafter he responded gladly to the call for help from Cornelius, the Roman centurion. In a world of restricted travel every secluded community is apt to consider itself the special object of divine favor and other communities proportionately in disfavor. Until the nothingness of material existence is realized God is believed to make distinctions between persons.

If the term person is used spirit-

ually and not materially, then it is permissible to speak of the real man as person and of God as the infinite Person. Scholastic theology has, however, so beclouded the use of the word person that in Christian Science the term Principle is preferably applied to Deity and image or idea to man. It is certain that God loves and is therefore a respecter of His own ideas, the children of His creation, the expression of His own intelligence. The teaching of Christian Science on this point is perfectly clear, and is thus stated by Mrs. Eddy on page 116 of "Science and Health with Key to the Scriptures": "As the words *person* and *personal* are commonly and ignorantly employed, they often lead, when applied to Deity, to confused and erroneous conceptions of divinity and its distinction from humanity. If the term personality, as applied to God, means infinite personality, then God is infinite *Person*,—in the sense of infinite personality, but not in the lower sense. An infinite Mind in a finite form is an absolute impossibility."

The lesson Peter learned by his vision comes to all spiritually minded individuals sooner or later. Beholding the unsubstantiality of physical life and the eternal nature of life in God, the advancing Christian is led to understand that God, who is Mind, Spirit, cannot recognize material personalities. He cannot, from the very nature of His being, be a respecter of material persons. From the moment when this is clearly seen the correct thinker feels the walls of separation between men and nations fall as did those of Jericho before the trumpet

blasts of the children of Israel. The narrow, parochial, local barriers fade away, national and racial distinctions outlined by matter disappear, and the new family or nation rises out of the débris of discarded beliefs, so that "in every nation he that feareth him, and worketh righteousness, is accepted with him."

When the old world is being shaken free from age long delusions, a new grouping of individuals arises. Jesus allowed divine Mind to outline the new family when he declared, "Who-soever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." After Jesus' ascension, Philip could consort with the semi-idolatrous Samaritans and read Scripture with the treasurer of the queen of the Ethiopians; Paul could found new churches out of the formerly despised barbarians, and write to the Colossians, "There is no respect of persons," and Peter could be the welcome guest of a Roman military officer. Gradually there emerged from the group of nations which Rome had conquered, a new spiritualized nation, the Christians. They rose up from under the very heel of Roman domination as irresistibly as a seemingly weak plant raises a heavy paving stone in order to reach the light.

God, who cares for His own, is no respecter of persons. The temporary alignments, artificially produced by human will power, mad ambition, lust of conquest, military megalomania, or religious mania are wiped away by the rise of the new nation which obeys God and respects His law. When humanity, through the stress

of circumstances, loses faith in its own traditions, whether racial or ecclesiastical, then it turns to the light for guidance. God's command, "Let there be light," brings the light; the chosen people cross the boundaries of the desert, partake of the fruit of the promised land, and replace false beliefs with right ideas. Soon it is difficult to remember that there ever was opposition to the new order; for the consciousness of Immanuel, or "God with us," brings the kingdom of heaven to earth.

During the period of conflict, while the din of battle seems to overtop the call of truth, it may seem as though all nations were being destroyed, but at that very time the shepherd is calling his sheep together, and those who hear, obey and follow him into the

spiritual sheepfold of security and righteous activity. The new flock knows no fear and does not suffer. It is the Father-Mother's good pleasure to give it the kingdom. It does not need to contest the ground with any other flock, for all who seek that spiritual shelter are equal beneficiaries of God's inexhaustible bounty. Mrs. Eddy writes on page 444 of *Science and Health* as follows: "If ecclesiastical sects or medical schools turn a deaf ear to the teachings of Christian Science, then part from these opponents as did Abraham when he parted from Lot, and say in thy heart: 'Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren.'"

WILLIAM D. McCrackan.

CHURCH AND TEMPLE

A GREAT many people are accustomed to think of church and temple as meaning the same thing, yet in studying the Scriptures we find that these words have a different signification. Thoughtful people in general have come to see that the deeper meaning of both must be sought if we are to reach anything of real value to our spiritual unfoldment. At one time it was the ambition of every nation to possess at least one structure which would represent grandly its idea of worship, and temples of this sort were usually adorned as was the temple at Jerusalem, "with goodly stones and gifts," so that in time the building itself almost came to be the object of adoration rather than the Deity in whose

honor it was erected. The prophet Hosea declared, "Israel hath forgotten his Maker, and buildeth temples." Here we may recall Jacob's wonderful experience at Bethel, when in a vision of the night he saw a ladder let down from heaven, on which the angels of God were descending and ascending. He was far from home, and no earthly abode was near; yet he was impelled to cry out, "This is none other but the house of God, and this is the gate of heaven."

On a certain occasion we find Christ Jesus saying, "In this place is one greater than the temple;" and in directing thought away from a mortal and limited sense of things Paul said, "Ye are the temple of the living God." On page 365 of *"Science and*

Health with Key to the Scriptures" we find a remarkable statement where Mrs. Eddy speaks of the temple of the Holy Ghost in relation to a sick one's "spiritual power to resuscitate himself." Through her teachings students of Christian Science are daily gaining higher and clearer views of the meaning of all things; and while they eagerly seize upon the lessons of the olden time and are grateful for "all the good the past hath had," they find that the problems of the present hour are what concern them most, and that these must be approached with an earnest desire to prove to themselves the infinite availability of divine Truth and Love in their efforts to aid in the establishment of God's kingdom on earth.

It cannot be denied that religion is essential to the very life of humanity. It also follows that for the present, at least, humanity must express in part its concepts of divine service through what it calls temples and churches; nor is there anything wrong in this. Sometimes we may hear the unthinking remark that Christ Jesus did not attempt to establish a church, that he was indeed the great iconoclast, and condemned severely the ritual of the church in which those around him believed. Such a belief, however, quite fails to recognize the fact that as soon as one of his disciples was ready to see and acknowledge in his work a manifestation of the divine ever presence, the Master said, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." Nor was this all, for in the eighteenth

chapter of Matthew we find a simple yet far-reaching provision for the discipline of this church, a rule which is embodied in the Manual of The Mother Church of Christian Science, and is also to be found in the by-laws of most of the branch churches.

The church may indeed be regarded as the extension of the home, but neither can be regarded merely as a building, and the worship of God is as essential to the one as to the other. All Christian Scientists are of course acquainted with the definition of church, as found on page 583 of Science and Health, which begins as follows: "The structure of Truth and Love; whatever rests upon and proceeds from divine Principle." In the tenth chapter of John we have a remarkable description of the true nature of church as a refuge from evil of every sort,—a sheepfold, a place of shelter which in the fullest sense expresses the conditions presented in the ninety-first psalm, in that it is truly a refuge from danger of every kind. Here we find Christ Jesus speaking of himself first as the door by which men enter the fold; then he says: "I am the good shepherd, and know my sheep, and am known of mine." From the Christian Science viewpoint none can truly enter this fold who are not prepared to accept all that Christ Jesus taught, which inevitably means the surrender of belief in a life separate from God.

Throughout this remarkable discourse there is a full recognition of human conditions and of human need. There is the peril expressed by the thief and the robber, again by

the wolf, and also by the "hireling," who assumes the rôle of shepherd only to flee when the enemy approaches. More than once does the Master warn his disciples of the wolves which come in sheep's clothing in order to deceive the unwary, whose ulterior purpose always is "to steal, and to kill, and to destroy." Right here, however, we find the promise which means so much to the student of Christian Science: "I am come that they might have life, and that they might have it more abundantly." Students of Christian Science discover early in their experience what it means to have this place of shelter, this fold where the sheep and the lambs are safe from the attacks of sin and sickness, where they may "go in and out, and find pasture."

The materialists of Jesus' day said of him after he had uttered this parable: "He hath a devil, and is mad; why hear ye him?" Those who were wiser responded: "Can a devil open the eyes of the blind?" Jesus himself said: "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works." The Christian Scientist knows that without these healing works there is no true sheep-fold,—no church which is secure against the ills that the master Christian overcame and taught us how to overcome.

We must not forget that Jesus also spoke of "one fold, and one shepherd." On page 21 of "Pulpit and Press" Mrs. Eddy says: "Our unity with churches of other denominations must rest on the spirit of Christ calling us together." On the following page she adds: "When the doctrinal barriers between the churches are broken, and the bonds of peace are cemented by spiritual understanding and Love, there will be unity of spirit, and the healing power of Christ will prevail."

Here some one may ask, "And what of temples?" John saw the Holy City with no temple therein, but until the vision of the Apocalypse is realized, we shall have temples which, like the stately edifice of The Mother Church, will proclaim to every passer-by that the Christ-healing is here to-day as surely as in Jesus' time. These, too, will recall to us Paul's words, "Ye are the temple of the living God." In a beautiful poem by Whittier we find these lines:—

Suffice it now. In time to be
Shall holier altars rise to Thee,—
Thy Church our broad humanity!

.
A sweeter song shall then be heard,—
The music of the world's accord
Confessing Christ, the Inward Word!

That song shall swell from shore to shore,
One hope, one faith, one love, restore
The seamless robe that Jesus wore.

ANNIE M. KNOTT.

TESTIMONIES FROM THE FIELD

A FEW years ago while walking down one of our principal streets, I fell into conversation with a stranger, who gave me an invitation to attend a Wednesday evening meeting at the Christian Science church. Knowing nothing about this religion and its adherents, I went so as to satisfy my curiosity. To say I was surprised at some of the testimonies given is putting it mildly; but I was also astonished that such a movement existed without my knowing anything about it. When leaving I was given some literature to read, and it did not take me long to find out that Christian Science, being based upon divine Principle, must heal all manner of disease.

At that time I was afflicted with some form of blood poisoning, from which I suffered in various ways. I had been treated by prominent physicians for over two years; but the remedies employed appeared to have more disastrous effects than the disease. I had quit taking them, and had given up all hope of ever getting well, when Christian Science was presented to me in such an unexpected manner. I went to a practitioner for help, and began to study Science and Health, also the Bible. I studied a long time before I began to realize that God is Love, and that man is His idea; but gradually I commenced to see and understand the perfection of His creation, and as I did so the ailments began to disappear.

After about a year's study and a good many treatments, some eruptions seemed to get worse, and error

tried to persuade me that I would do better to return to material remedies. The voice of Truth, however, told me to have faith in God. Looking backward I could see nothing but darkness, and seeing that some progress had been made I gained new hope, so pressed forward with more earnest desire, reading, studying, and praying to God for enlightenment. My endeavors have been rewarded with success, and to-day I can truly say that I am healed of the disease mentioned, also of sleeplessness, stomach disorder, chronic bowel trouble, corns, as well as of using profane language and indulging in other bad habits. Christian Science has in fact made a new man of me. It is with deep gratitude to Mrs. Eddy that I tell the world the cause of my wonderful regeneration.

In March, 1917, I was suddenly taken ill with severe pain in the head. I at once had Christian Science treatment, and although it seemed as if the pain was increasing, I had entire faith that God would heal me. I spent most of the time in bed, and for ten days had no sleep, except that I fell into a kind of stupor occasionally. One day while I was in bed a friend came to see me, and asked what I was doing for the trouble. When I told him I was having Christian Science treatment, he warned me that I might be making a mistake. After my friend left I thought of what he had told me, and came to the conclusion that it was error trying to lead me back to material remedies. I therefore turned to

God with all my heart, with the result that on the tenth night the abscess broke and discharged. From then on I felt no pain, and slept well, and in nineteen days was healed and back at work.

For this healing and many others I am very grateful, but far more so for the new birth which is going on daily. I can never express what I feel toward Mrs. Eddy and the Christian Science church, of which I have the privilege of being a member. Most of all I am thankful to God for His goodness and ever present love to all His children. I am grateful to know that God is Love and Truth, and an available help at all times. I sincerely hope to be able to show my appreciation by doing His will, and to have the Mind "which was also in Christ Jesus."—*Walfrid M. Wogman, San Francisco, Cal.*

I WISH to express my gratitude for what Christian Science has done for me and for my family. I did not take up the study of it for physical healing. For twenty-eight years I had been a member of an orthodox church, but I became very much unsettled in thought. After reading Science and Health and other Christian Science literature, I was convinced this was the truth; for it gave me a better understanding of God, of man's relationship to Him, and taught me how to live in accordance with the law of loving Him supremely and my neighbor as myself. Through the reading of Science and Health I was healed of stomach and bowel trouble. My husband was healed of rheumatism in one treatment, after

suffering more than a year under medical treatment. Other troubles have been overcome with the loving help of a practitioner.

My son was stricken suddenly and very severely while at work. A physician was summoned and diagnosed the case as acute appendicitis. The news came to me over the telephone, but not the name of the disease. I had been a student of Christian Science only a short time, and was so filled with fear that I called on a practitioner for help to overcome it. My son was not interested in Science and did not know much about it, except that it healed disease. In a few hours he was brought home, and when I asked what treatment he desired he chose Christian Science. I immediately telephoned the practitioner and she took the case. This occurred on Saturday morning, and she did not see him until Sunday evening. At that time the pain was gone, but soreness and high temperature remained. The next day the physician, accompanied by one of the leading surgeons of Trenton, New Jersey, examined my son and agreed that the diagnosis was correct and that he should be operated upon that day. On being told we were Christian Scientists the surgeon said, "He will not live two days if he is not operated on." When my husband came home shortly after that, I told him what had occurred. We then called the practitioner, telling her the case as it stood, and she said we must make our own choice; when we said that we would trust in God, she assured us that she would stand by us in realizing the all-power of Truth and

Love. In three days my son was sitting up, and in three weeks he went back to work. During the five years since his healing there have been no recurrences, proving that God does all things well.

I am very grateful for this saving truth as explained in *Science and Health*, which makes the Bible better loved and understood; also grateful to those who stood with us in our dark hours and pointed the way to the light. Above all I rejoice in the spiritual understanding that is being unfolded in my consciousness.—
Mrs. Jessie C. Hendrickson, Morrisville, Pa.

SOME years ago, on returning home for my Christmas holidays, I found that my mother, who had been in bad health for some years and who used to be confined to bed three or four days every week, was much better. I began to make inquiries as to what had happened, and she told me that it was Christian Science which had helped her. I was so impressed by what it had done for her that I asked her to lend me a copy of the textbook, "*Science and Health with Key to the Scriptures*" by Mrs. Eddy, in order that I might learn something about the teaching myself, and on reading the book I found in it the answer to a great many questions which were puzzling me at that time.

Up till then I had always been very keen to be a doctor, and was preparing to pass my preliminary examination for the university in order to commence the study of medicine in the summer. Soon, however, my understanding of Christian

Science was sufficient to make me realize that the last thing I wished to be was a doctor, and the way then opened up to me quite unexpectedly to enter a more congenial profession. From that time onward Christian Science has become more and more the governing factor in my life, and my conception of it is best summed up in the following sentences from "*Miscellaneous Writings*" (p. 166): "This spiritual idea, or Christ, entered into the minutiae of the life of the personal Jesus. It made him an honest man, a good carpenter, and a good man, before it could make him the glorified."

Before hearing of this healing truth I used to be subject to severe headaches and chills, but these have entirely gone; also I had to wear glasses for some years, but that has now been all changed. I have not had to spend a day in bed since I first heard of this teaching, but have had several striking proofs, as they seemed to me, of physical healing. For these I am very grateful, but I am more grateful for the understanding of the truth which has come to me through the study of Christian Science. I cannot express enough gratitude to Mrs. Eddy, who has given us this revelation of Truth, and for all our literature, especially the *Monitor*.—
A. F. Primrose, Dumfries, Scotland.

It is fifteen years since I became interested in Christian Science, and to-day I find it difficult to remember what it was like to be without it. When it first found me I was a very delicate woman, slowly recovering from an operation, and with no guar-

anty from my kind physician that the condition would not recur. I was also very unsettled in my religious beliefs, not being able to reconcile my understanding of God as Love with the heartrending want and sorrow visible all around. I tried in turn different churches, but did not find what I needed; yet I loved the Bible, and knew that the truth was somewhere, and that some day I should find it. I never connected my physical condition with religion, and having kind and devoted care, acquiesced cheerfully in being made a most useless person. I was constantly tired, always failing at the critical moment, and subject to attacks of severe suffering.

I heard of Christian Science from a dear friend, to whom I cannot be sufficiently grateful. She had herself experienced great benefits from this teaching, and lent me Mrs. Eddy's book, "Science and Health with Key to the Scriptures," which I opened with interest, and before I had finished reading the chapter on Prayer I literally cried for joy! Here was the beloved truth I had so long been waiting for! I was a great believer in drugs, and had rows of bottles on my table, but the following day they were all thrown away. It did not then occur to me to have treatment for my various ills; I was so happy that I forgot them; and on leaving that house I was able to bring healing to a tiny child whom the doctor had pronounced to be dying of bronchitis. With my slight understanding of this great truth the little one was healed in three days.

After this, as my old troubles be-

gan to show themselves, I asked for treatment from my friend, and gradually all my ailments were overcome,—internal and functional disorders, colds on the chest, weak eyes, and many other ills. I thank God, too, that many faults of character have been eradicated, and more are yielding to Truth, both in myself and in my children.

I had Christian Science treatment at the birth of three of my babies with wonderful results; all discordant conditions were overcome as they presented themselves, and there was no weakness and very little pain. The birth of my eldest child, before I knew of Christian Science, was a difficult one. The next time, under Christian Science treatment, I showed unusual strength, to the utter astonishment of my nurse, who had been with me on the former occasion. The children are healthy and strong, and Christian Science meets all their difficulties. They use its teachings themselves, and are loving and obedient. The three younger ones have never tasted medicine, and ailments that are constantly attacking other children scarcely ever touch them.

I am especially grateful for the protection from so-called contagious diseases, which we have experienced again and again, notably during the last two years, when epidemics have been prevalent in London and affected most of the schools. At the school which my son attends there have been three separate instances of infectious disease appearing among the boys and spreading no farther.

Our Leader says, "Christian Scientists cannot watch too sedulously, or

bar their doors too closely, or pray to God too fervently, for deliverance from the claims of evil" (Miscellaneous Writings, p. 114). Neither can they be too full of gratitude to their Leader for having shown them the way "out of darkness into his marvellous light." We have most of us tried to follow Christ Jesus, the Way-shower, in varying ways of our own, but oh! how vague and far-off those ways seem now! Every Christian Scientist thanks God unceasingly that one was found worthy to bring this healing truth to a waiting world.—*Mrs. Alice Rose Burges, South Norwood, London, England.*

I WISH to express my deep thankfulness to the giver of all good, our Father-Mother God, and my gratitude to His messenger, Mrs. Eddy, for the healing I have received through Christian Science; also to convey the good news to those who, like myself, are seeking the light, and to say that Christian Science, rightly understood, does heal. The truth came to my home in August, 1916, and restored me from a life of invalidism to happiness and usefulness.

Prior to the advent of Christian Science into my life, I had been suffering from tubercular disease of the lungs for nearly four years, the last nine months confined to bed. The doctor at last gave me only about four hours to live, but I rallied. At this stage a friend of my sister brought Christian Science to our notice, and asked if I would see a practitioner. I replied that I was willing to try anything, and again it was proved true that "man's extremity is God's op-

portunity," for after two treatments I began to attend church regularly. My condition steadily improved, and in two months I was able to take a position. The spiritual uplift was a revelation to me, leading out of the darkness of materialism "into the glorious liberty of the children of God." The study of "Science and Health with Key to the Scriptures" has enabled me to understand and know God. The Bible has become a new book to me, the daily study of which, in this new light, reveals man as spiritual, untouched by sin and disease, as the actual likeness of God, Spirit, with dominion over all evil.

I also wish to indorse my sister's testimony which accompanies this. She was healed in a few treatments, and it was a wonderful demonstration of the allness of God, and a proof that the power of God heals today as in Christ Jesus' time. God is our only Physician. My daily prayer is to be more worthy, and to be able to bring joy and happiness to others as I have received it.—*John W. Elder, Montreal, Canada.*

Gratitude prompts me to submit my testimony of the healing power of Christian Science, hoping the benefits received by me may bring light to others seeking help. I became interested in this religion through the healing of my brother, who was in a dying condition with lung trouble when Christian Science restored him to perfect health. Since then I have had several demonstrations of the allness of God. In May, 1917, I was taken suddenly with what the doctors term erysipelas. A friend, whose

husband had been sick with this disease, advised me strongly to have a doctor, saying her husband had been ill six weeks. I, however, held to the truth, and a practitioner lovingly gave me absent treatment, with the result that in five days I was up with hardly a trace of the ailment. My friend could not understand it; when she saw me first, she could not see my eyes because of the swelling, and the following week I was back at my work again.

Another time I badly scalded my arm, which to material sense was one big blister, but the pain was instantly overcome by declaring the truth. The inflammation and blister disappeared in a few days, and I was able to use my arm without any inconvenience. For this demonstration and all the blessings that have come to us through Christian Science, I am truly thankful. I cannot express in words my gratitude for the healings and the spiritual uplift. I find the study of this healing truth a daily help in my life, and an increasing understanding of God as divine Principle, Love, is a source of great joy to me.—*Miss Eliza Elder, Montreal, Canada.*

It is five years since I first came in touch with Christian Science, but I have been very slow in grasping its teaching. In the autumn of 1910 I had an operation for an abnormal growth, but the shock to my system, combined with the work and worry of everyday life, kept me from being well, and at the end of two years there was every symptom of a return of the trouble. I knew I might have repeated operations, but death was

waiting—it was only a matter of time. My mother had passed on with a malignant growth, and I knew only too well what this growth meant. A friend then advised me to try Christian Science. I asked her if she really believed it could help me (I was on my way to the doctor's) and she assured me it certainly would. I had two absent treatments, and was healed. Every symptom disappeared, and there has never been the slightest return of the disease or fear that such a thing could return.

Shortly after my operation in 1910, we discovered that my youngest daughter was deaf. She underwent an operation on the tonsils and for nasal growths, and was treated by a specialist for almost two years without benefit. The same friend recommended Christian Science treatment for the child and took me to the practitioner again. I wanted to know why God had made my child deaf. She explained the truth to me, said that God did not send sickness, and told me I must have Science and Health to read. I got a copy, but only read a few lines at a time, and after a little lost their meaning. I got a pamphlet, but still could not grasp the teaching; yet I must have had glimpses of it, for it seemed wonderful to me from the beginning. From a child I had asked what was the use of living, when life seemed such an empty thing; it seemed to me as if everything was chaos and suffering. I read all I could come across to find out what life meant, but only grew more confused.

That was the state of my thought in 1912, when I applied for help in

Christian Science. I see now why I have been so slow in understanding the divine Principle. Mrs. Eddy says, "Science must go over the whole ground, and dig up every seed of error's sowing" (Science and Health, p. 79). My daughter is now at a public school, healthy and well, with just the least trace of imperfect hearing. Medicine has not been used by either of us during all this time, whereas I had to take it daily for fifteen years. Nothing I can say is adequate to express what Christian Science means to me, and what I owe to that wonderful woman, our Leader, Mrs. Eddy, for this religion which is blessing the whole world.—*Mrs. Belle Browne Scott, Ballymena, County Antrim, Ireland.*

EACH day adds to my sense of gratitude for the understanding I have of Christian Science, and realizing that the truest way to express this gratitude is to give to others that which has been given to me, I am offering this testimony of a perfect and complete healing of acute lung trouble in four days.

On Tuesday, January 2, 1917, at about eleven o'clock in the morning, I was seized with a hard chill. Having been a nurse before I came into Christian Science, I recognized the symptoms which rapidly developed, and in describing them afterward to a physician, my diagnosis was confirmed. After several hours' work I found myself unable to get a clear realization of the truth, so called a practitioner. By the time she reached my bedside I was in a semiconscious condition from intense pain and high

temperature, and all typical symptoms of acute lung trouble followed in sequential order. A short while after the practitioner began treatment, a sense of peace came over me, and I seemed almost to hear the voice of the Christ saying to me, "Let not your heart be troubled, neither let it be afraid." The comfort of that moment is indescribable. Thursday the fever and pain ceased entirely; Friday the last typical symptom of the disease disappeared, and I was healed. On Sunday I went to church, and later in the day enjoyed an auto ride; thus in less than a week I was able to resume my daily activities.

There was no return of symptoms, and since then I have been singularly free from colds and all similar ailments. I live in a "family hotel," and at the time there were only two students of Christian Science among the guests. My experience and healing were such indisputable proof of the power of Christian Science to heal, that it has proved to be indeed as a light in the darkness.—*Mrs. Ida Coleman Crane, Shreveport, La.*

WITH a heart overflowing with gratitude I wish to express to the field my appreciation of Christian Science, and tell a few of my many reasons for thankfulness. At an early age, from a sense of duty, I joined the church to which my mother, and her parents before her, belonged, but I felt that sometime I would find a church which would be more in accordance with my belief; consequently I studied every religion and prayed to be led to the right one. It was not until I had left the church

of my foreparents, of which I had for fourteen years been a member, that I was led to investigate Christian Science. I heard of this religion through a relative who was healed, and my first healing came later through this same person. Then a sermon preached against the teaching led me to study for myself. At first I was reluctant to accept it for fear of being mistaken; then I left it all to God to guide me, and after some time the sweetest sense of peace, even the peace which Jesus promised should come to those who love God, came to me.

Through the blessed ministry of this religion, I have seen many of the most fatal ills which afflict humanity overcome, sometimes instantaneously, and through absent treatment a dear one was healed of the tobacco habit. The birth of my youngest daughter was to me a wonderful experience, being absolutely painless. I was up the following day and every day thereafter.

If the path is sometimes rugged, we can well rejoice, knowing that greater joys are waiting. I am grateful to our Father for Mrs. Eddy's pure life and for her interpretation of Christ Jesus as given in our textbook, "Science and Health with Key to the Scriptures." I value our helpful periodicals, which are indeed daily manna. I appreciate membership in The Mother Church and class instruction; and for the loyal ones "at the front," our Board of Directors, our lecturers, teachers, and practitioners, as well as for all good, I give thanks.—*Mrs. Myrtle Ohlinger, Leslie, Mich.*

WITH heartfelt gratitude I send this testimony, knowing that under God's loving guidance, through the far-reaching influence of our literature, it will go forth into all lands wherever there is some one waiting to be helped. About three years ago, after passing through a severe attack of acute lung trouble, which developed into tubercular disease of the lungs, I was advised by doctors in this city to go to a higher and drier locality, and as I had at that time great faith in the power of fresh air to overcome disease, I went to Saranac Lake in this state. Two weeks after arriving there and while awaiting admission to the sanatorium, my condition became so much worse that I had to be taken to a hospital to have constant care. I had two months' treatment at this hospital from several physicians. At the end of that time they wrote to my family saying they could do nothing for me and that I had better be taken home and given as much care as possible until the end came. I was then brought back to New York and two eminent specialists were called in, both of whom confirmed what the other doctors had said. Then followed months during which I had to lie in bed and have all my food fed to me. Finally my condition became so serious that I gave up all hope of recovery. I was greatly reduced in weight and could whisper only with effort.

At this seemingly hopeless stage of my illness a friend told me of his healing of a similar trouble years before, and so lovingly did he present Christian Science to me that I at once became interested in it. He left a

copy of the *Sentinel* with me and I read each article several times. By the following evening my voice was restored and I was able to dictate a letter. Other Christian Science literature was sent to me and I obtained a copy of *Science and Health*. In ten days the fear of the severe cough had so far left me that I was able to sit up in a chair for half an hour. This was, indeed, a happy day; for I had not been able to sit up, in bed or out of it, for over nine months. From then on my recovery was rapid and steady. I gained in weight, and in two months was taking long walks. Just four months after I began to study this healing truth, I returned to my position. I have been back at work now over a year and a half, proving the nothingness of the physician's prediction, voiced before I went to Saranac Lake, that I would never again be able to work indoors.

This is only one of the many healings I have experienced since coming into Christian Science about two years ago. While I am grateful for all of these, what means more to me is the spiritual uplift, the peace and joy and happiness that have come to me. My heart goes out in unbounded thankfulness to the friends who have helped me over the rugged places, to those who are contributing such invaluable help through our literature, and above all to our beloved Leader, Mrs. Eddy. I rejoice that I may in a small way help in bringing this saving truth to my fellow man, and my prayer is that I may become more worthy each day of the name Christian Scientist.—
Paul Draude, New York, N. Y.

HAVING received so much good from the testimonies of others in the *Sentinel* and the *Journal*, I appreciate the privilege of writing of some of the blessings which have come into my life through Christian Science, in the hope that others may be encouraged as I have been on the journey from sense to Soul. I have been interested in religious matters since childhood, my mother being a devout Christian. In girlhood I became a member of a so-called orthodox church, and for some years found peace and joy through many proofs of God's love and care. My ill health and that of my mother—for years an invalid, suffering much but resigned to what she believed was God's will—led me to question why prayers for healing were so commonly unanswered. The explanation generally given was far from satisfactory or convincing.

About this time Christian Science was brought to our attention through the healing of a friend, and her consistent life of loving deeds through many years finally led to my becoming really interested in this religion enough to read the literature she so kindly loaned me. Then we moved to another state, where once more it was presented to us, and through the loving ministrations of a dear friend and neighbor who was a Christian Scientist, I was healed of a sudden severe illness. The relief from suffering was great, complete, but the spiritual uplift and impulse was far greater and more precious, for it led me to take up in earnest the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. I am especially grateful for the illumination of the

Scriptures through the study of our textbook in connection with them, as in the Lesson-Sermons.

The years since my coming into Christian Science have brought many proofs of the power of Truth to overcome discord of whatever name or nature in our home, and not the least cause for gratitude is the awakening interest in Christian Science shown by our loved ones. During the past eight years we have enjoyed and profited by the privileges of church attendance, the lectures, and the help of faithful practitioners when needed. In my own experience the beliefs of the carnal mind are disappearing into their native nothingness in proportion to my faithfulness and obedience to divine Principle. Words fail me to express my gratitude for the blessings which have come to me and mine and all the world through the life and labors of our dearly loved Leader, Mrs. Eddy.—*Mrs. E. F. Tindale, Portland, Ore.*

FOR the past seventeen years we have been relying wholly on God. Many years ago there was said to be no hope left for my husband, who was then trying in vain to recover from an attack of pneumonia. He also suffered from a running sore in his ear which, according to the verdict of renowned physicians, was incurable. They warned us that the slightest neglect in watching weather conditions and in applying the treatment prescribed might cause his death. It was extreme fear that drove us to Christian Science.

A very short time after Christian Science treatment was begun, the

abscess in my husband's ear was completely healed, and instead of fearing wind or weather, or being anxious that a certain amount of clothing should be worn, we went out in any kind of weather. I began to see that the fear with which the well-meaning doctors had filled me was a great hindrance to the recovery of my husband, instead of a help. I therefore studied assiduously the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and without special effort,—in fact by completely forgetting self,—bronchitis, hoarseness, and a cough, which had troubled me for years, disappeared, in spite of the fact that specialists had declared these ailments would never yield so long as we lived in Chicago, which is situated on a lake.

Words are inadequate to express my gratitude for these healings and the many other blessings received, especially for a better understanding of God and His creation.—*Mrs. Olga C. Foreman, Chicago, Ill.*

OVER seven years ago I was healed through Christian Science, after the doctors said there was no help for me. I had suffered many things of many physicians, having undergone four operations, the last one being what is called a major operation; then in five months I was told I had Bright's disease and there was no hope for my recovery. But thanks be to our Father-Mother God who healeth all our diseases, I was healed in one Christian Science treatment, after twenty-seven years of suffering.

I cannot express in words my grati-

tude to our beloved Leader, Mrs. Eddy, who pointed out the way for us, and my daily prayer is that I may have a better understanding of the truth.—*Mrs. Mary Susan Hicks, Nampa, Idaho.*

It is with deepest gratitude to God for Christian Science that I tell of my healing. I was in ill health for many years, during which I had treatment from physicians of different schools, also tried hygiene and health cures, but without avail. It was not until I was in extreme mental suffering that Christian Science was resorted to; and then within a very short time there was a great change in me. I was given a sense of the nearness of God, of His goodness and protection and ever ready help, which I had not seen before; and I felt a deeper friendship for man. The physical healing followed soon, some of the discordant conditions yielding quickly and some slowly. I have been healed of chronic rheumatism of years' standing, heart trouble, nervous chills which were most terrible, sore eyes of a bad type, coughs and colds which I always had during winter months, and many other ailments.

I am grateful for the physical healing, but much more so for the spiritual uplift, for the knowledge of the truth about God and man as revealed by the Bible in the light of Mrs. Eddy's writings. This truth is demonstrable and practicable in everyday life; fear is being destroyed through the understanding of God as infinite Mind and of man as the reflection of God. I cannot express in

words my thankfulness to God and my gratitude to our dear Leader for the blessings that have come to me, and for "Science and Health with Key to the Scriptures." I aim to make it my daily task to do my Father's business, and to read the Bible and our textbook, which are my only companions and comfort.—*D. R. Johnston, Waynoka, Okla.*

ABOUT six years ago I was in a very depressed state mentally, also physically weak. One morning a severe cold developed in my head, and my throat became sore. I had known of Christian Science for many years, but had never understood it. I however had some faith in it, so decided to call on a practitioner. The lady was very kind and gave me a treatment. I went home feeling much happier, and within a few minutes realized that all soreness had left my throat. I called on the practitioner the next day and she continued treatment, as I really needed a spiritual uplift, the understanding of Truth. This she lovingly helped me to realize, and although I did not understand much of what she told me, I felt her loving thought for me, and it was at the end of three months' study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, together with treatment, that I regained my health and the light came to me. From that time to the present I have been able to apply my understanding of Truth to my problems, and for this I am very grateful.—*Mrs. John C. Dynes, New York, N. Y.*

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*"For the weapons of our warfare are not carnal, but
mighty through God to the pulling down of strong holds"*

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PHILOSOPHY AND SCIENCE

HAWLEY O. TAYLOR, PH.D.

A MAN who had explained perfectly to another how to row a boat was one day seen making an unsuccessful attempt at putting the theory into practice. Those watching said that he knew the philosophy of rowing but that his efforts were very unscientific. Although touching very lightly upon philosophical thought in general, this incident nevertheless reveals a fundamental difference between philosophy and science. Philosophy is a system of thought which seems justified because of its reasonableness, while science requires that the deductions of reason be substantiated by practical application. Philosophy points out possible ways which would seem to lead to facts; science makes known the right way by demonstration.

In Mrs. Eddy's splendid article entitled "Science and Philosophy," which begins on page 359 of "Miscellaneous Writings," she says (p. 364): "Christian Science refutes everything that is not a postulate of the divine

Principle, God. It is the soul of divine philosophy, and there is no other philosophy. It is not a search after wisdom, it is wisdom: it is God's right hand grasping the universe,—all time, space, immortality, thought, extension, cause, and effect; constituting and governing all identity, individuality, law, and power."

The basic material sciences rest upon experimental verification. If such verification is impossible, the reasoning partakes more of the characteristics of a philosophy than of a science; the proof establishes the course of reasoning and makes of the philosophical deduction a scientific fact. When the study of material phenomena was mainly concerned with the contemplation and explanation of the operation of physical action, it was termed "natural philosophy;" but later, when its deductions were subjected to rigid mathematical and experimental proofs and its laws thereby established, the accurate knowledge then disclosed made it the

science called physics. To those who now study physics to ascertain in a general way the operation of certain material phenomena, physics is still a philosophy; but to those who use it for the solution of problems, either to ascertain general properties or to obtain numerical results, physics is not merely a philosophy, it is a branch of science. The distinction between science and philosophy is thus clearly drawn. To be classed as a science, a system of thought must be important because of its application to the solution of problems; the solution of problems in the broad sense includes the meeting of all kinds of conditions in all lines of human activity.

Christian Science, as defined by Mrs. Eddy in "Rudimental Divine Science" (p. 1), is "the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony." "Interpreting" here refers to the philosophy of this Science which is outlined in its textbook, "Science and Health with Key to the Scriptures," by the same author. To the thought which accepts material phenomena as the basis of life and experience, this philosophy may seem unnatural and radical, but to the thought which accepts the facts of Spirit as the basis of being, it is natural and vital. The strength of Christian Science, however, is not known to one who studies it merely as a philosophy, for its power appears only by demonstration when its Principle is applied to human problems in establishing harmony where discord once seemed to exist. Since Christian Science is a system of thought which is important

because of its application to the solution of problems, it is classed not as a philosophy but as Science.

As discussed in connection with philosophical courses in universities and colleges, Christian Science is occasionally classed as a philosophy. This classification is, of course, an admission on the part of the professors and students that they are considering the subject from the outside only—a characteristic philosophical view. To those who are living Christian Science, and using it in the healing of discordant conditions, it is more than a system of thought which promises only the pleasure of contemplation; it is a statement of fact, proved by demonstration; it is Science; and since it is the demonstrable knowledge of the Principle of life and being, God, it is religion.

Paul says, "The letter killeth, but the spirit giveth life." It may be said that philosophy is the letter, and science the spirit; the letter of formal precept killeth unless combined with the living example of the underlying spirit which quickeneth. The first appeal of truth to the man in the street usually comes through a concrete example, a scientific demonstration. Having seen the operation of truth and the great advantage derived therefrom, he is led to seek it and to make use of it himself, and, in the degree that it is practiced—made a part of his experience, of his life—the philosophical explanation of it will be appreciated and understood. When Jesus was asked by John's disciples concerning his mission, he did not give a philosophical account of it, but rather pointed to

the experimental proofs—the works. These works are seen to-day in Christian Science. They point out and prove which of all the philosophical explanations of life is the right one. The right explanation, being thus established by rigid proofs, becomes the Science of being, and may be used by anyone who will apply the rules in bringing out health and harmony where discordant conditions once seemed to prevail.

If some things in Christian Science cannot yet be accounted for by human philosophical thought, this should not disturb one; there are many things uncovered in all material sciences which still lack philosophical explanation. It is well to remember here that philosophy is largely occupied in seeking explanations of scientific disclosures. Among the facts of science may be mentioned gravitational attraction. Although many hypotheses to account for the presence of gravity have been presented, no explanation of it has yet been found; but this lack of a philosophical explanation does not deter mortals from making use of gravitation whenever it is profitable for them to do so. The continual use of a scientific fact under varying conditions brings its explanation nearer. Many wonderful operations of material phenomena have thus been disclosed. It is always true that as one lives and works in a science and is thus imbued with its spirit, explanations of truths once little understood finally dawn.

Mrs. Eddy, through long years of invalidism, had sought the fountain of life, but without avail; the seem-

ingly beautiful philosophies which she followed in her earlier years could not be established by demonstration,—they were unscientific. At last, in a time of great need, the object of her long search began to appear; for she saw the accurate outworking of the rule of life in the Scriptural record of a healing by Jesus. By making this experience her own, she was instantaneously healed, and by living in the Science which her aspiring sense perceived, she was led to Truth. She recognized Truth by its fruits in healing the sick and reforming the sinner. These “signs” proved that the truth of being had been grasped, for, as she says on page 329 of *Science and Health*: “In Science we can use only what we understand. We must prove our faith by demonstration.” Her discovery having been established as true by Scriptural tests, she gave it to the world in “*Science and Health with Key to the Scriptures*.”

Since this discovery, and by reason of it, thousands of others are perceiving the way which leads to purity, strength, and freedom, and are progressing by earnestly living the measure of truth as it is revealed to them. These are planted upon a foundation which no philosophic argument can shake, for it is established by rigid proofs under all conditions of life. If Christian Science seems a philosophy to those who analyze it from a human standpoint, to a much greater degree is it Science, sole and supreme, to those who are irresistibly urged on by its quickening spirit and whose lives are governed by the truth disclosed.

OVERCOMING

REV. JESSE L. FONDA

THE Scriptural statements which relate to overcoming imply that something which is hindering activity and impeding progress must be removed. In mortal experience it is expected that hindrances will occur, and that the overcoming of them develops strength by arousing energy and determination of purpose; so we are wont to regard laborious study as useful and necessary in gaining knowledge of all kinds, even toilsome drudgery in acquiring a knowledge of art; but often this strenuous driving overpowers the mental faculties, and the man breaks down physically and must give up his cherished ambition. There is, however, no such result in true scientific endeavor as taught in Christian Science; for such endeavor is a purely spiritual way of living, and leads to health and harmony. Since the material senses do not reveal true ideas, mortal mind methods are not ideal. In "Science and Health with Key to the Scriptures" (p. 304), Mrs. Eddy instructs us as follows, "It is ignorance and false belief, based on a material sense of things, which hide spiritual beauty and goodness."

It should be understood that the universe is filled with God's ideas which are perfect and in harmony with each other, and their meanings pass freely from one to another, with no friction, delay, or difficulty. For example, the ideas known to mortals as mathematics, or science, or art, architecture, or mechanics, are necessary for the development of the race,

and may be said to represent the harmony of the universe, and the perfection of God's work. All of God's ideas express the oneness of the universe, the unity of His creation, and there should be ease of communication and freedom of combination of the most natural kind when the truth is understood.

Following along closely with this is another phase of truth. It is the energy of expression which permeates the whole creation. This is spoken of most frequently in connection with man, the one idea that fully expresses God. It is, however, just as true that for every idea of God there is an outgoing power of expression. The birds and flowers give out to the spiritual man the beauty of the creative Mind, feeding and quickening him. It should require no toilsome labor to receive this beauty which is poured out upon man everywhere. In the divine kingdom nothing is hidden, and there is nothing to prevent the expansion of a true concept. It is the glory of infinite Truth to unfold the grandeur of the creative thought. If there seems to be any hindrance, it is from the material sense of things, the flesh warring against Spirit, belief in matter opposed to Mind.

This energy of spiritual law is to be found all about us. Neither the birds nor the animals need to toil or to "try, try again," to build their nests and homes. The bee makes his hexagonal cell the first time he tries; the birds make very curious nests

with equal ease; the ingenious beaver makes his dam and home with great skill. If it were not for the false, materialistic ignorance, stupid mortal mentality, fleshly muscles, and clumsy efforts, a man would do all rightful work with the celerity and freedom of any of the denizens of God's immense fields of activity. The seeming hindrances are not of divine ordering, nor are they required for man's development. Jesus illustrated and exemplified the divine power of spiritual vision and celerity of action more than any other has ever done. He showed it in Jerusalem at twelve years of age when he revealed with keen spiritual penetration the meaning of the law and the prophets, which puzzled the teachers of the law, and the Pharisees.

Mrs. Eddy tells us that "in their spiritual significance, Science, Theology, and Medicine are means of divine thought, which include spiritual laws emanating from the invisible and infinite power and grace" (Science and Health, p. 118). That Jesus should, at his age, have read this deep meaning into their books is what amazed them. He called it simply his "Father's business," which he ought to know. So far as we can learn, there had been no laborious poring over papyrus or vellum rolls or sacred manuscripts; he saw the truth at once. It was perfectly natural to him, and materiality could not hinder him; but he made no haste about manifesting his rare spiritual endowment. He went quietly back home and spent twenty years more with his mother and Joseph. The material sense testimony and human

tradition which clouded the vision of the rabbis were as nothing to him. Then again, it was noticed that he spoke with authority. He spoke as one who saw the truths in their native connection, and distinct from the traditional writings. What he said he knew to be true. He spoke with an absoluteness which they could not resist. During his three years' ministry he maintained a clear sense of nearness to God and an understanding of the infinite word, which was the secret of his power. No one saw so deeply or so clearly into infinity as did he.

In the history of intellectual and spiritual development since his time there have been many instances in which persons have shown enough of spiritual power to prove that it belongs to man as God's likeness. When a little boy, Mozart was found in the attic playing difficult music which no one had taught him. In other instances where children have manifested this power, they have been called prodigies and have been looked at in wonderment by those around them, but this manifestation of spiritual development is natural, for it is a faculty of man.

In our textbook (p. 527) there is this short sentence, "Man is God's reflection, needing no cultivation, but ever beautiful and complete." The Christianity of Jesus opened up the way for this great unfolding of the spiritual activity of man, and Christian Science is bringing the full gospel of this spiritual attainment to humanity. Mrs. Eddy laid bare the heart of the condition when she formulated her statements of the allness

of Mind and the nothingness of matter. The charge which she makes continually against matter and material conditions is that they are mindless, nonintelligent. The ignorance, dumbness, stupidity, and clumsiness of mortals is found in the realm of mortal belief. Her sublime proclamation of freedom asserts the supremacy of Mind and the activities of the

spiritual man. There are plenty of instances in which the mental activity of children has been quickened by a diligent study of our textbook and its scientific teachings. This is the consummate equipment for the acquisition of knowledge and skill of every kind, and there are no hindrances or impediments in this range of work.

RIGHT THOUGHTS

VIOLET KER-SEYMER

“GOOD thoughts are potent; evil thoughts are impotent, and they should appear thus” (Miscellaneous Writings, p. 252). In these words Mrs. Eddy indicates the sure way of salvation from all the consequences of false belief. Ideas of love, joy, health, abound in divine Mind; for we read in Jeremiah, “I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil.” Since Truth alone is real, then omnipresent, true thinking is never for an instant suspended; there is never a moment when Truth cannot instantly free us from any error of belief. Spiritual man thinks by reflection. No mortal can originate any thought, either good or bad. That which is not Truth, or its reflection, is mere illusion, and should be dismissed as such. To the listener, ideas which purify, liberate, and heal are always present. When the world lay sleeping, only the devout shepherds, eagerly watching for the dawn, their faces to the east, heard the angelic host proclaiming, “On earth peace, good will toward men.” Every one who steadfastly

holds his gaze to the light will gain the reward of his right mental attitude. Self-pity and apathy are put to flight through alertness and industry.

Thoughts and feelings being so closely related, we shall cease to feel impatient, discouraged, or sorrowful, in proportion as we turn to Truth and cast out the thoughts which seem to produce this erroneous mental condition. Similarly, when the belief in sickness tempts us to feel ill, we should recognize that our problem and its solution are entirely mental. “We wrestle not against flesh and blood,” the apostle says, and senseless matter certainly cannot wrestle against Spirit.

If circumstances seem discordant, our courage far spent, and even our health failing, let us honestly face this evidence of wrong thinking, and seek release through obeying this constant demand of divine Principle, “Let the wicked forsake his way, and the unrighteous man his thoughts.” Let no one mentally resist the demands of divine Principle, or delay his divinely natural redemption by indulging in false beliefs after their

falsity and impotence have been recognized. Truth's corrective action restores peace, joy, health. Divine Mind controls each individual spiritual idea, and our legitimate expectation should be to discard vague thoughts, and think and act truly, according to Principle. When Jesus spoke of the narrow way leading to Life, and the broad way leading to destruction, what was he illustrating, if not the scientific and true way of thinking versus the erroneous one, and the corresponding consequences? Through the fidelity of the few will come to pass the repentance and the redemption of the many. In the one infinite Mind there are not two ways of thinking; and so in reality, no matter how falsely error may seem to argue, there is no such thing as being "double-minded." Through divine Love all may demonstrate that true thinking is the joy and privilege of every hour.

Perhaps we may be tempted by the subtle lie that wrong thoughts can pass unheeded, since they are powerless. Scientifically speaking, they are indeed powerless to harm the idea of God, but so far as human experience is concerned, discordant belief undermines the health and harmony of all who willfully or ignorantly indulge it. In the twelfth chapter of Revelation Michael and his angels figure as mental warriors, waging the holy war in human consciousness; and the dragon and his angels, symbolizing the arguments of evil or matter, "prevailed not; neither was their place found any more in heaven." Where Truth is reflected, Truth prevails. Sometimes the dragon seems to argue that the fears and the anxious solici-

tude of others can hinder the healing and general progress of students of Christian Science. When it is once seen, however, that it is what we think about others, and not what they think about us, which is of paramount importance to our growth, we shall quickly cast aside all weak excuses, and clean our own window-panes in order that they may admit God's abundant light.

Inharmonious surroundings can have no adverse influence beyond that which we ourselves accord to them in belief. We read that Christ Jesus, standing in the synagogue on the Sabbath day in the presence of the Jews, bade the man with the withered hand stretch it forth; the man obeyed this behest and was healed, in the presence of them all. "Thou preparest a table before me in the presence of mine enemies," wrote the psalmist. Infinite Mind is the environment from which no child of God is ever separated for one instant. In his parable of the house built on a rock, against which the waves of error spent themselves in vain, our Master taught that the consciousness which rests upon the truth remains impregnable, no matter how violently the winds and waves of circumstance may beat against it. Nothing can hinder or delay the individual demonstration of the Word of God in this or any age, for the Word is one with omnipotent Mind.

Our Master bade us avoid procrastination, and "agree with thine adversary quickly, whiles thou art in the way with him." Let us never postpone the correction of a wrong thought, no matter when or where it

may happen to tempt us. Love is present everywhere, and we must redeem, by true thinking, the time and place which error would seek to misappropriate. If we wait for the quietude of our own chamber, we may overlook the correction altogether. To the right thinker the secret place is everywhere, and it is only to a false sense that it seems forever absent. Truth's demand that we should "pray without ceasing" need dismay no one, for it is through humility that man's God-given dominion can be demonstrated. Let us then think less about mortal selfhood and limitation, and more about infinite Love. Humility waits on God, and the truly humble-minded one is obedient, and will not allow error opportunity to assert itself through him.

Mind's message to Moses, "I AM THAT I AM," bears with it the assurance that what God is, man is, by reflection; and conversely that what

God is not, man cannot be. What the divine Ego does not include, God's likeness does not reflect. Self-depreciation and self-condemnation seem in some instances to be error's last dusty refuge, and such self-centered belief is only routed out of its hiding place by persistent right activity in thought and deed. God is the only Life and Mind that can possess us, and God's creation can acknowledge or possess all good by reflecting the one and only creator. Divine Love does not send forth both sweet waters and bitter, both true thoughts and false. By instant mental obedience we are safeguarded from evil suggestion, and error cannot rob us of that heaven born heritage indicated by our Leader on page 3 of "Pulpit and Press": "Know, then, that you possess sovereign power to think and act rightly, and that nothing can dispossess you of this heritage and trespass on Love."

ANGEL MESSAGES

FLORENCE B. HAMILTON

THE realization that in the case of every human problem involving disease, sorrow, or pain, it is possible to receive an angel message which, if heard and trusted, will utterly annihilate the beliefs that would undo us, is something to be most grateful for. Mrs. Eddy gives this thought to us in words ever to be remembered (Science and Health, p. 574): "The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares." To be willing to acknowledge that there is an answer

to every problem, a remedy for every discord, is often the first step out of our difficulties. When disease or trouble of any kind is presented to our thought, to turn from it and look to Mind, declaring in faith that the true manifestation, the spiritual idea, is present, is taking our stand with the eternal things. This is a step that has to be taken not only by the beginner, but by the more advanced student, who must remind himself to begin his work always with the joy of this acknowledgment.

The message that the angel has to

deliver to us seems often delayed. This should not discourage us, for in the meantime we have a wonderful opportunity of increasing our faith and renewing our activity. Quiet, joyous activity reveals a faith that the world knows not of, and daily work clearing away the rubbish of selfishness in all its varied forms becomes a happy process. Really, there is never any actual delay in the coming of the message. We may obstruct and block it so that it comes not to our human consciousness; but God's thoughts are constantly flowing to His children, and according to the purity of our thinking and living do they become available to us.

The message of the angel comes sometimes in a sudden flash of glory like a ray of sunlight; and sometimes like the peace of a sunset at eventide, when the true idea replaces the false concept. Then again, it may be, one experiences what Mrs. Eddy means when she says (*Science and Health*, p. 548): "Every agony of mortal error helps error to destroy error, and so aids the apprehension of immortal Truth. This is the new birth going on hourly, by which men may entertain angels, the true ideas of God, the spiritual sense of being."

After every forward step which the faithful worker takes, it seems as though the tempter would, if possible, come in and prevent further progress. The overcoming of self at such a point and pressing on, is surely fraught with great blessings. Having acknowledged the spiritual reality which is ready to displace every discord, having been faithful to the message, we must leave to God the un-

folding of His truth. There must always be an outward manifestation for every inward healing. Demonstration is inseparable from understanding, but we cannot outline the way in which it is to come. The longing for mere physical healing, a great desire to go the way we want to go, to do the thing we want to do, often comes in at this point and hinders our progress. Mind unfolds, Mind outlines, and it is right here that the Christian Scientist must learn to say, "Not my will, but thine, be done."

Mrs. Eddy shows us in *Science and Health* how Jacob had to struggle with the belief of life, substance, and intelligence in matter. These wrestlings come only to those who know there is something higher, who consciously or unconsciously feel there is an answer to their problem, a healing for their sorrow, an angel that will take the place of the tempter; and so it was with Jacob. When Truth appeared to him it was as an angel that "smote the sinew, or strength, of his error, till he saw its unreality; and Truth, being thereby understood, gave him spiritual strength in this Peniel of divine Science" (*Science and Health*, p. 308). If we read this account carefully, we shall see that Jacob held to this vision, and kept the message close to his heart until the manifestation came, which in Christian Science we call healing or demonstration.

A mother often has to learn in emerging from the human sense of suffering, anxiety, and overwhelming responsibility which the world says belong to her, that there is a spiritual sense of motherhood which she can

possess and enjoy as she becomes willing to turn away from the temptations of human beliefs, and listens to the message of the angel. Then there dawns upon the waiting heart the truth that God is the infinite Mother, and outside of the mother quality which He bestows, there is none other. Fear, which seems to walk along with every loving mother, should simply be a reminder that there is a higher revelation, a clearer message, that has not yet been understood. How easy it would be to let go our fears did we but realize this. We would go forward knowing that Love has for us a new experience, a higher understanding, which will open still farther the way into that kingdom where finally, being made perfect in Love, there is nothing to fear.

So let us ever be ready to entertain

angels. Sometimes the temptation to believe in the power of evil seems very real to us. Disease often seems persistent, discord obstinate, the way out of our difficulties obscure; but in faith let us declare that God has a solution. Let us hold firmly and joyously to this; then the message of the angel will dawn upon us and we shall understand the truth. This new idea needs the nurturing, loving mother-thought, needs the tender care of one who ponders these things in her heart, that it may be protected from the blasts of the world until it comes forth into the flower of demonstration. Then, though the winds and the floods beat upon it, it will surely stand as the house that is built upon the rock. In acknowledging the angel, understanding the message, trusting the unfoldment, we take the steps that always bring us peace.

THE PERFECT MAN

WILLIAM H. PARKE

TO finite sense there is no perfect man. To spiritual sense there is no other man. Limited sense testimony is always opposed to scientific truth. The finite can never understand the infinite. The apostle Paul tells us in unmistakable terms that spiritual things can be only spiritually understood.

Making all due allowance for the limited spiritual vision of the early prophets as they emerged slowly from the crude concepts of the past, and the shortcomings of the translators who in their labors seemingly read into spiritual prophecy material interpretations, we owe to the inspired

grandeur of the Old Testament the idea of the one perfect God. In the consciousness of such spiritually minded men as Moses, Joshua, and Elijah, who demonstrated the fallability of material claims to power when confronted with the understanding of Mind, the true idea of man had been unfolding to humanity, and it reached its culmination in Jesus of Nazareth, who set forth the unqualified demand, "Be ye therefore perfect, even as your Father which is in heaven is perfect." The spiritual man was clearly defined in the mental vision of the Master, and no misconception of man exists in the

thought of the true Christian Scientist of to-day, knowing as he does that a transient, perishable mortal is not the likeness of God; for "the image of God" implies the conscious understanding of God, having no counterpart in that which appears to material sense.

In the apocalyptic vision, the Revelator saw the material concept of man disappear. Christ, Truth, speaking through Revelation, said to the church at Laodicea, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." And again in St. John's spiritual perception of heaven and earth, we have the divine promise: "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." The son of God must inevitably be the perfect man, expressing the divine intelligence.

All professing Christians are agreed as to the perfection of God, but they generally believe that God created a man with the capacity and propensity to sin and get sick; with the result, according to popular theology, that man became a suffering, sinning, dying mortal. This belief about God and man had its origin in the metaphorical imagery of mortal mind expressed in the Hebrew allegory of the garden of Eden and the fabled fall of man. The belief in what is termed original sin is an exaggerated view of Christian theology, entirely due to the error of taking the account of man's depravity from a literal rendering of the text, and the failure of the translators to

grasp the metaphysical distinction between spiritual man and the mortal concept, or material man.

Christian Science makes no compromise with theological belief in respect to the man of dust, but insists on the eternality of man's perfection as the spiritual creation of a perfect creator, finished, complete, and pronounced good by the Word of God. The prophet Isaiah repudiated the belief of a material man made from the dust, when he said, "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" Mortal man has no authority to apply to himself the life preserving declaration of the Master, "I and my Father are one." Mortals can claim no fatherhood in God; on the contrary they must be identified as the offspring of error. All God's creation, including man, must inherently possess the spiritual nature of God. It is a mentally divine creation, preserved and sustained by immutable law. And it must be understood that because, as the prophet writes, God is "of purer eyes than to behold evil," the spiritual man knows no more than God knows of evil. There can be no successful attempt to mingle spiritual sense and material sense; if one is true the other must be untrue, and we naturally conclude that the creation which expresses God is true.

Physical science asks: If the human body, with its apparent wonderful mechanism of organized matter, is not man, must it be relegated to the realm of nothingness, or how are we to dispose of it? As the human body concerns the average individual

more than any other phase of matter belief, the question is a pertinent one. In answer it may be affirmed that Christian Science is actively constructive, never destructive. Its essential mission is the enlightenment and emancipation of mortal thought; and the mortal body, being an objectified condition of mortal thought, can be transformed by mental regeneration without destroying human existence. The erroneous product of a matter belief is always subject to a change for the better, and by a complete reversal of erroneous concepts the desired transformation is effected. The apostle Paul must have understood this process of mental regeneration, when he said to the Romans, "And be not conformed to this world: but be ye transformed by the renewing of your mind." Grasping the scientific truth of Mrs. Eddy's statement, "Mortal mind and body are one" (Science and Health, p. 177), we reach the logical conclusion that a right concept must inevitably manifest itself in a normal and harmonious so-called physical state. The material body, however, not being grounded in Spirit, must be repudiated as reality, even when satisfactory to the senses. The Christian Scientist, like Paul, looks "not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

It is important for the student of metaphysics to know what constitutes the spiritually perfect man. Because an understanding of man is deduced from an understanding of

God, which Jesus defined as "life eternal," this understanding leads to a scientific process of thought which reveals God as the divine Principle of man. An understanding of the Science of being awakens the dormant faculties and enables us to decide between spiritual truth and human theorizing.

The recognition of man as the perfect idea of Mind, complete, and without blemish, wipes out the belief of a sick man, and establishes the correlative fact that disease is unreal. The belief in disease has its root in another belief, that man is a creator of man, or shares with God the divinely creative power. Believing thus it has been natural for human beings to fall into the error of believing that man has the capacity to transmit disease. The blending of these errors into the illusive web of universal belief is the only basis for the so-called law of heredity, but because the belief in heredity conflicts with scientific truth it has no place in the laws of God. Man can inherit only from the one creator, the source of good, and consequently mortals inherit nothing from human parentage except the mesmeric beliefs of mortal mind. Our real inheritance, as the perfect children of God, is dominion over all things.

"The spirit of man is the candle of the Lord," wrote the Hebrew sage; in other words, the spiritualized consciousness reflects the light of Truth. In this light St. John saw a "new heaven and a new earth." This light, the symbol of spiritual sense, came suddenly to Saul of Tarsus on the road to Damascus; and he saw not

only the living Christ but the spiritual man, that had been long obscured to his vision by the pride of priesthood and the mist that went up from the earth. When, however, we pierce the veil of material sense and cease to contemplate man as organized matter, we begin to see him as the idea

of divine Mind, and more clearly understand the meaning of Mrs. Eddy's statement (Science and Health, p. 557): "Divine Science rolls back the clouds of error with the light of Truth, and lifts the curtain on man as never born and as never dying, but as coexistent with his creator."

THE CHRISTIAN SCIENCE MONITOR

ESTELLE B. BOEHRINGER

MANY times I have been able to testify to the healing power of Truth and Love as understood in Christian Science. Lately, however, I have become conscious of the healing influence of the literature, which I feel should be gratefully acknowledged. The *Monitor* had usually been available to me, and I contented myself with reading the Home Forum page; but a few months ago I sent in my subscription, and started to read this newspaper in a systematic way, with the result that a tendency to extravagance, carelessness, and waste has been overcome. Through this study the perfect Principle of living was unfolded; and I found that Principle operates without waste or loss.

Before this healing, anything desired, whether useful or otherwise, was purchased; if there was something which I did not need at the time, it was disposed of, perhaps to find later that I needed it,—then it was replaced; or if something had been sold to me which it was impossible for me to use, I threw it away, instead of recognizing that for my expenditure there was, according to the perfect law of adjustment, a right equivalent. I began to see that the

perfect Mind, governing the universe harmoniously and in order, knows no waste, cannot be conscious of needless replacements, but must operate without the slightest loss. I was entirely ignorant of this phase of mortal mind as an error until it had been destroyed and cast out, thus proving again Mrs. Eddy's statement (Science and Health, p. 538), "Truth should, and does, drive error out of all selfhood."

While I know I am now manifesting a sense of thrift, by no means is it a sense of limitation. I know that boundless supply is at hand just the same as before, in proportion as I need it and demonstrate it. The perspective that has been opened by the *Monitor*, of the world's work and the part each individual plays in the eternal plan of things, has somewhat educated mortal mind out of its limited sphere and taught me another lesson of the infinitude of God's creation, wherein the brotherhood of man is the ideal.

What a promise lies before us through Christian Science, and how each one is able to realize this by means of our literature. Every written word of Truth, whether it is read

with full understanding or not, is at work destroying the hidden beliefs of evil which oftentimes lurk unknown and unsuspected in mortal mind until uncovered and destroyed by divine Love. Especially does this seem true of the *Monitor*; for while it is accepted as a newspaper, and read as such, in reality, as has been pointed out time and again, it presents a spiritual idea; and we know that a spiritual idea is like the word that goes forth from the mouth of the

Lord, who says, "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

I am exceedingly grateful for all the Christian Science literature, and especially for the healing which has come to me through the study of it. I feel that its work can be fittingly characterized in the phrase from Science and Health (p. 445), as "the unlabored motion of the divine energy."

SCIENTIFIC GIVING

CAROLINE A. BALY

THE word "definition" becomes pregnant with far-reaching significance to those who study Christian Science with the consecrated desire to know the truth which shall make them free. With this end in view, it is an important factor toward progress to define what giving really means. What a multitude of channels present themselves to all who delight in sharing with the poor and needy the banquet which is the reward of an earnest, selfless effort to find the truth declared and demonstrated by Christ Jesus!

To those who are ignorant of the true sense of giving, there eventually come many disturbing experiences until each lesson is learned, some time, some way, before the grand ultimate of participation in the beatitudes can be attained. Many kindly folk are said to be "born in giving weather;" yet in Christian Science we soon learn that though "it is more blessed to give than to receive," one's generosity needs to be tempered with

judgment if the greatest good is the desired end, because improvident giving may be more harmful than withholding. True giving is really a mental bestowal, a spiritual benediction.

In working from the standpoint of Principle, we learn when and how to give and when to withhold. In the true sense of charity, which is love, withholding is not infrequently more truly generous than giving, because of an intuitive perception of our brother's deepest need. Mendicancy is largely encouraged by indiscriminate giving on the part of many to whom it is the simpler solution of a difficulty, and who, as they do not miss what they give, may not give in the metaphysical sense of helping to lift another's burden. A weak and mainly selfish parental affection often indulges a child to its hurt, and this through the parent's desire to give evanescent pleasure for his own gratification. It is rarely that much indulged children become factors for good in the national life, because self-

denial and self-restraint are much needed and much neglected lessons during the adolescent stages of a young person's career. To withhold in some instances is to give richly in the higher sense—to bestow a blessing; for to withhold is often to check a desire which, if indulged, might lead to disaster; and to restrain a foolish impulse—however generous it may appear—is to thwart the seeming power of evil.

Now when the whole question of giving and receiving is lifted to the metaphysical plane, and the thoughts given or restrained, indulged or curbed, are examined, it is possible to diagnose one's own mental affluence or penury; then, face to face with the subtle, serpentine whispers of mortal mind, one can refuse the evil and give the good irrespective of its recipient: the quality of the desire is our responsibility; the result of our giving rests with God. To a generous nature it is easier to give than to deny; yet it is well to remember that the broad path of self-gratification leads ultimately to confusion and remorse. It is not unusual to hear parents expressing their regret for having given a self-willed child too much license in early youth.

Next to the royal bounty of spiritualized impersonal thought bestowals, the Wednesday evening meetings present frequent opportunity for giving to the weary and hungry who come for a cup of cold water. How often one is tempted to withhold a simple testimony just because it seems so simple; but having worsted the serpent, one is thanked for voicing just the special need of a suffer-

ing sister or brother hungry for the truth. Some church members may demur over the calls made by the church upon their purse, but if obedient to the scientific spirit of giving, they learn that giving does not deprive them of good; rather does it enrich the giver, and great joy is gained through the affluent desire to advance a cause which is helping all mankind both directly and indirectly, mentally, physically, spiritually. When, during self-examination with the desire to uncover latent error, one recognizes what it is which one most desires to withhold,—whether money, time, or study,—right there is the lesson for the hour, and the sooner we practically and prayerfully catch these little foxes, the sooner shall we rise spiritually.

There is no gladness which can surpass the benediction that accrues mentally to all who conquer the temptation to withhold, whatever the tithe may be; and the reward is always commensurate with the temptation overcome. Scientific giving surely means giving unstintingly from our store. On the human plane, Lazarus needed food, while the urgent need of Dives was to awake out of mesmeric sleep. It is possible to educate the mental pauper, no less than the material one, and therefore if our light so shines as to awake in another's consciousness the hunger for that bread which cometh down from heaven, then indeed we have given "good measure, pressed down."

What were the Master's gifts to his disciples? Were they not those experiences which taught them through much tribulation that material gains,

wealth, position, fame, satisfy not? Christ's followers gain each reward through sacrifice and the joy of overcoming. This joy is expressed in those inspiring words of our brave Leader on page 118 of "Miscellaneous Writings": "Be of good cheer; the warfare with one's self is grand." How often after a brisk skirmish

with the enemy do we echo gratefully those encouraging words. The rediscovered Christ-teaching proves today by demonstration that to give on the metaphysical basis means to rise to spiritual affluence, to realize "the greatness, and the power, and the glory, and the victory, and the majesty" of infinite good.

OVERCOMING LIMITATION

LEWIS C. STRANG

ONE of the first things which the investigator of Christian Science learns is the startling proposition that God is all, that God is good, and that everything God has made is like Himself, good, and without taint of evil. Immediately the investigator asks: If God created all and made it good, where did evil come from? At some time in his experience every Christian Scientist has had to answer this question to the satisfaction of himself and others; and in order to do so he has been obliged to reach that point of spiritual understanding where he has been able to perceive to some degree the scientific fact that as evil is a lie or a false claim, from the standpoint of truth and reality evil never came from anywhere.

While the statement that evil never came is absolutely true, and because true is scientifically demonstrable, it is, nevertheless, a statement which finite sense never accepts. Consequently, the active, progressive Christian Scientist is constantly being called upon, by issues that arise in his daily living, to show practically and satisfactorily in definite,

specific instances that the evil which is claiming to be a present actuality, is really not an actuality—cannot be one—because God, good, never made it and He is the creator of all and the "great First Cause."

The Christian Scientist is like a bookkeeper—the usual human bookkeeper of our everyday experience. Such a bookkeeper has a fair working knowledge of a system of bookkeeping, which is mathematically perfect. Yet it is not unusual for the bookkeeper occasionally to make a mistake. But no one believes that the bookkeeper's mistakes are part of the system of bookkeeping, are in any sense inevitable or necessary, are an essential element in the equipment of a bookkeeper, have a reasonable or intelligent cause, must exist forever, or would greatly upset the business world or demand a complete readjustment of the business affairs of mankind if they should suddenly cease to appear.

On the contrary, business success depends upon making the bookkeeper's mistakes as few as possible, their detection as immediate and inevitable as possible, and their eradi-

cation as complete as possible. The ideal of "no mistakes" is consistently preached and striven for; the punishment for making mistakes is severe and unescapable; the last cent in the balance must be right before the books are finally closed. A compromise with the error is never even dreamed of, failure to destroy the error is not conceived of, neglect to detect and cast out the error is never condoned. The argument that it is not possible to attain perfection in bookkeeping is not for an instant listened to. In fact, so far as the mathematics of bookkeeping is concerned, nothing short of perfection is tolerated. The business man realizes that if his bookkeeping is not correct, he does not know the actual facts about his business, and that ignorance of the truth about his business means certain failure.

Nevertheless, bookkeepers—competent bookkeepers as well as incompetent, though in diminishing ratio according to their competency—do make mistakes. Why? No one can actually explain. The more competent the bookkeeper, the more clearly one sees that the making of a mistake cannot be explained. One recognizes that a mistake is unwarranted and causeless, that it represents a mathematical impossibility, therefore it is an unreality, a delusion, a lie—that which is inexplicable by the very nonintelligence of its nature.

While all this is the truth about mistakes, this truth does not of itself save the bookkeeper who makes mistakes. In fact, the bookkeeper who makes mistakes cannot be saved; but through right activity, which is

possible because mistakes are falsities and not truths, the bookkeeper who makes mistakes can become the bookkeeper who does not make mistakes, and thus be the bookkeeper who is saved. To gain this salvation, the bookkeeper must utilize the truth in every phase of his bookkeeping activity. He must become imbued with the desire not to make mistakes, and must be careful, intelligent, and conscientious in his work. He must always be ready to see the mistakes that he has made and correct them honestly and fairly.

Sometimes the bookkeeper is tempted to believe that by deliberately making another mistake he can hide the mistake he has already made. He may even appear to be successful in maintaining this claim, for the totals may seem to be correct and on the surface there may be nothing to reveal the error. But the mistake is not really hidden, and its claim of reality has been strengthened instead of being weakened,—facts that are evident when the error, increased by the foolishness of the bookkeeper, is instantly detected by the first expert accountant who examines the books. What an intelligent, conscientious bookkeeper does on discovering that a mistake has been made is to go carefully through the books until the original error is found, and then painstakingly to correct every figure in the books that is wrong because of the original error. When this has been done and the right results have been secured, the unreality of the mistake has been proved.

One other point remains to be noted: The bookkeeper, closing up

his day's work before the mistake has been discovered, believes himself to be quite happy and free. The instant that he discovers the mistake he feels most unhappy and his sense of freedom disappears, for he sees that he has possibly hours of labor ahead of him in finding and correcting the mistake. Yet before he discovers the mistake and while he seems happy and free, he is actually in complete bondage to the error. The mistake is reality to him because he believes that no mistake has been made and consequently that a mistake is the truth. While under this deadening delusion he is helplessly enslaved by the falsity, an unresisting victim of the illusion. The instant that he discovers a mistake has been made, his sense of the reality of the error is broken. The apparentness of the mistake tempts him to accept another error, that he should be unhappy because he has discovered a mistake which will take time and effort to correct, whereas wisdom would bring exactly the opposite state of mind,—joy that the truth of the situation is known and that the opportunity to correct the mistake is afforded.

The Christian Scientist should recognize the scientific difference between error being real to one and being apparent to one. That error seems to be real to one which remains covered and undiscovered, regarding the nature of which one is deceived, or concerning which one believes that he knows nothing. When the error is uncovered and the truth that it is error and therefore evil is actually perceived, then the error becomes ex-

ceedingly apparent. It may now seem to cause great suffering, whereas before it was wholly unheeded, and one may even be tempted to believe that he is far worse off after the discovery than before. But this is not true; it is a personal and limited view of the situation. The temptation not to be joyous and happy should be overcome, the task of regeneration should be accepted with gladness, the heart should fill to overflowing with gratitude for the opportunity for salvation vouchsafed by divine Love. Letting moral courage vanquish self-condemnation and self-love, on the very circumstance which seems defeat, the Christian Scientist builds his triumphal arch, wins his victory over error, and loosens a little the hold with which the sense of limitation fetters the human consciousness.

Were we to ask the "why" of many phases of evil in a human experience, would not the seeming ever presence of the insistent, persistent, insinuating, and even virtuous (for thus does it mask itself) argument of limitation be the answer? Read the following, in the divinely inspired account of the true creation, from the first chapter of Genesis: "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so."

Is there any sense of limitation

here? Everything for everybody throughout the length and breadth, the height and depth of the divine knowing! There could not be a more complete statement of the full outpouring of the divine blessing, the infinity and the unity of the divine creation, the individuality and the universality of the divine good, the completeness and the perfection of the divine Love. If read with its correlative in Mrs. Eddy's statement (*Science and Health*, p. 60), "Soul has infinite resources with which to bless mankind," how is it possible to feel lack or fear loss?

Christian Scientists are taking valiant steps in the overcoming of limitation through their realization and understanding of man's possession of all and dominion over all as the reflection of the divine Mind. They are challenging the limitations placed upon men by the persistent and false suggestions of material sense. They are challenging the so-called laws of *materia medica*, and are healing disease of every sort by spiritual means. They are challenging the limitations of heredity, environment, tempera-

ment, and personality—the limitations which malice, hate, fear, and all manner of sin would fasten upon mankind—and the truth they declare is regenerating, invigorating, and reviving tired and worn humanity.

But Christian Scientists, too, must constantly guard themselves against the limitations which their very success might force upon them; for every human effort, no matter how idealistic, tends to formalize itself into mode and method. Always and forever, "the vital part, the heart and soul of Christian Science, is Love" (*Science and Health*, p. 113). Love knows no material modes nor methods, for it knows no limitations. It knows always its own qualities, and it knows nothing else. Understanding this all-knowing, all-embracing divine Love, reflecting it, living it, and expressing it in his intercourse with his fellow man, the Christian Scientist is a citizen of the world, at one with God and therefore at one with all men. No creed controls him, and no nation binds him. He worships Truth; and where Truth is, there is heaven, and heaven is his native land.

KEEPING THE WOLF FROM THE DOOR

NELLIE B. MACE

THE proverb which describes the human struggle against poverty and want as an effort to "keep the wolf from the door" hints a deeper metaphysical truth than may be commonly supposed. Poverty of any form, whether it be want of means, of health, or of happiness, like all material phenomena, is the manifestation of some erroneous state of

mortal thought which is, as Christian Science shows, mentally produced. Speaking from the spiritual viewpoint, infinite, divine Principle environs man as the child of God with the affluence and contentment of pure Mind. The rapacious "evening wolves," of the prophet's phrase, which prey upon human consciousness to steal away the realization of

this spiritual fact, are simply the unreal beliefs of the mortal mind preying upon itself, and externalizing its poverty in what may seem to the human mind a lack of material things, or in the obverse penury which often attends the unglorified possession of many material things.

The belief that existence is physical instead of metaphysical, leads naturally to the indulgence of material self and passions, and terminates many times in the sequent belief that any means to the end of selfish gratification, even if it be extortionate, cunning, or treacherous, is legitimate. The material phenomenon of superabundance does not necessarily indicate that a man has driven the wolf from his door. It may mean quite the reverse,—that the wolf has temporarily succeeded in turning away the spiritual idea. Impoverishment can mean nothing but an absence of the spiritual understanding of God; and this want as surely manifests itself in the devotion to matter which succeeds in accumulating matter as it does in the devotion to matter which fears that it cannot be accumulated.

Among the twelve tribes of Israel, which may be taken to symbolize the material beliefs common to all mortals, Benjamin stands for the warlike disposition which takes pleasure in conquest. Jacob, his father, said of him, "Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil." The simile points, obviously, to certain wolflike mental states of mortals rather than to physical manifestations. The carnal mind itself, out of which arise selfish,

greedy, bitter, proud, envious, and cruel beliefs, is the wolf which must be proved unreal, and its effects thus effectually driven from experience. In the Glossary of "Science and Health with Key to the Scriptures" (p. 582), Mrs. Eddy analyzes the condition of mortal mind characterized by Jacob as the wolf, where she writes: "BENJAMIN (Jacob's son). A physical belief as to life, substance, and mind; human knowledge, or so-called mortal mind, devoted to matter; pride; envy; fame; illusion; a false belief; error masquerading as the possessor of life, strength, animation, and power to act."

Rachel, the mother of Benjamin, who to human sense gave her life for his, had named the child Benoni, "Son of my sorrow;" but Jacob, looking to future consolations, renamed the child Benjamin, "Son of the right hand." It was from this son to whom he had looked for comfort and happiness, that Jacob was compelled reluctantly to part, under the sore pressure of famine, at the time that Joseph, through a higher sense of Truth, of Love which overcomes enmity, was to rebuke the error of his brethren and reveal the abundance which the operation of divine Principle had prepared for all.

It seems to be an innate characteristic of the human mind to lean upon something, almost anything, that is appreciable to the senses, for its comfort and support; but when a human need is to be supplied according to the design of God, the human heart has had to learn, time and again, that whatever concept it clings to materially strives against the spir-

itual idea, and that this concept must be surrendered in order to realize the higher blessing prepared of God. So it was through Jacob's surrender of this "son of the right hand" that the real spiritual nature of Benjamin as a type of affectionate conciliation was to be revealed; and by this concession, which proved to Joseph the sincerity of his brothers, the needs of all were supplied.

The spiritual quality which delights to give and to share, the quality which the wolfishness of mortal mind seems to reverse, Mrs. Eddy describes in her further explanation of the spiritual meaning of Benjamin, in the definition already referred to: "Renewal of affections; self-offering; an improved state of mortal mind; the introduction of a more spiritual origin; a gleam of the infinite idea of the infinite Principle; a spiritual type; that which comforts, consoles, and supports." The warlike tendency of the tribe of Benjamin, glimpsed in Jacob's blessing, came out in strong contrast to the more peaceful character of its progenitor, this youngest born, who was especially dear to Jacob. The physical belief of life and intelligence in matter, however, holds within itself the germs of war against the spiritual idea; and though the outward expression of strife may be long delayed or never outwardly expressed, there is nevertheless a constant inner struggle going on in the human consciousness between its dual tendencies toward the selfish and cruel, and the conciliatory and humane; and this struggle continues in belief until all materiality gives place to the spiritual idea.

The reflex destructiveness of the wolf which tries to destroy whatever stands in the way of its desires, instead of conquering itself and thereby losing its wolfishness and its want, was illustrated in the history of Saul of the tribe of Benjamin, the first king of Israel. Stubborn, disobedient to spiritual guidance, jealous of his rival David of the more peaceful tribe of Judah, from which later the Savior arose, Saul persecuted David with a malevolent wolfishness which eventuated in his own self-destruction. His want of generous love was his subjective penury, the wolf which inevitably destroyed his sense of universal brotherhood, and therefore his sense of the oneness of substance, and which reacted in his own social and political impoverishment and the consequent loss of all that he had, including his kingship and his life.

Centuries later, another Saul of the tribe of Benjamin, for a time a fierce persecutor of Christians, was suddenly, through spiritual illumination, dispossessed of his violence. His nature being thus changed, or rather, man's true nature having been perceived, he became under his new name of Paul a zealous defender of Truth. Paul the Benjamite, redeemed from a loveless religious zeal which was determined to dominate or to crush, his strife against the spiritual idea ended, and his thought attuned to it, was ready to measure the wealth of "self-offering," to reflect to the Gentiles "the depth of the riches both of the wisdom and knowledge of God!"

The mortal Benjamin, that is, the unreal, masquerading element of strife, pride, envy, desire for fame or

power, seems on the mortal plane to be always contending with the more spiritual idea of "self-offering," the idea of Love which "comforts, consoles, and supports." Within individual consciousness, within social, political, commercial, and religious organizations, evil material sense seeks to gratify self at the expense of spiritual love and generosity; to take what it wants by conquest, by subjugating something or somebody else instead of realizing its own fullness by reflecting divine Principle. The spiritual idea which comes to the human consciousness to eliminate all materiality, is intact and indestructible. It cannot be destroyed by the fangs of avarice, cannot be tricked by cunning or suppressed by cruelty. Spiritual understanding overcomes the wolf—every condition of materiality which wars against the spiritual idea—by knowing the unreality of evil; or, more precisely, to spiritual sense there is no material wolf. This constitutes the nothingness of evil, and this understanding disarms envy, pride, and evil's assumption of power, and leaves no basis for impoverishment of any kind.

Jesus the Christ, who had analyzed and overcome the carnal mind, said to his followers, to all whose material natures have yielded to the transforming power of the understanding of man's spiritual origin and nature, "Behold, I send you forth as lambs among wolves." He knew that as the "evening wolves" of the animal kingdom choose the night or the cloudy day for attack, in order the more easily to escape, so it would be in times of depression, when the human con-

sciousness is clouded by the mesmerism of materiality, that the wolfish suggestions of evil would hypnotize and terrorize, and then escape for further depredations, unless the thought should become alert and pure enough to see the unreality of evil and effectually stop the warfare against the spiritual idea.

Musicians use the word wolf to describe the harsh, discordant sound of certain chords of an instrument when tuned by an unequal temperament. It is like a discordant note of the human mind, the testimony of material sense, which seems constantly to beat against man's sense of perfect concord with his divine Principle, the full harmony of being. This dissonance jarred harshly against Gethsemane's chord of love in the rebellious Peter's warlike resistance to evil. It sounded in Thomas' doubt of Spirit's power. It is the want of perfect attunement to divine Principle which necessitates the argument in Christian Science treatment. But John the beloved sees the spiritual idea victorious. In his vision of reality, the Revelator saw among the servants of God who were sealed in their foreheads, twelve thousand of the tribe of Benjamin. This surely indicates that the understanding of the inoffensiveness and unity of all spiritual ideas in the reality of being is sufficient to eliminate the mortal devotion to matter. This understanding destroys the desire to conquer and subjugate, together with the unhappiness, the war, and the want of material existence for which this physical belief of life and substance is responsible.

Through the understanding of the divine Mind a man can conquer the wolf in his own thought, all the cruel and selfish instincts of the carnal mind which persecute the spiritual idea. Isaiah saw that when this understanding should dawn upon the human consciousness, "the wolf also shall dwell with the lamb." So it is that to-day the impoverished Benjamin who envies and strives is being superseded by the Benjamin who loves; and the quality of "self-offering" is reflecting on earth the spirit of Love, comforting, consoling, supporting, enriching true humanhood, and learning that, as Mrs. Eddy says on page 5 of *Science and Health*, "God pours the riches of His love

into the understanding and affections, giving us strength according to our day." When the physical belief as to life, substance, and mind is driven from the portal of thought; when gleams of divine Principle replace human knowledge, and devotion to matter is replaced by devotion to the spiritual idea, then the counterfeit unreality can no longer produce the illusion of want; for man thus redeemed will confidently claim the spiritual blessing pronounced by Moses upon the real Benjamin, when "of Benjamin he said, The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders."

OUR SPIRITUAL INTEGRITY

MARY H. CUMMINS

THERE is, perhaps, no greater test which the student of Christian Science is called upon to endure than that of maintaining "faith and patience" when misunderstood and misjudged for the kingdom of heaven's sake. Quite often the circumstances are such that it is impossible for him to make any explanation, or to say anything which would make others see that he is in the right. To make such an attempt would be useless and might even aggravate the situation. Under such conditions the only course for him to pursue is silently to maintain his own spiritual integrity and know the truth about God and man.

This may be a comparatively easy matter when the one who is misjudging our aims and motives and

actions is a stranger, but when it is one to whom we are bound by close human ties, one with whom we share the tender recollection of many a youthful frolic and escapade, or the mutual joys and sorrows of maturer years, then, indeed, we begin to realize the meaning of the Master's words, "Whosoever doth not bear his cross, and come after me, cannot be my disciple," and of the correlative passage on page 254 of *"Science and Health with Key to the Scriptures"*: "If you launch your bark upon the ever-agitated but healthful waters of truth, you will encounter storms. Your good will be evil spoken of. This is the cross. Take it up and bear it, for through it you win and wear the crown."

To maintain an attitude of unfail-

ing helpfulness toward such a one, while never for a moment relinquishing our own grasp of truth, requires actual demonstration. It is as though the hand which we love, and which for years, perhaps, had clasped ours so close and loyally, was momentarily presenting to us the statement, "Two plus two are five," and we were expected to accept this as true. We cannot accept it. At whatever risk of being misjudged or misunderstood we must hold to the spiritual fact, and accept nothing which does not accord with it. Often at the very moment when our heart is full to overflowing with yearning love and compassion we may find ourselves accused of coldness and aloofness. One who has passed through such an experience knows something of what the Master felt when he cried, "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Many of us have stricken out the name Jerusalem, and substituting for it that of some dear one have cried, "How would I gather you in my arms and try to lead you close to the great heart of Love, but you will not!" The verdict "ye would not" shows a closed door, just as much now as in the time of Christ Jesus.

To let this closed door alone is a lesson which most of us learn slowly. We wear ourselves out beating upon it, or we try to coax it open, or endeavor to find some crack or chink through which we can force the light, and invariably we retire bewildered and beaten, amazed at the tenacity

which seems to hold it closed. Ah, but somehow every sullen, closed door will be forced open! This assurance Christ Jesus made plain in his exquisite parable of the lost sheep. Not ninety-nine, but the full one hundred per cent will satisfy the Father's heart; for Love cannot be content with less than all its own. "They shall all know me, from the least of them unto the greatest of them, saith the Lord."

In the meantime, the kindest thing we can do for anyone under such circumstances, or, indeed, under any circumstances, is to preserve our own spiritual integrity. This means that we shall never accept as true that which is not true because it is not spiritual; that we shall not accept mortal mind's inflated estimate of itself, but see it for what it is; that we shall not even accept as an interest in Christian Science that which is not interest. This is a point upon which we need to be especially awake, for in its endeavor to hold on to that which it considers its own, and which it feels to be slipping from its grasp, the unenlightened human mind will not hesitate to simulate an interest in Christian Science when in reality there is none.

One may ask, How am I to know whether this is so or not? An incident in the youthful experience of the writer has often come to thought and been a great help in this matter. Her mother had bought a number of shrubs for the lawn, and as time went by, seeing that they did not seem to be thriving, she asked the gardener how she would know if they were alive; to which he replied succinctly,

"If they're alive you'll see some signs of it." If there is the least gleam of real interest in Christian Science this will be evidenced in some unmistakable way, and one of these unmistakable evidences is a desire to read the Christian Science textbook. Heart hunger for the things of God, or even a groping desire for something better than what one has, cannot hide itself. It is manifested when the individual himself is quite unaware of it, and it is as apparent to those with eyes to see as the healthy green shoots on a growing tree.

We must always remember that there is a vast difference between passive assent and real interest. One may be merely stagnation, the other expresses activity. An individual may assent to Christian Science, he may believe that it is all true, and so like to speak of himself as "half

a Christian Scientist," when he has not taken the very first step toward gaining the right understanding of God. As a rule, those who glibly speak of themselves as half Christian Scientists may be farther from the kingdom than those who make no claim whatever to any understanding. "By their fruits ye shall know them," is the unfailing test.

It was said of the master Christian, "Neither did his brethren believe in him." They did not believe in him because they did not understand him. We do well to study the closing days of that wonderful career, to see how by silently maintaining his spiritual integrity he met every test, never seeing or knowing anything but perfect God and perfect man, and thus proved for all the world and for all time the all-conquering power of Love.

[Written for the *Journal*]

ANGELS

AIMEE LUNDGREN

HE who dwells in light above,
God, most high and holy,
Sends the angel-thoughts of Love
To the meek and lowly;

Thoughts of purity and peace
Constantly descending,
Bidding pain and sorrow cease,
Help and comfort lending;

Bringing courage, strength, and hope
When the storm clouds gather,
Light when they in darkness grope,
Blessings from the Father.

So the contrite see His face,
For the High and Holy
Maketh thus His dwelling place,
With the meek and lowly.

SPIRITUAL VISION

BESSIE BYRNE

A LITTLE black-bordered letter, telling its tale of grief and loss, dropped into the lap of the recipient. With a strong desire that she might send back a message of comfort and cheer instead of adding the burden of mere human sympathy to the sorrow of her friends, she sat looking out of the window and opening her heart to the allness of Life as understood in Christian Science. Suddenly a bird came into sight, then turned and flew straight away from the window. Swift and sure was its flight. The watcher at the window saw it rapidly lessen to a speck and then vanish into the bright depths of the morning sky. Looking into that calm and sunny blue, there came a quick glimpse of the immeasurable reaches of infinity, and the pitiful inadequacy of material sense.

The bright bird had disappeared, but what had happened? To him there had been no change; he had not really been blotted out against that far blue; he was still winging his way straight to his goal. The difficulty lay wholly with the one who had been watching him. Her sense of sight was so limited it could follow the bird only to a certain point and could not find him beyond that point. She knew very well that an observer with a pair of field glasses might still have been able to view the bird.

Interpreting this illustration spiritually she could gain some faint perception of the fact that when our friends seem to pass from our sight, it is only a deceptive appearance pro-

duced by our limited, material view of things. At this point there came into mind the experience of the three disciples, when Jesus was transfigured before them, and they perceived Moses and Elias talking with him. Was it not his understanding of the spiritual reality which dispelled for these disciples the unreal barriers of time and space with which material sense would limit vision? Was it not through his pure spiritual discernment that they were able to see Moses and Elias where they really are—and where all God's children really are—in the now and here of the eternal Mind? The human sense, clouded with its belief of personal loss, may cry out that it was easy for the disciples to obtain this glimpse of spiritual reality with Christ Jesus to help them. We know, however, that it was not his body of "flesh and blood" which served to uplift the disciples' thought, but that it was his spiritual identity, his likeness to God. This individuality never died, never departed. Although the fleshly body disappeared, our Master said, "Lo, I am with you always, even unto the end of the world."

Notwithstanding this promise, human sense may still sit in its valley of grief and, bewildered by the seeming distance between this valley and the summit of spiritual vision, may ask, "How can we know the way?" But Jesus did not stand aloof upon the mount of spiritual perception and leave us helpless and alone in the valley. We can know the way and be

shown how to take every step. On page 58 of "Unity of Good" Mrs. Eddy says, "He [Jesus] was too wise not to be willing to test the full compass of human woe, being 'in all points tempted like as we are, yet without sin.'" If he was tempted in all points and yet was without sin, then there is no phase of error which can present itself to us that he has not already conquered; there is no depth of grief into which mortals may seem to sink where the Christ love and compassion have not been before them to open the way right from that seeming depth, step by step, up to the very mount of spiritual joy and attainment. If, then, we seek divine guidance, we shall always find something in what Jesus did or said that will come to us right on the level of our human need, and guide us directly and specifically aright.

Mrs. Eddy's teaching interprets and explains the way in which Jesus walked, and taught us to walk. The Christ-seeing is clearly described by her in a passage that begins on page 476 of "Science and Health with Key to the Scriptures": "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick." As one dwells upon this explanation of the spiritual vision which Jesus exercised, many specific instances of his healing works, as recorded in the gospels, crowd into thought. There is the man whose withered hand was made whole like the other; the lepers who were cleansed; the man blind from his

birth who came seeing; the centurion's servant who was healed of the palsy; the daughter of the Canaanite woman who was made whole; the devils that were cast out; the maimed, the halt, the blind that came to him and were healed, every one.

When we realize that these wondrous healings were a continuous accompaniment of the Master's daily life, that his spiritual perception constantly corrected and blotted out the false mortal appearance, we begin to see the pathway he so patiently and persistently trod, and which led him to such exalted spiritual heights.

The divine idea, then, has not only shown us the great possibilities of spiritual insight to inspire our endeavors, but has also lovingly pointed out our first steps in the way which leads to this high goal. Although we may not yet be able to see the deathless man when a mortal man has disappeared to mortal sense, we are taking a step in the way that leads to this height every time we demonstrate healing by beholding in Science the perfect man "where sinning mortal man appears to mortals." Because we are not able, at a single bound, to reach the height of spiritual vision so fervently desired, where there is "no more death, neither sorrow, nor crying," shall we fail to take the first steps so lovingly and patiently pointed out? Shall we allow the false testimony of the material senses, with their argument of inevitableness and finality, to blind us to the fact that there is a way out?

Let none of us sit in the valley of grief, stupefied with self-pity, or beating helpless mortal hands against

the unreal barriers of material sense. The way out of this valley which Jesus has shown us, and the only way out, is to begin right now and to continue daily and hourly bringing to view in ourselves and in others more of the health and goodness which belong to the real man; and as we turn our backs on the valley of suffering sense and walk in this line of spirit-

ual attainment, we are guided step by step up the rugged way. Our joy is in knowing that we are walking in the way Jesus walked, and that ultimately we shall rise, as did he, above the unreal barriers of time and space until, through divine guidance, we shall come to know that God "is not a God of the dead, but of the living: for all live unto him."

[Written for the *Journal*]

TOWARD EMMAUS TO-DAY

MARY J. ELMENDORF

It is over:

The long race is run,
And the dream I dreamed is done;
Still through misty trails of dreamland
You are faring homeward, O beloved one!

Up the hillside,
Over thorn and stone
On you fare—but not alone.
There is but one upward pathway,
And that pathway is the patient Father's own.

Let this message
Every heartache rout;
Lay your loneliness and doubt,
Lay your sorrow, lay your burden
In the healing hand that God is holding out.

I am speaking
Through the dawn and dew,
Through the bird and flower, too;
In the fuller, larger language
Of the sea, the winds, the stars I speak to you.

O beloved,
Love all change defies!
Love is Life in highest guise!
I am living, I am loving,
And Love's living peace is shining in my eyes!

Listen, dear one,
And be comforted;
Naught that ever lived is dead:
Up, look up! I walk beside you—
Godward in God's light I walk with lifted head!

THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

WILLIAM P. MCKENZIE

ANNIE M. KNOTT, WILLIAM D. MCCrackAN
Editor and Associate Editors

EDITORIAL

THE COMFORTER, THE HELPER

JESUS in his last discourse with his disciples made clear to them that they were not to be orphaned by his going away. He assured them that the unseen agency for blessing would continue to bear witness to him and would bring to remembrance his teachings, and this agency he spoke of as the Comforter, that is, the helper, the very "Spirit of truth" issuing from the Father. The definition of Holy Ghost given in "Science and Health with Key to the Scriptures" (p. 588), is interesting in this connection, if we note the word development: "Divine Science; the development of eternal Life, Truth, and Love."

What may we expect in this development? The word means liberation from that which infolds or envelops, that which entangles or causes confusion. It also means gradual unfoldment, as when the bud swells, and bursting the hard inclosure opens out into bloom as the perfect flower. The words of Jesus are most clear in regard to the change to be wrought by the presence of the Comforter, for he said: "When he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin,

because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged." The meaning would be clearer if the word convince had been the translation instead of reprove, because it was to convict the world and convince men of sin, righteousness, and judgment that this Spirit of truth was to come.

There are many definitions of sin, but they all infer some defiance of divine law. We may find a clear understanding in the words of Jesus in answer to those who asked what they should do in order to work the works of God. "Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent." The Holy Ghost, then, was to convince men of the basic error of unbelief. Disbelieving the witness borne by Christ Jesus regarding the one who sent him, shuts out the denier from knowing what Christ Jesus was as Way-shower, friend, revelator of Principle, and demonstrator of Love. It precludes knowledge of the righteousness manifested in the inseparable unity of Father and Son, wherein is promise of sal-

vation through atonement for all mankind as they awake, arise from the deadness of unbelief, and accept the light of God.

Furthermore, the Spirit of truth, the divine helper, develops life through bringing to judgment the prince of this world. When Christianity arrived this false belief was then judged because of the fact of light coming into the world. The dethronement of this potentate requires individual demonstration. Isaiah's words help us to-day as much as when they were first written: "As for our iniquities, we know them; in transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood." Hosea describes the reign of a prince of this world, saying: "The Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land;" and he further describes the courtiers, saying: "They make the king glad with their wickedness, and the princes with their lies." In this day, however, light has come into the world, and truth has been demonstrated in healing of the sick; and this manifests God who is good, who is light, in whom is no darkness. Is it not evident then, as John declares, that, "if we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth"?

What is the world chemicalization but the disturbance caused by the urgency of Truth? Why should one fear either the process or the out-

come? Of one who is consciously on the side of the Comforter, the Spirit of truth, it may always be said, "Happy is he that hath the God of Jacob for his help . . . which made heaven, and earth . . . which keepeth truth for ever."

Let us understand the case, for it is quite simple. The prophet Hosea brings the divine message, saying, "O Israel, thou hast destroyed thyself; but in me is thine help." This help must, of course, be revealed to us along the line of truth. On page 127 of *Science and Health* Mrs. Eddy says: "Science is an emanation of divine Mind, and is alone able to interpret God aright. It has a spiritual, and not a material origin. It is a divine utterance,—the Comforter which leadeth into all truth." Speaking about the work of Jesus, she says (p. 332): "Jesus demonstrated Christ; he proved that Christ is the divine idea of God—the Holy Ghost, or Comforter, revealing the divine Principle, Love, and leading into all truth." Here, then, is "truth"—Science, Principle—and opposed to it the kingdom of those who trust in lies, seeking darkness to cover their evil deeds, and expecting falsity and deceit to save them. The simplicity of Science appears, and adverse to it we see the duplicity, deception, and confusion of many evil beliefs like the tares twining among the wheat.

Everywhere in the world those striving to do good will come to the light, that their truth, righteousness, may be proved, but the individual who holds to any sort of a lie will resist the helper leading to the truth. Such a one is mesmerized to believe

his lie, whether it be a disease, a hatred, a prejudice, a false dogma, a loyalty to another potentate than good. If he fears sickness for himself, he insists on its reality for others, and the more he studies materiality, the more he is entangled. If he cultivates hate he builds a wall to shut out fellowship and kindness and peace. If he believes in a traditional deity, he does not understand divine Love who is nigh at hand to bless him. If he worships with obedience a prince of this world, then he excludes himself from the service of the Christ of God. What is needed is development out of his entanglement, or a disentanglement from the mesmerism of darkness, so that, as with a plant brought into sunlight, there may be the development or unfolding of true life and righteous character.

But what of the process by which convincing shall be accomplished? Are we not in that process at present? There are accepted philosophies which deny everything for which Christ Jesus lived and worked, everything for which he accomplished his resurrection and ascension. These philosophies must be judged. Isaiah declared the message of God: "Judgment also will I lay to the line, and

righteousness to the plummet: and the hail shall sweep away the refuge of lies. . . . Your covenant with death shall be disannulled, and your agreement with hell shall not stand." There are those who put their trust "in reeking tube and iron shard," and on their own terms they are judged by what they believe in, until through suffering comes humility. The stubborn human "will to power" must bow to the ever living God, and the declaration be made, "Salvation, and glory, and honour, and power, unto the Lord our God: for true and righteous are his judgments." There need be no clearer statement made regarding the operation of truth than in Mrs. Eddy's Message for 1901, where she says (p. 9): "The evil in human nature foams at the touch of good; it crieth out, 'Let us alone; what have we to do with thee, . . .? art thou come to destroy us? I know thee who thou art; the Holy One of God.' The Holy Spirit takes of the things of God and showeth them unto the creature; and these things being spiritual, they disturb the carnal and destroy it; they are revolutionary, reformatory, and—now, as aforetime—they cast out evils and heal the sick."

WILLIAM P. MCKENZIE.

THE PROMISED LAND

RELIGIOUS people in general are acquainted with the phrase "the promised land," and are accustomed to think of it in the first place as Canaan in the days when the children of Israel under the leadership of Moses and of Joshua were seeking

to take possession of it. In the eighth chapter of Deuteronomy we find wonderful promises to those who would keep the divine commandments, and they read as follows: "The Lord thy God bringeth thee into a good land, a land of brooks of

water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass." As we read these words we might apply them to many countries besides the Canaan of that older day; indeed, they would be specially applicable to this great country, to America, for all the conditions here mentioned exist, so far as material sense goes; but those who are willing to look below the surface realize fully that all these things and many more—everything, indeed, of which material sense gives evidence—would never reveal to humanity the promised land of human hope and faith.

In the eleventh chapter of Hebrews we find that Abraham, a great spiritual idealist, left the place of his birth because he must have freedom in which to find God and serve Him, and we have this remarkable passage: "He went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country." We thus see that even when he reached Canaan it was to him a strange country, and the reason for this immediately follows, "For he looked for a city which hath foundations, whose builder and maker is God." Students of the Bible cannot fail to see that after the children of Israel had overcome many enemies and proved in very wonderful ways the infinite power of good

when spiritually understood, when they were in complete possession of the land of Canaan, they yet failed to realize the land of promise for which Abraham looked; and those of them who were the most spiritually minded confessed, as we read in the chapter already quoted, "that they were strangers and pilgrims on the earth."

The student of Christian Science would have no difficulty in identifying the promised land as the realm of infinite Mind, and would see that those who look for it in any material place, or expressed through material conditions, would fail to find it, and this for the reason that we must escape from the bondage of mortal and material belief before we even start on this great journey, where we find fresh hope and strength at every step of the way. On page 226 of *Science and Health* Mrs. Eddy says: "I saw before me the awful conflict, the Red Sea and the wilderness; but I pressed on through faith in God, trusting Truth, the strong deliverer, to guide me into the land of Christian Science, where fetters fall and the rights of man are fully known and acknowledged." It goes without saying that the land of promise must be governed by the one perfect Mind, and that it must be the realm of law. It should also become clear to us that we shall not be ready to realize the ever presence of this land of promise so long as our highest desire is to think of it as confined to any one country or people; and happily for the hopes of humanity, this is becoming more fully recognized.

The little Scotch lad was right who

said that he did not want God to love him unless he was sure that God loved every one; and until our hope and faith have grown great enough to desire that all the blessings for which we pray may reach no less all the nations of the earth, we shall have but the limited return which a limited sense of faith necessarily involves. We cannot forget that Christ Jesus began his glorious ministry in what was regarded by so many as the promised land; but John says, "He came unto his own, and his own received him not." But the very failure to find the land of promise established on the basis of material belief led him to show his followers that they must seek that for which real Christianity provides, in the understanding which lifts thought above mortal and material conditions and reveals spiritual realities.

This brings us to John's apocalyptic vision, as given in the book of Revelation, which leaves no question as to the greatness of the struggle needed on the plane of mortal belief before the kingdom of God, with all it implies, is brought to the consciousness of humanity. We find in this book no intimation that the struggle would ever end except for the appearing of the warrior whose armies never know defeat, the one who is called "Faithful and True," and who is also spoken of as "the Word of God," and who goes forth as the representative of Him who is "King of kings, and Lord of lords." Before this mighty warrior the kings, captains, and mighty men of earth flee; and the beast and the false prophet, representing lust, sorcery,

and hypocrisy, are utterly annihilated. It is deeply significant to read that toward the close of this tremendous struggle a "great white throne" appeared, that men and nations were called to stand before God and to be judged according to their works, and that then "the sea gave up the dead which were in it."

Following this we have presented to us the new heaven and the new earth so often mentioned in the Scriptures; but we shall not be ready even to look for them until like John we are lifted up in the spirit to a great and high mountain where we can see the city of our God coming down to men. In the hour of the world's greatest need it would seem that the grandeur and beauty of the city as described in Revelation count for far less than do the conditions which have never yet been realized in any land or clime, at any time or by any race, but which are none the less awaiting all who understand God and love Him. We are told that sickness and sorrow, pain and death, shall be forever destroyed; and that in the blessed land of promise can never be found "the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers," for these, with "all liars," shall have been cast into the fire which utterly consumes all that is unlike God.

In this wonderful prophecy there is perhaps nothing of deeper import to the student of Christian Science than the promise that "the nations of them which are saved shall walk in the light of it"—in the light of Truth and Love, and that these nations which are saved cannot in the very

nature of things bring any evil into the land of promise, but "they shall bring the glory and honour of the nations into it,"—the honor and glory of righteousness, which honors God and blesses men. As we look out upon the years before us we may be tempted to think that the task is a long one, but we must never forget

that one day with God, infinite Mind, counts for more than a thousand years of mortal belief; and it is good to remind ourselves of the poet's words, "Men are weak, but Man is strong," and there is no task too great for God and for man as His image and likeness.

ANNIE M. KNOTT.

BY THE ROADSIDE

THOSE individuals who rise above mere scholasticism find their church everywhere, because it is really in Mind, not in matter. Mrs. Eddy writes on page 256 of "Science and Health with Key to the Scriptures": "Progress takes off human shackles. The finite must yield to the infinite. Advancing to a higher plane of action, thought rises from the material sense to the spiritual, from the scholastic to the inspirational, and from the mortal to the immortal."

True religion can find its church by the roadside as well as in a church edifice. When a neighbor has fallen among thieves, the good Samaritan, unlike the priest and the Levite, straightway binds up the wounds, pours in the oil of gladness and the wine of inspiration, sets the disabled one on his beast and takes him to the inn for protection. This ever readiness to help and heal is greatly needed in the world to-day, and is finding much to do by the roadside. The most efficient work transcends the trammels of what the world believes to be efficiency. Christian Science does not wait for permission from material sense nor from mortal law

in order to be useful, but rises to its task guided by Spirit. Obedience to God, gratitude, and compassion are working marvels while scholasticism disputes about nonessentials and loses itself in unimportant details.

Religious movements are constantly faced by the danger of becoming pedantic. The dogmatical and problematical seek to obscure the inspirational and so to arrest progress. The downward road which certain words associated with religion have traveled illustrates this tendency. Anciently the Greek *ecclesia* meant the popular assembly in which every free citizen could vote. It was adopted by the early Christians to mean a church or a congregation, but to-day the word ecclesiasticism denotes that peculiar state of mind which worships the material church organization and seeks to establish special privileges for it. The word scholastic, which originally merely defined the characteristics of scholars and schools, is to-day associated with the debates of those super-subtle theologians, the schoolmen. The intrusion of speculation into religious life drives away spiritual science, and intellectualism falsifies spiritual

insight. These misconceptions of Christianity keep the cross from being superseded by the crown, delay the hour of victory, fasten more securely the bonds of fear and superstition upon the sick and sinning, and close the door of human consciousness against the Christ.

Mortals have a way of making excuses which blocks their progress toward health and happiness. The sick, misinformed by physiology, frequently try to offer the Christian Science practitioner elaborate reasons why they cannot be cured. They stand in their own light and remain in darkness. A certain morbid love of sickness sometimes grows upon them which they use for mesmeric purposes, whether consciously or unconsciously. Similarly the victims of bad habits will sometimes argue at length to prove that they cannot possibly free themselves from bondage. Though they lie wounded by the roadside, yet their state of mind is such that they force the priest and the Levite to pass by on the other side. It takes the unselfed devotion of a true Samaritan to pick them up and in spite of themselves carry them off to a place of safety. The habit of making excuses places those who indulge in this habit on the negative side, and saps their power of resistance against evil. But alertness and obedience to God supplies cheerfulness and strength.

The strength of the Samaritan and of his spiritual brother the publican lay in this, that they were willing to be counted of men among sinners. The desire to be counted as saints leads the Levite and the Pharisee to

seek the approval of men and to forget God. Jesus was unsparing in his denunciations of this type of sin, and used vehement language and action against it when he drove the money changers out of the temple and when he denounced the Pharisees: "Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them." Of the disputing, hairsplitting type of mind which tries to exclude every one from entering into spiritual understanding he declared: "Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered."

The great world war has provided an opportunity for what passes as efficiency in military, ecclesiastical, and psychological destructiveness to uncover its worst features. Humanity at large was not prepared for an exhibition of such seeming power. The voice of the Discoverer of Christian Science warning mankind against the intent of animal magnetism was heeded only by her faithful followers. Under the strain of the unexpected, prevailing systems of theology are shown to be inadequate. They cannot explain the incredible evil of the hour nor indicate the scientific plan of salvation. Christian Science, however, rising "from the scholastic to the inspirational" to-day sends its healing and consoling message to earth's remotest bounds. It assures humanity of the provable fact that good alone is real, and evil but delusive; that real Life is indestructible; that there is no sin which cannot

be destroyed, and no disease which cannot be healed; that separation from loved ones is only in the seeming, not in the actuality of being; and that man really lives, moves, and has his being in God. This spiritual, scientific understanding to-day reaches the wounded by the roadside, allays their thirst, quiets their pain, places the smile of spiritual joy upon their lips, puts them in the way of being found by compassionate comrades, cheers them as prisoners in enemy camps, and makes them shining lights which cannot be placed under a bushel.

Christian Science follows the ships to sea, forewarns the captain, and

sharpens the vision of the sailor on watch. It stands by if the human necessity arises that the ship should be cleared, for "it is not the will of your Father which is in heaven, that one of these little ones should perish."

On page 518 of Science and Health Mrs. Eddy writes: "God gives the lesser idea of Himself for a link to the greater, and in return, the higher always protects the lower. The rich in spirit help the poor in one grand brotherhood, all having the same Principle, or Father; and blessed is that man who seeth his brother's need and supplieth it, seeking his own in another's good."

WILLIAM D. MCCrackAN.

CHURCH TREASURER

Per Capita Tax:—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions should be sent to WILLIAM R. RATHVON, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Mass.

CLERK OF THE MOTHER CHURCH

Please address correspondence relating to membership with The Mother Church and requests for blank applications for membership to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Mass.

PROGRESS OF CHRISTIAN SCIENCE

FIRST CHURCH OF CHRIST, SCIENTIST, NEW HAVEN, CONNECTICUT

IT may be interesting and helpful to follow the human footsteps of those pioneers of Christian Science who labored to realize the lofty ideal of Church given on page 583 of Science and Health, and to establish their highest concept of it in this community. One of the first incidents of interest in connection with the movement in this city occurred in 1879 when Mrs. Eddy presented an autographed copy of "Science and Health with Key to the Scriptures," the textbook of Christian Science, to Noah Porter, at that time the honored president of Yale University. This book was afterward presented by President Porter to the Yale Library, where it still remains.

In 1886 a physician of the old school who had practiced medicine in New Haven for forty-seven years, having become interested in Christian Science through the healing of his two daughters, closed his office and abandoned the practice of medicine. The doctor and his wife received instruction in a class taught by Mrs. Eddy, after which the doctor reopened his office for the practice of Christian Science. In connection with this event it is a matter of interest that his last patient under *materia medica* was his first patient under Christian Science, and one who afterward became an earnest worker in this church.

The first class held in New Haven was taught by a loyal student of Mrs. Eddy in 1888. During the next three years Sunday services and midweek

meetings were regularly held, first in a small room and then in a larger room in the Boardman Building, located at the corner of Chapel and State Streets.

On November 22, 1891, First Church of Christ, Scientist, of New Haven, was incorporated with sixteen charter members, and was the first Christian Science church organized in Connecticut. Next in order came the Sunday school, which was established in 1896; a reading room was opened two years later. The organization moved in June, 1899, to more commodious quarters which had been secured on Orange Street. Here a separate reading room was possible. The next progressive step taken by our pioneers was the giving of a Christian Science lecture for the benefit of the public at the Hyperion Theater on December 1, 1899. Since this date at least one lecture has been given each year, and in 1914, by vote of the church, the plan of giving two lectures yearly was unanimously adopted. First Church of Christ, Scientist, New Haven, was active in the establishment in Connecticut of the state committee on publication, this office, by the cooperation of the Christian Science churches and societies in Connecticut, being instituted March 11, 1900. About this time a complete set of Mrs. Eddy's works was presented to Yale University and was accepted by one of the members of the faculty; a set of these books was also placed in the Free Public Library.

From Orange Street a move was made to the Chamber of Commerce Hall on Chapel Street, and this was the church home for two years and a half. Under the propulsion of divine Love it again became necessary to provide for growth, and the hall of the Young Men's Republican Club, on the corner of Temple and Crown Streets, was occupied during the next period of development. It became apparent, however, that it would soon be necessary to provide a church edifice, and measures were accordingly adopted to increase the building fund, which had been established in the early history of the church.

In 1902 the call went out to the field for contributions to the fund for the erection of The Mother Church extension in Boston, Massachusetts. In loyal response to this appeal the contributions to the building fund of the local church were, from that date, diverted to this great purpose until the completion of the extension. With this labor of love accomplished, the New Haven church turned to the consideration of its own deferred plans. In March, 1907, the present site was purchased, and on January 28, 1910, ground was broken for the new edifice. Provision was made for a seating capacity of six hundred and fifty, and eight months later, September 11, 1910, the opening services were held, three services being required to accommodate all who wished to attend.

Upon this occasion a message was sent to Mrs. Eddy, to which the following reply was received through her secretary:

"Your recent letter addressed to

Mrs. Eddy, on the occasion of the opening of your new church home, has been duly received. Such evidences of growth and advancement are gratifying to our Leader, who sends with this her tender love to all the faithful workers of New Haven."

The need of a musical instrument of sufficient volume and tone to support the voices of the growing congregation became more and more apparent, and in 1914 a favorable opportunity was presented to the church to secure a pipe organ, which was duly installed in September of that year. At the annual meeting of the members, held in November, 1916, announcement was made of a bequest to the church of four thousand dollars. This generous gift was an expression of love from one who had long been a member of the congregation, and together with the assistance which might be expected from the Trustees under the Will of Mary Baker Eddy, made an early dedication of the church a possibility.

The plan of building an addition in the rear of the church for the use of the Sunday school was also presented by the executive board at this meeting, and the announcement was made that a gift of one thousand dollars was available to assist in this undertaking. This generous outpouring of love gave the needed stimulus to the movement, and it was voted to combine the building funds of the church and Sunday school and the organ fund under one head, to be called the dedication fund. It was decided to build the addition and to make an earnest effort to dedicate the completed structure within the year.

On November 25, 1917, was announced the completion of this task. Our hearts are overflowing with gratitude,—gratitude to God, the giver of every good and perfect gift; gratitude to our revered Leader, Mary Baker Eddy, who has revealed to us

the true idea of church; gratitude to The Mother Church, that great vine of which this church is a branch; to the Trustees under the Will of Mrs. Eddy for their generous assistance, and to all those friends who have joined us in this labor of love.

SECOND CHURCH OF CHRIST, SCIENTIST, MILWAUKEE, WISCONSIN

SECOND CHURCH OF CHRIST, SCIENTIST, Milwaukee, Wisconsin, was organized in 1909 under the name of Third Church of Christ, Scientist, as an overflow from First Church. The seating capacity of First Church having become inadequate to accommodate all who came to hear the Word of God as it is taught and demonstrated in Christian Science, the board of trustees called a meeting of church members May 7, 1909, to consider the advisability of taking some action toward organizing a church on what is known as the West Side. At this meeting a committee of West Side members was appointed who were to negotiate for a place in which to hold Christian Science services. The committee was successful, and the members of First Church living on the West Side who had identified themselves with the prospective West Side church secured articles of incorporation. This having been accomplished, the first service of Third Church of Christ, Scientist, Milwaukee, Wisconsin, was held in Plankinton Hall, on November 7, 1909.

Our Leader, Mary Baker Eddy, having been informed of the organization of this new branch church, wired the following acknowledgment: "Beloved Christian Scientists: Ac-

cept my love, thanks, and encouragement."

During the years that this church held services in Plankinton Hall, both membership and congregation rapidly increased in numbers so that the seating capacity of this hall frequently was taxed to the utmost, and often late comers had to be turned away. This brought up the question of securing larger and better accommodations, and in March, 1911, the board of trustees was authorized to take steps leading to the ultimate erection of a church edifice on a site to be approved by the members. The board of trustees after careful deliberation and prayerful consideration submitted three locations from which the members might choose. The members selected the site on Highland Boulevard, near Twenty-seventh Street, and with the purchase of the site the first stride forward in the effort to establish a permanent home for Third Church was accomplished.

In the meantime the former Second Church on Farwell Avenue having relinquished its charter, Third Church called a special meeting on September 24, 1913, at which resolutions were adopted, changing the name of this church to Second Church of Christ, Scientist, of Milwaukee, Wisconsin, and on September 29 an

amendment to the articles of incorporation, setting forth said change of name, was duly executed and recorded.

Early in the spring of 1913 the board of trustees was authorized to proceed with the erection of a church edifice on the site owned by the church, plans and specifications of the proposed structure having been submitted and approved by the membership. The cost of the building was not to exceed one hundred thousand dollars, and the work was undertaken, although there was less than one third of that amount in the hands of the building fund treasurer.

As soon as the organization was permanently established in Plankinton Hall a Sunday school was started with about three hundred pupils and thirty teachers, the attendance increasing with marked rapidity during the four years we continued to hold services there. Upon becoming aware that a building fund had been established by the members of the church, the pupils of the Sunday school asked the privilege of paying for the organ to be installed in the new edifice, and accordingly the sum of ten thousand dollars was contributed by Sunday school children of First and Second Churches. We cannot pass by this incident without expressing our love and gratitude to the little folk for their achievement. It is indeed marvelous in our eyes.

The new edifice is equipped with a Sunday school room of five hundred seating capacity; but with an enrollment of twelve hundred pupils and a corps of eighty-six regular teachers, it has been necessary for the past

two years to utilize all the floor space in the edifice to accommodate the one thousand pupils who every Sunday come to hear the truth.

Building operations began in July, 1913, with the funds then available, and by the end of October the structure was under roof. At this juncture the architect stated that with the addition of not a very large sum a change could be made in the plans which would enhance the beauty of the architecture and also provide larger seating capacity. A meeting of the members was called and the amount to be used increased by twenty-five thousand dollars. We acknowledge with heartfelt thanks that since the establishment of our permanent building fund we have received the loving cooperation and generous support of the other Christian Science churches in the city. Having their own church home, the members of Second Church, with hearts filled with love for blessings already received, now looked eagerly forward to the day when they would be able to dedicate their edifice. In this effort they were greatly encouraged and aided by the large attendance at the services, and from month to month the amount of indebtedness was reduced, the last thousand dollars being paid on February 21, 1917. This much desired event was brought to the notice of the members at a special meeting held on February 23, and on Sunday, March 4, 1917, the edifice, which with lot, organ, and furnishings had been erected at a cost of one hundred and thirty-five thousand dollars, was formally dedicated.

FIRST CHURCH OF CHRIST, SCIENTIST, APPLETON, WISCONSIN

ABOUT thirty years ago seven persons who were interested in Christian Science banded themselves together for the purpose of studying the subject. The meetings were held in the home of one of their number. At that time no prepared Lesson-Sermon was printed and the Christian Science Hymnal had not been published. The reader made his own choice of selections from the Bible and "Science and Health with Key to the Scriptures." There was no singing during the service, and prayer consisted of the repetition of the Lord's Prayer in unison.

Four members of the band took class instruction in 1892, and in 1894 a room on the third floor in the building now occupied as the office of the Traction Company was rented for services. At this time the testimony meetings were started, being held on Friday until Mrs. Eddy designated Wednesday evening for these meetings. Two years later a room on the second floor of the Smith Block, where the Schommer store is now located, was rented. At this time the Sunday school was started; and in July, 1896, by-laws were adopted and articles of incorporation filed.

In 1899 it was voted to invite a member of the board of lectureship of The Mother Church to give a lecture in Appleton, and in one evening

five families of Christian Scientists subscribed more than enough money to defray all expenses. A short time after this the church was moved into the Pardee Block, and soon thereafter the third floor of the Douglas Building at the corner of Oneida Street and College Avenue was secured for use as a church. In October, 1902, another move was made, this time to the Bissing Block, where a separate room was available for a reading room. In October, 1905, the Knights of Pythias Hall was rented, and a front room on the same floor was secured for a reading room.

At a special meeting of the church members in February, 1911, the trustees were instructed to purchase the property at 687 Franklin Street, at a price of twenty-five hundred dollars. The final execution and exchange of papers was made March 20, and the remodeling of the dwelling house into the present structure was started immediately thereafter. Payments on the indebtedness having been completed, the structure was dedicated November 18, 1917.

In the early days of the church it was uphill work, but the experience was sweet. During these years many good, loyal students have branched out from this church into other fields of activity in the cause of Christian Science.

TESTIMONIES OF HEALING

THE time has come when I can no longer refrain from telling what Christian Science has done for our family. In April, 1914, I was taken with a severe cold, and a physician stated it was the beginning of acute lung trouble. There was such a distressing cough with it that I could not sleep, so the physician prescribed some medicine which caused a restless sleep, but on awaking I coughed worse than ever. This went on for four days, and then I told the physician he need not call again,—that I was going to get up. He expressed great astonishment and said that I was by no means well and should remain in bed for some time; but I assured him that I was going to get up and intended to try Christian Science, although I did not know anything about it except that it was good.

I therefore got up and went to my work. Being a traveling salesman it was necessary for me to take a train, and on it I met a friend, who after being questioned closely, informed me he had taken up the study of Christian Science, and that was the reason for the great change which I had noticed. On being told that I was in great need of help from some source, he took me to his room, when we arrived at our destination, and asked me to read "Science and Health with Key to the Scriptures" by Mrs. Eddy, which I gladly did until about ten o'clock, when I went to bed. I awoke the next morning at seven o'clock feeling rested. I had not coughed all night and did not cough again, for I was completely healed.

I then saw that I had found the "pearl of great price." I brought the news home to my wife and two little girls, and later my wife was healed of an ulcerated tooth, of chronic headaches from which she had suffered for years, and of a stomach trouble from which five doctors told her she would never get relief unless she submitted to a severe operation. Before coming into Christian Science our little girls, during the winter months especially, were troubled with hard colds, fevers, and bronchial coughs; but these ills have all been overcome by applying the truth as taught in Christian Science. I have also overcome worry and discouragement, and my work is now like play.

I am deeply grateful to our revered Leader for helping us to know God as taught by Christ Jesus the Wayshower, and also to the friends who have shown us the way.—*Henry J. Marquison, Sioux Falls, S. Dak.*

DURING the past eighteen years I have been journeying from sense to Soul under the guiding and sustaining influence of the truth as taught by Christian Science. Time and again I have proved the healing power of God in my own experience and that of others.

When Christian Science was first brought to me, it aroused me from an unconscious condition. I had been given up to die by one of the best surgeons in Winnipeg, Manitoba, Canada; other medical practitioners, and my then spiritual advisers, had likewise given up hope,—indeed, by all

I had been lovingly prepared for "passing." Christian Science was recommended by one who had been very kind to me and whose presence seemed to help me, one who upon coming into my darkened room pulled up the shades and let in the sunlight and in a kindly, unobtrusive way seemed to impress me with hope. At the last hour, when all had left me, when medicine and opiates had been withdrawn and the verdict passed that I might live till midnight, then the kindly friend recommended Christian Science (not to me, for I was unconscious). A practitioner was brought to my bedside, and while being treated I regained a clear sense of my surroundings, a natural sleep came, and I awakened thoroughly refreshed, after sleeping all night. I got up and was dressed, and immediately began to read "Science and Health with Key to the Scriptures" by Mrs. Eddy. In ten days I felt absolutely free, mentally and physically, from all suffering.

I lived on the mountain top for months, but had to descend into the valley and work upward through spiritual understanding. In all the years that have come and gone since my healing, Christian Science has never failed to bring me help and comfort when properly applied and faithfully relied upon. When sorrow encompassed me, I was comforted by the truth. When it seemed in my experience as a pioneer that I was beset before and behind, when friends seemed to prove faithless and enemies slandered, I was given strength to endure, and at times compelled to seek higher ground. At other times I was

gently led to see my own shortcomings and mistakes and given the glorious comfort of a strong sense of Truth's correction, not condemnation. At no time have I lost faith in the glorious Principle of the Christ-healing. I am absolutely convinced that with God, Truth, "all things are possible;" if there is any tardiness in healing, any failure, the fault is not with Truth but rather due to lack of understanding thereof.

I have been sustained in severe trials and troubles, in the greatest sorrow and loss my mother heart could endure—the passing on of my only son, a young man of twenty years. Truth gave me courage and fortitude to bear up, and the added strength to continue to meet the world in my accustomed place with no loss of time; and it is helping me daily to overcome the sense of separation and loneliness that would unfit me for usefulness. Trials have driven me closer to divine Love. For the spiritual understanding that has come to me through the study of the Christian Science textbook, and for the clearer view of the Bible teaching under the light thrown upon its sacred pages by the revelation of Christian Science, I am deeply grateful. My desire is to continue to learn more of this glorious truth.—(Mrs.) *Elizabeth J. Cosgrove, Witch Lake, Mich.*

I SHOULD like to testify to the healing power of Christian Science. All my life I had been delicate, and for fifteen years I suffered constantly from diseased kidneys and ulcers in the stomach. In 1905 one kidney was removed. I then hoped

to become well, but the other kidney became affected, with the result that I nearly always had a dull pain and was never free from fever. The stomach trouble was very painful; I suffered off and on both day and night. Medicine, rest cures, diet, and other supposed means of relief were tried, but nothing seemed to help. I was also in a serious nervous condition, owing to the constant suffering and sleepless nights; and nervous twitchings made me dread to go to bed.

In December, 1914, I met a Christian Scientist who explained to me that I was suffering through my own ignorance. I made up my mind to depend on God, Love, alone for help, so medicine and all material remedies were laid aside at once. From that time I have been a healthy woman. Christian Science has made me a very happy woman too, for I know now that I have found the truth. Jesus said, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free." This I have experienced, and so feel deeply grateful.—(*Mrs.*) *Stella Tamm, Stockholm, Sweden.*

Several years ago I attended a Christian Science Wednesday evening meeting and read some pamphlets bought at the reading room, but the teaching remained a mystery to me. In the autumn of 1914 my wife was away for a rest in hope of finding some relief from her suffering caused by obstinate ulcers in the stomach, with which she had been troubled for many years, and which, in spite of great caution, would not heal, the pains increasing instead of

decreasing. One day she returned home very unexpectedly with the glad news that she was cured of her illness—through Christian Science. We were very incredulous, but as time went on we could not deny the evidence that she really was restored to health, and that her healing was permanent.

Since my youth I had been interested in religion, but in spite of the study of exegetics, at times conducted with great eagerness, had failed to attain that inward satisfaction for which mankind yearns. After my wife's recovery I decided to give Christian Science a thorough study, and the change this has brought into my life can simply be described in the words, "All things are become new." When I first commenced to read the literature, it was with a cigarette in my mouth, but that was one of my last smokes, although a confirmed smoker. I had from time to time abstained from smoking for a period so as not to become a slave to the habit, but such abstention had been a great sacrifice and there was always a longing to begin again. It was therefore all the more remarkable that without any conscious thought on my part, the habit completely left me, and since then I have not once longed for a smoke.

Before knowing anything of Christian Science, I was absolutely mastered by fear. Ofttimes I had the feeling that I would die young, and money troubles for the future filled my thoughts. Irregular heart action and nightmares disturbed my sleep, stones from the kidney worried me repeatedly, and sometimes the thought

of a premature death was not altogether disagreeable; but through putting into practice the teachings of Christian Science the money difficulties have been solved and the ailments have disappeared. There is still much I do not understand, but I am thankful for what has already been received and in the happy knowledge of having found the truth I will work on to the realization of God's kingdom already come.—*Percy Hson Tamm.*

WITH a deep sense of gratitude for Christian Science, I desire to give my testimony. Sunday morning, July 29, 1917, while making preparations for a business trip, I was suddenly taken ill with extreme nausea, followed by violent attacks of vomiting. These came with such increasing frequency and I was so overcome with a sense of weakness, that I was soon unable to sit up. I tried to recall some sentence from Science and Health that would be especially applicable to my case, but seemed unable to think clearly, and my sense of sight seemed so impaired that I could not read; indeed, I could hardly distinguish the furnishings in my room. It was a hot, sultry day, yet I was shivering under a heavy blanket and my body was covered with a cold perspiration.

I was alone in the house at the time and it was apparent that I must have help at once, but I knew the practitioners would be at church and could not be reached for an hour. One thing only I seemed able to declare,—that Truth expels all error; I repeated this over and over.

By this time I had experienced two chills and the vomiting was almost continuous. Error tried to argue that I could not go to New York in three hours; that I could not work for a week in that hot city, following an attack of this kind; that I could never recover quickly enough to be able to do the hardest week's work in the whole year. In the face of all this evidence of the senses, however, I was most wonderfully upheld mentally, and never doubted that I would be healed, and able to take the train, although to mortal sense I was very ill, and under medical treatment probably would have been hurried to a hospital.

I was not able to get to the telephone, but when a young man, a Christian Scientist who roomed in the same house, returned from church I called him to my room and asked him to go to the home of a practitioner for me. I vomited but once after the treatment was given, my sight came back, my mind became clear, and I rested in God. In half an hour I arose from the bed, finished packing my bag, and made myself ready for a trip of over three hundred miles. When the carriage came for me, I was ready.

I worked all through that week as I never worked before, because I had to endure the most extreme heat I have ever experienced. The first three days of that week have gone on record as the hottest ever recorded in New York city. Each night when I returned to my room I felt such a sense of protection, and deep gratitude that I had been sustained through the day and able to do every-

thing that was necessary for me to do. Later I was informed that an acquaintance had passed away that week from ptomaine poisoning after being ill only two hours, and I breathed a prayer of thanksgiving that I had the truth to help me in my time of need and to heal me of the same disease.

We read in James, "The prayer of faith shall save the sick, and the Lord shall raise him up." That this promise is demonstrably true in the twentieth century I proved that Sunday morning. While deeply grateful for the many healings experienced during the eighteen years I have been interested in Christian Science, I was never more grateful than I am for this one.

Whatever success I have attained as a business woman, I owe to Christian Science and my daily application of its teachings. In the nine years that I have been thus employed I have never lost an hour's time on account of ill health. My heart is filled with gratitude to our Leader, Mrs. Eddy, for the spiritual insight which enabled her to understand the Scriptures and give this demonstrable truth to a waiting world.—(Mrs.) *Maude A. May, St. Johnsbury, Vt.*

It is with pleasure that I write this testimony regarding my healing. For several years I suffered with my feet; the doctors could not agree as to the cause of the trouble or the means for a cure. An operation was performed, but it resulted in no satisfying way. About eight months later I submitted to a second operation, but the pains still continued.

The doctors also treated me for rheumatism and I used remedies of every description. While at work my feet were a source of constant trouble and at times the suffering was almost unbearable. I became discouraged with doctors and medicines, and finally the foreman for whom I was working recommended Christian Science and referred me to a practitioner. After several treatments the condition of my feet improved remarkably, and in a short while I was able to remove braces which I was wearing.

I am thankful to God and sincerely grateful to Mrs. Eddy for these blessings. I trust this testimony may lead others who are discouraged, to seek this healing truth.
—*Eric Grigis, New Orleans, La.*

I WANT to express my gratitude for the many blessings I have received in Christian Science, and for the understanding of God I have acquired through its study. When I first became interested in this healing truth, I was wearing glasses, and had been doing so for a number of years. By the time I had read *Science and Health* half through, I saw so clearly that everything God made is good that I was able to lay aside my glasses and have never felt the need of them since. There have been many problems to work out, but I rejoice to say that we never ask in vain for help. When we give up self and turn to God in faith, we always have our reward.

I am deeply grateful to Mrs. Eddy for giving to the world Christian Science; through its study and the

love of God, we are enabled to conquer all error, whatever it may be, physical, mental, or financial. I am thankful for our literature, which brings us such wonderful help daily, weekly, and monthly. My greatest desire is so to live that my light may shine, reflecting the love of God, and some of the darkness of error be thereby dispelled.—(*Miss*) *Nettie Peacock, Los Angeles, Cal.*

MRS. EDDY says, "To the Christian Science healer, sickness is a dream from which the patient needs to be awakened" (*Science and Health*, p. 417). I have learned that this is absolutely true. For over twenty years I suffered from nearly all the ills that flesh is heir to. Until I had my first child I was healthy and well, but from then on I came through great tribulation,—stomach disorder, neuralgia, varicose veins that caused the leg to swell terribly and irritate me to the last degree, an internal trouble from which I was told I would never be free, and other ailments. I always dreaded the morning, when I must awake to it all, and many times wished I could sleep and never wake again.

In spite of all this the thought of God was always before me; I knew that He was a just God, a God of love, and I never believed that He sent these ills upon me. When a precious child passed away, a friend said to me that God had done it for some wise purpose. I answered that I could not believe this; but if I could, I should be able to bear it better. My husband, children, and friends did all they could to help

lighten my burden, and I was grateful for their love, but still the burden pressed heavily. I had been a member of a church from the age of seventeen.

One never to be forgotten evening a dear young friend told me about Christian Science. Some of her relatives had been healed of many troubles. She talked to me for an hour or more, and I drank it all in greedily, and there and then lost much misery and suffering. I retired to rest in a very happy frame of mind, knowing that at last I had found the way of healing. Life from that day to this, nearly eleven years, has been glorious; for I have been enabled to rise above fear and suffering. I can always do my work with comfort, lift heavy weights, and go wherever I please; whereas before I could do little work, dared not lift anything heavy, and if I attempted to walk far, my back and legs seemed to fail me. Two doctors said the trouble pointed to paralysis.

Several times I have had Christian Science treatment when unable to help myself, and always received benefit and healing. I am very grateful to all those friends who have been so kind to me, helping me to find my way in Christian Science by treatment and by lending me books when I could not get them for myself. Now I can buy all I need, and they seem to me more helpful and uplifting than ever. I am thankful for the privilege of membership in The Mother Church. I thank God for Mrs. Eddy. One can never know the extent of her work; but day by day the effects are seen, and we know

it will grow and be the great tree with widespreading branches, that shall bless all the world. Although I am more than thankful for the physical healing, the spiritual uplift is greater; I know that I have awakened from the dream of suffering and death and entered into an understanding of Life, God, and of His Son Jesus Christ, our Lord.—(Mrs.) A. M. Spurgeon, London, England.

HAVING been interested in Christian Science for over fifteen years, I wish to give my testimony as to the healing power of Christian Science and the understanding I have gained through the study of the Bible and of "Science and Health with Key to the Scriptures" by Mrs. Eddy. Before coming into Christian Science I had suffered from many ailments. There was a growth of some kind on my right shoulder, and this was the first trouble to disappear; then hernia of twenty-five years' standing was overcome, although physicians had told me that only an operation would give lasting relief. These healings took place about fifteen years ago and have been permanent.

Later I was healed of a sore leg, caused from an injury to the shin bone. It was a long time before this condition yielded to the truth, but in June, 1912, all the dead bone came out (three pieces) and the leg healed completely. I had undergone one operation for this trouble and the doctors wanted to perform another, but I told them I would stick to Christian Science and did so. What I suffered from this leg no one knows except those who have gone through a

similar experience. Three of our doctors in Fostoria and two of the best physicians in Chicago told me they did not know of anything more to do for me; in fact, they said the leg would never heal up and that eventually I might lose it entirely.

I have also been healed of rheumatism and lame back, which caused me terrible suffering for many months. For several weeks at a time I could hardly get around, so I finally wired to Ohio for help (I was in Las Vegas, New Mexico, at the time) and relief soon came. I have been freed from the taste for liquor and tobacco, besides other bad habits, and for this overcoming of error by Truth I thank God. I used to suffer much from stomach disorder, but all this has passed away. I was also troubled with nightmare, but am free from this affliction too. No medicine has been taken for fifteen years and I am now perfectly well in every respect.

I was a railroad conductor on the Santa Fe line in New Mexico and have had many narrow escapes, but I always relied on God for protection and His ever presence has been my help in every need. I constantly held in thought these passages from Isaiah: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness;" also, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." While running a

train into Tampico, Mexico, I was healed of a touch of yellow fever. At one time I fell off the top of my train while it was in motion and struck on the frozen ground on my left hip, also broke one of my fingers. I had no doctors or medical treatment whatever, and never lost a trip on account of the accident, although to mortal sense the injury was severe.

When my son was fourteen years old he was very low with acute lung trouble, but he refused medicine and asked for Christian Science treatment, so I called a practitioner on the long distance telephone. In two hours he was free from pain and could breathe normally, and in just a week he was entirely well. For all these blessings I am thankful to God, and I also feel deep gratitude to Mrs. Eddy for making plain the way through which help came to me and to my family. We have received so many blessings in Christian Science that it would take too much time and space to tell of them all. I am very thankful for class instruction, which has benefited me in many ways. It has made a better man of me morally, physically, and spiritually. My needs are daily supplied, and my constant prayer is that God will give me wisdom so that I may better understand this blessed truth as taught in the Bible and Science and Health. I am profoundly grateful for Christian Science.—*Adolph F. Youngston, Fostoria, Ohio.*

CHRISTIAN SCIENCE was brought to me when I was very much in need of comfort. For two years I had a great fear of losing my eyesight, and

was treated every two or three days by a specialist who told me that I had a serious case of cataract, and that I would have to be treated the rest of my life, but at any time might lose my sight. I was almost blind in both eyes. I am thankful to acknowledge that through Christian Science this trouble has been entirely overcome; my eyesight is better than ever before. I also suffered from neuralgia for eight years, and took strong narcotics to get relief from it. I have been entirely healed of this ailment, also of a skin disease and of the drug habit. I am now enjoying perfect health. It seems almost too good to be true, but we know that all things are possible with God.

I did not know anything of Christian Science and its healing power when a friend and practitioner most lovingly brought to me the realization of God as the only Life. I discarded medicine, and have since depended entirely on God for every need. Although I had faith in God, I could hardly believe that divine Truth could heal every kind of disease. I could not grasp this teaching at first, but knew that it was good and that it was of God. The spiritual uplift which I experienced through the study of Christian Science means more to me than the physical healings. I am thankful that this truth has come into my life, and for the better understanding of God as a loving Father-Mother who cares for His children at all times. Fear is being destroyed through the understanding of God as infinite Mind and of man as the reflection of the Mind "which was also in Christ Jesus." It is wonderful

to know that through the power of Truth physical and mental discord can be overcome. I am deeply thankful to God for all the blessings which have come to me, and am indeed grateful to Mrs. Eddy. My desire is to learn more of divine Truth and be able to help others. My daily prayer is that I may live in obedience to God.—(Mrs.) *E. Beach Moler, Washington, D. C.*

IN the summer of 1910 I attended my first Christian Science service. I enjoyed it very much and since that time have been attending regularly. For years before coming into Christian Science I had suffered much from stomach disorder, neuralgia, and toothache for which material remedies gave only temporary relief. The following winter was spent at a mining camp several miles from the nearest town, and I did not have any material remedies with me as I wanted to prove what Christian Science could do.

When the first cold weather came, error began to present itself as usual, in the form of toothache. I at once asked for help from my husband, who had been a student of Christian Science for some time and had received class instruction, and I began an earnest study of the Bible and "Science and Health with Key to the Scriptures." For two or three days I did only the necessary household work, devoting the rest of my time to studying the truth. By the end of that time the toothache had disappeared and I have not been troubled with it since. The stomach disorder has also been almost entirely overcome.

I am increasingly appreciative of

Christian Science, which gives a better understanding of God as ever present Love who meets our every need when we cast our net "on the right side," and I feel deep gratitude to Mrs. Eddy.—(Mrs.) *Theressa May Johns, Toronto, Ontario, Canada.*

FOR having found the real God through Christian Science, I wish to express my gratitude to Mrs. Eddy. Divine Love has healed me of sciatica, fallen arches, nervousness, and severe headaches which I had for many years and which made a seeming wreck of me. For the many blessings received through Truth and Love I am grateful, but above all I am thankful for the great spiritual uplift, and the true understanding of God.—(Mrs.) *M. M. Knight, New York, N. Y.*

It is with a feeling of deep gratitude that I testify to the power of Christian Science. About three years ago my husband became interested in some meetings which were being held in Kalgoorlie. I was quite skeptical at first, till one day he brought home "Science and Health with Key to the Scriptures" by Mrs. Eddy. Filled with a sort of curiosity, I turned over the first few pages of the chapter on Prayer, and at once the consistency of the teaching appealed to my reason. I determined to investigate further, so regularly attended the meetings, read the literature, and in spite of many arguments and false beliefs of mortal mind, tried to follow the teaching to the best of my understanding. A testimony from a mother

who had been helped in the healing of her little child by Mrs. Eddy's beautiful hymn, "Shepherd, show me how to go" (Poems, p. 14), led me to try to help my own baby. For months this child had been in a very precarious condition, and I had been feeding her a tablespoonful of nourishment every hour for some time, but still she seemed too delicate to digest and retain her food. With my own thought changed, however, and fear cast out through Christian Science, she began to improve steadily and she is now sturdy, strong, and rosy cheeked.

Another healing which occurred after I had been studying Christian Science a year, was that of quinsy, from which I had suffered periodically since childhood, each attack seeming to leave my throat more subject to infection and cold than before. With the loving help of a practitioner I was enabled to cast out fear, a belief in heredity, lockjaw, and a bowel trouble, also dating from childhood. The erroneous condition was overcome quickly and without a period of convalescence. I have not had a trace of sore throat or a cold since.

My young son was healed of a dislocated jaw in three days. The children are very receptive to the truth, and I am deeply grateful for the knowledge of Christian Science they are gaining in the Sunday school. A little motherless baby who has been in my care since one month old, and is now a year and five months old, has not had a dose of medicine since coming to me. Although the child weighed less than four pounds when born, and was deprived of her natural

nourishment from birth, she is now a bonny, healthy, robust child. She has had nothing but Christian Science treatment when any discordant condition has arisen.

My thankfulness to God for bringing me to the knowledge of Christian Science, and my gratitude to Mrs. Eddy for her pure, unselfish life, which enabled her to give this truth to the world, knows no bounds; I pray that I may grow in the knowledge and understanding of it so as to help others as I have been helped.—(Mrs.) *Amy L. Ainsworth, Kalgoorlie, West Australia.*

It is with gladness I confirm my wife's testimony. We owe all our happiness and health to this wonderful discovery by Mrs. Eddy of the great Master's teaching and demonstration; that teaching which lifts our thoughts to the worship of One altogether good, who is "of purer eyes than to behold evil," who heals all our diseases, and gives us that love for everybody which must usher in the brotherhood of man.—*Herbert A. Ainsworth.*

I HAVE often derived much benefit from reading the testimonies in the *Sentinel* and *Journal* and send mine hoping it may help some one. I came to Colorado three years ago in the search for health, the doctors advising it, as I had suffered for eight years from asthma and stomach trouble. For about three months the climate seemed to help me; then I had attacks, more frequent and severe than before, which seemed to hurt my heart, until I almost felt as if life was

not worth living. I went to another doctor, who diagnosed my case as lung trouble, asthma, and enlarged stomach, and told my husband later that only an operation would give me relief. To this I would not consent, as I feared the operation might prove serious.

That was in June, 1915; in November influenza was added to the other ailments and I became bedfast. Then I sent for a Christian Science practitioner, and within half an hour after her departure I arose. That evening I prepared supper. Within three weeks the pain in my lungs left and, I am thankful to say, never returned. I was troubled with asthma for over a year, but soon discovered that displays of temper brought on these attacks. This ailment was overcome by reading and my efforts to overcome temper, which I found did not belong to God's child. Five days after the practitioner called I ate what I chose, thanking God that I could eat, and that food had no power to hurt His child.

My little girl, then a child of two years, was healed of bowel disorder in three treatments. My son was healed of gastritis. Both have been speedily freed from attacks of croup, tonsillitis, influenza, measles, and chicken pox. I can truly say these healings have been permanent.

I am thankful to Mrs. Eddy for giving us Christian Science, and for the editorials in our periodicals, which make Christ's teachings practical. I am grateful for our noble band of practitioners, and am thankful that the Master's declaration, "He that believeth on me, the works that

I do shall he do also," was meant for each one of us.—(*Mrs.*) *Annie Wood, Adena, Col.*

I DESIRE to express my gratitude for Christian Science, in the hope that my experience may be of help and encouragement to others. This healing truth came to me in the darkest hour that could come into human experience. From the age of fourteen I hardly knew what a well day was, and while still very young I was obliged to give up my schooling and spend two years in semi-invalidism. When twenty years old I was able to prepare myself for the business world, and launched out to make my living, but this was accomplished through reliance upon strong medicines and will power.

About thirteen years ago, I faced a very grave condition. There seemed to be not a sound organ in my body, and at this time there developed a tubercular condition of the glands in the right shoulder and neck. I submitted to an operation, followed by another six months later. A complete breakdown, both mental and physical, followed. Every attention and care available was given me, but with no favorable result, and finally our family physician declared that everything had been done for me that the medical profession had to offer. He said that in time I might be somewhat better, but I never would be a well woman, and must not expect to take an active part in the world again, because I would always have to be kept free from responsibility and cares. This surely was a dark outlook for one so young. I was at

this time taking three opiates to get a few hours sleep at night, and was left alone very little during the day.

A few days following this verdict, an aunt who was a Christian Scientist came to our home. When I had finished telling her my troubles, she inquired whether I had ever heard of Christian Science, and I asked her to tell me something of it. She explained it somewhat and then assured me that Christian Science would heal me if I was willing to do my part. When my husband arrived home that evening, I told him of the new ray of hope; and after having Christian Science explained to him, he said by all means we should give it as fair a trial as we had given everything else.

The next morning found me at the home of a practitioner taking my first treatment. That night I slept like a baby, although no opiate was taken, and this gave us great hope. In six weeks I was completely healed and went back to my old position, which I had been obliged to give up a year previous on account of ill health. I was able to do more work and harder work than ever before without any sense of nervousness or weariness. The following year I retired from business and took charge of a home of seven rooms, doing all my own work, and was very happy.

About two years after this time there seemed to be a return of the old troubles in a much aggravated form; but I never doubted that the truth would save me. I had learned that the healing lay not within the power of any personality, and this time help was telegraphed for some thousand miles away to one whom I had never

seen. At the end of three weeks I was again delivered from the bondage of evil. To-day I am enjoying perfect health, busy from early morning until late at night, doing all the work for a family of three and finding time to devote to imparting this healing truth to others.

In the past eleven years we have experienced many healings through the application of this word of Truth. Broken bones, sciatic rheumatism, results of serious accidents, and what are called children's diseases have been overcome, and I am trying to show my gratitude by endeavoring each day to put this truth into practice.—(*Mrs.*) *Viola E. DeVault, Cedar Rapids, Iowa.*

IN thinking over all the good that has come to me since taking up the study of Christian Science, I cannot find words to express my gratitude. I have been healed of many false beliefs and have learned that I need not be sick any more than I need to sin.

I did not turn to Christian Science for the physical help, but have had several healings. My small son, five years old, has never taken a drop of medicine. I am so grateful that this little one has the privilege of attending the Christian Science Sunday school, and that early in his life the foundation stones of Truth and Love are being laid. I have never had any serious ailments, but always had a sense of limitation, an inability to do many things I desired to do, was easily fatigued, had an impatient, irritable disposition, and was unloving. I loved a few people very much, but only a few. Having been deprived at

an early age of earthly parents, I was resentful and filled with bitterness, but Christian Science has turned my thought away from all this, and I am realizing more each day the results of right thinking. I now know that God is Father-Mother, and as His child I cannot lack any good thing.

My love for Mrs. Eddy, the one who restored this new-old truth to us in this age, is boundless, and my desire is so to live that others may turn to this truth which heals and purifies. Every day blessings unfold to me as a result of the earnest daily study and application of its teachings.—(*Mrs.*) *Letitia F. Hansom, Winnetka, Ill.*

I AM grateful indeed for what Christian Science has done for me and mine. About seven years ago I had what the doctors called dropsy in its worst form. One doctor said I was in the last stage, that the condition was chronic, that I could live only a very short time, and that nothing on earth could help me, so it would do no good to give me any more medicine. The only thing to do was to make me as comfortable as possible.

My sister said I ought to be taken to a hospital, and my family were making preparations for this when the thought came to me to try Christian Science. A practitioner lived a few miles from us and I told my sister I was going to have someone go to see this Scientist and ask her to treat me. My sister was a medical nurse, and she laughed at me, saying Christian Science could do me no good; but I insisted that I

was not going to take any more medicine and was going to turn to God for my healing. I asked my daughter to go to this Christian Scientist and ask her to treat me. Treatment was begun and continued for a number of weeks, and my condition improved every day. Then the lady had to go away, so I had absent treatment from another practitioner for several months and was healed.

I am indeed thankful to God and grateful to Mrs. Eddy for giving us Christian Science. I am grateful for this healing, but words cannot express my gratitude for the many wonderful manifestations of God's love that have come to me through the realization of the allness of God. I have been brought out of several serious illnesses, among which was stomach trouble in its worst form. Above all I am thankful for the spiritual understanding of God, for it has brought great joy into my life.—(*Mrs.*) *Emily Crist, Thedford, Neb.*

I gladly add my testimony to that of my mother, for while witnessing her healing I was also proving the truth for myself. When she took up Christian Science I began to read aloud to her from "Science and Health with Key to the Scriptures" by Mrs. Eddy, never thinking of myself, although I was greatly in need of healing, but reading for her benefit alone. From infancy I had suffered from chronic stomach and bowel disorder, and at this time I was taking pills regularly every night. The physician attending my mother had told me that my trouble was chronic and there was no possible cure for it. I

suffered so much from this ailment that I was often unable to give my mother the care she needed; and when she turned to Christian Science I remarked that if it did her any good I believed I would try it. I had been reading *Science and Health* to her only about a week when I became aware of harmonious conditions. I began to understand and put into practice what I read, and in a few weeks was freed from the chronic trouble.

The healing has been permanent and I have had many other demonstrations since. I am very thankful to God for all His blessings and feel very grateful to Mrs. Eddy when I realize her love and purity and the magnitude of her work. I also wish to thank the friends who so lovingly helped us during our early study of Christian Science. I find this healing truth a great help in the school-room. My success both as a student and as a teacher has been due to the understanding of God gained from Christian Science. I constantly receive spiritual food from my daily study of the Lesson-Sermon and the literature.—(*Miss*) *Arlie Crist*.

It is with a feeling of deep gratitude that I testify to what Christian Science has done for me. Several years ago I was healed of bowel trouble, severe headaches, and what the doctors pronounced a growth in my side. My daughter was healed of smallpox by reading *Science and Health*, and we have been wonderfully helped in many ways. The physical healing is not, however, the only blessing for which to be thankful; we

are also thankful for the spiritual uplift and a clearer understanding of the Bible. I am learning a little every day how divine Love meets every need, and the daily study of the Lesson-Sermon is a great help. I am grateful to Mrs. Eddy for her revelation to the world of a Father-Mother God, also for the spiritual interpretation of the Lord's Prayer, which is found on page 16 of *Science and Health*.—(*Mrs.*) *P. H. Obenour, Wilkinsburg, Pa.*

UNTIL five years ago I had never heard anything but ridicule of Christian Science, and considered it something to be let alone. I had never been really well, and just at that time was in very bad health, and in dread of a minor operation which seemed to be necessary to correct an internal condition that caused great suffering. I had always been afflicted with bowel trouble and was obliged to take medicine every night and often in the morning. I also suffered from stomach disorder. One day a neighbor came in and found me in bed suffering severely. She told me of her healing by Christian Science, and asked if I would read her copy of "*Science and Health with Key to the Scriptures*." I thought it impossible that Christian Science could cure me; but because I was so tired of being sick I consented to read the book, and while doing so the discordant conditions disappeared, except the bowel difficulty, which yielded very slowly. By continued study, however, this also was overcome.

I was sincerely thankful to find myself suddenly well, and immedi-

ately began attending the Christian Science services. I soon severed my old church connections and joined the Christian Science Society. I am thankful for the correct understanding of the Scriptures which this religion teaches, and grateful to our Leader, Mrs. Eddy, for giving us a knowledge of this truth. I have learned that God is the source of all supply, and a very present help in time of trouble, no matter in what form it may appear. It is such a comfort to know that I can always turn to Him for help and get it. About two years and a half ago I had a sudden attack of congestion, and immediately telephoned to a practitioner for help. She came and gave me a treatment, and I was entirely healed in less than half an hour. An attack of sore throat and lungs was overcome in one treatment.

I wish to express my gratitude for the Christian Science periodicals, and the Lesson-Sermons given in the *Quarterly*. Every day some problem is worked out through the study of the lesson. Having been much benefited by reading the experiences of others, I am glad to send this testimony, and trust it will help some one.—(Mrs.) Belle H. Keller, Bay City, Texas.

My first healing by Christian Science was experienced some ten years ago, through the reading of our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I began to read it with an honest desire to know how healing could be accomplished through prayer in these days as in Jesus' time, and in

about three months I realized that a very extreme weakness of the back had disappeared. For twelve years or more I suffered from this discordant condition, and words can never express the gratitude I feel for being freed from this bondage.

Many times since, it has been proved to me that to know the truth does make free. Every day I feel a deeper reverence for our beloved Leader, who was pure and unselfish enough to give to suffering humanity the Christ-teaching which heals and saves. Each day I find something for which to "praise God, from whom all blessings flow."—(Mrs.) Della Greer, Jacksonville, Ark.

For some time I have wanted to express my gratitude for the great blessings I have received from the study of Christian Science. For over twenty years I suffered from stomach trouble, tried medicine and everything that anyone would recommend, but everything failed me. Seven years ago I was asked to try Christian Science, and now I am well and happy, as the result of the loving work of a practitioner and the patient study and application of the understanding I gained. Words cannot express my gratitude for all the help given me, and for Science and Health. I am also grateful to Mrs. Eddy, through whom this blessed truth was made known to all mankind.

My family of seven are all studying Christian Science and are grateful for the help I have received and for the blessings that have come to them also.—(Mrs.) C. A. Lundin, San Jose, Cal.

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*"For the weapons of our warfare are not carnal, but
mighty through God to the pulling down of strong holds"*

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MEEKNESS AND MIGHT

GEORGE H. MOORE

WHEN Shakespeare declared that "all the world's a stage, and all the men and women merely players," he gave out an aphorism the truth of which is obvious chiefly because the self-importance of the average player tends to eclipse the purpose of the play. The true function of the actor is fidelity to the ideals of the artist whose thought he images. It is the idea of the author projected through the play, and not the egotistic posing of the player, that should challenge our attention. It is Hamlet we wish to understand, not Booth; and if the personality of the actor concerns us at all, it is only that it shall not obscure the part with which he would please us.

The same law holds true in the exhibition of those moral and spiritual qualities which determine character. Mrs. Eddy says: "We learn somewhat of the qualities of the divine Mind through the human Jesus. . . . The Principle of these marvellous works is divine; but the actor was

human" (Miscellaneous Writings, p. 199). True spirituality finds expression in meekness, sincerity, courage, honesty, and the like, and these qualities are valid if they ring true to their divine source; they are false if they are trained to the securing of stage effects. They are vital if they are God-centered; they are shallow conceit if they are humanly self-centered. The hypocrite who clothes himself in false meekness in order, forsooth, that he may more amply inherit the earth, and the autocrat who puts on the garments of benevolence the better to hide his lust for deeds of hate, are merely dramatic bunglers doomed to dishonor through the certain exposure of their cheap stage tricks.

The true definition of meekness particularly concerns the world today because of the fact that a very mistaken concept of this quality is making mischief in the earth, is being staged by the so-called powers of evil for their own selfish ends, and is

sapping the moral energy of individual and group forces which now as never before should be keyed to the very highest pitch of righteous devotion. That a sham meekness characterized by solicitude for person, for privilege, and for self rather than for the dictates of Principle should have held a place in religious and political dogma, may not be strange in view of the fear aroused by those who have claimed authority not only to interpret the law but to have power to enforce their rule. Now that the autocracies of church and of state, of medicine and of business, of pride and of precedent, seek to unite their desperate campaigns for the extension of selfish privilege, it is time for all those who are alive to the situation to clear their thought of the last remnants of that old superstition which alone gave birth to such an imposition.

It is significant that the man Moses, whose name Christendom has made synonymous with meekness, was really characterized by moral courage. Smith's Bible dictionary, in discussing this characteristic of Moses, says: "The word 'meek' is hardly an adequate reading of the Hebrew term . . . It represents what we should now designate by the word 'disinterested.' All that is told of him indicates a withdrawal of himself, a preference of the cause of his nation to his own interests, which makes him the most complete example of Jewish patriotism." It is also significant that Mrs. Eddy so frequently has associated the quality of meekness with that of might and of strength, for somehow it has come

about that men have tried to simulate meekness not because they were strong but because they lacked moral courage,—because they were afraid of person, of precedent, and of the braggart claims of evil. In some instances it was because they were too materially placid even to question the validity of these pretenders, and so have taken cover in a nondescript semblance of meekness characterized chiefly by smooth evasiveness, non-resistance, and moral softness,—the exact mental state which the agencies of evil find most submissive to their designs.

The world has, however, had rude awakening to the fact that the self-assertiveness of good is absolutely essential to the self-perpetuation of good; and not only so, but that the effective affirmation of good implies unequivocally a certain and definite awareness of the latent contradictions of evil, and an active hostility to these false claims, just so long as evil pretense presumes to raise its voice in defiance of good. Mrs. Eddy has declared with the plain-spoken directness which characterizes all her warfare for peace on earth: "Christians must take up arms against error at home and abroad. They must grapple with sin in themselves and in others, and continue this warfare until they have finished their course" (Science and Health, p. 29). In Article VIII, Section 1, of the Manual of The Mother Church she has made it plain to all members that the first item of their obligation in reflection of "the sweet amenities of Love," as enjoined upon her students, is "rebuking sin."

There never was a time in human history when this formidable assignment of duty was being forced so urgently into the hands of men; never a time when such sacrifice of self for the sake of great ideals was demanded; never, therefore, was there such imperative need that Principle and not personality should be exalted as the true autocrat of our destiny, and that our disinterested loyalty should be enlisted to the full in accord with Principle and in support of those on whose adherence to Principle so much depends. The mental situation which is involved demands unquestioned militancy of purpose, of morale, and of method in controverting mesmeric suggestions of war evasion and strife weariness, in checking the contagion of discouragement and of fear, condonation of and compromise with wrongdoing, of fabricated peace where there is no peace, or of panicky concessions to the supposed efficiency, prestige, and power of personified evil.

We must know that evil is not clever; evil is not efficient; evil does not and can not succeed. If we as Christian Scientists, knowing the great spiritual resources which are available for this terrific mental conflict, fail to use these resources whenever and wherever they can be brought into action on the issues involved, we play our part in the great world drama very unworthily, because the Science of divine Principle alone is competent to root out and to checkmate the malevolent forces of human will and lying suggestion which are everywhere mobilized for the undoing of our peace.

It is the old claim of personal power and license that underlies all human autocracy. It is the self-nourished insolence of personality scheming to dethrone Principle, which has forced the present world conflict and which in support of its great pretense seeks to carry the same insurrection into absolutely every organization for good, and into every human consciousness. The moral issues which are at stake challenge the conscience and the spiritual integrity of every child of God. Personal influence is the stock in trade of all who make either petty popularity or a "place in the sun" their God, but—and this is our more vital concern—only a false and craven meekness or fear of personality opens the fatal breach in the wall of our moral defense that gives entry to such persuasion, and furnishes the opportunity for selfish autocracy to build up its unholy designs.

Christian Science has taught us that Principle alone is power, and that spiritual individuality is its one best interpreter and witness. This truth is tearing from the face of personality the mask of its ancient deceit, its claim to be of itself the most pervasive and most winsome force in human affairs, and autocrat in a peculiar realm of its own which is independent of the divine order. This double pretense and substitution has long befooled mankind through multifarious beliefs of personal influence and control, of willful selfishness or of barefaced mesmerism. It still seeks to monopolize the stage in human affairs wherein and whenever men are tempted to put personality

ahead of Principle, selfishness and pride ahead of honesty and righteousness. Brought at last face to face with this violent fermentation of personality and materialism now in open and reckless conflict with Principle, Christian Scientists realize decisively the need of arousing themselves anew every hour to the fact that personality is not power; that it is but a mask and a pretense whose subtle deceit has neither entry nor influence in a consciousness which is alive to the designs of Principle and responsive to its demands; that it is utterly incompetent to rob any man of his legitimate joy, security, and confidence, or to make him forget his obligations to Principle.

Spiritual meekness is not moral anæmia, self-abasement, or cowardice. It is upstanding confidence and courage. It is actual self-aggrandizement in so far as it renounces the material or so-called personal self and takes on spiritual individuality,—the supreme interpreter of the divine will and nature. Meekness cannot be less than mighty because it bows the knee to Love alone as its master motive. In so doing it of necessity takes on the varied aspects of Love, and here is the occasion of its most frequent misinterpretation; for Love is at once the most gentle force in the universe and the most severe, the most generous and the most resistant, according to the measure of its object's conformity with Love's standards, according as Love be defined by malefactor or by saint, according as its demands be phrased by those asleep or by those awake to the ultimate issues involved in its de-

sign. Hence it is that both meekness and love may characterize and inspire the strenuous activities of the militant Christian fighting alone against hypocrisy and sham, or of the soldier in the trenches fighting for the perpetuation of the honor of his race, just as truly as it does the gentle ways of a ministering angel on some *via dolorosa*. The one essential virtue of true meekness which renders it our impregnable defense against autocracy at home or abroad, is that it shall courageously serve the ends of Principle alone, and shall abate not one jot or tittle of its domain to the arrogations of personality.

If self-satisfied personality, on the contrary, chooses to identify itself with the farcical pageantry of evil, of mortal mind, and of material ambition, it at the same time invents for itself a penalty which Principle cannot deny to Principle's would-be counterfeit and contradiction, that is,—exclusion from the community and fellowship of God's ideas. It is because of growing cognizance of this fact that the righteous zeal and outraged patience of an awakened world-conscience is fast rising to that white heat of consecration which shall ultimate as did that of Jesus in the temple, in driving out from all high places of sacred privilege, wherever its altar may be set up, that personalized mockery of Principle whose assumptions would turn the Father's house into a den of thieves. The time for soft negligence and avoidance of responsibility has gone. This issue is alive, startlingly alive, not alone on the fields of France, but in every community, in the church, in

business, in the home,—in fact wherever men are trying to live and to grow and to do their work together,—and no man or woman who is concerned to play his or her part in life courageously and true to the lines dictated by Principle is exempt from

its draft for duty. Our keenest weapons for this world-wide yet intimate warfare are not material but spiritual, Paul reminds us; all the more, therefore, do we need to be spiritually wide-awake if we are to use them aright."

"THE ETIQUETTE OF CHRISTIAN SCIENCE"

BERTHA V. ZEREGA

ON page 283 of "Miscellaneous Writings," Mrs. Eddy, after definitely giving the rule in regard to "Obtrusive Mental Healing," and the two exceptions to this rule, says, "I insist on the etiquette of Christian Science, as well as its morals and Christianity." It cannot but be helpful to us, as loyal followers of our Leader, to consider carefully the exact meaning of the term *etiquette* in its relation to the cause of Christian Science, to our individual growth in the work, and to our responsibility before the world as exponents of this great cause. The dictionary defines the word *etiquette* in part as follows: "The forms required by good breeding, or prescribed by authority, to be observed in social or official life." As Christian Scientists, members of The Mother Church or one of its branches, we are under the necessity, both socially and officially, of living up to a code of divine decorum which will conform to an established pattern of excellence, one which will bear the scrutiny of the most exacting observer, thereby, as Paul says, "giving no offence in any thing, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, . . . by pure-

ness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned."

What canon or established pattern of excellence is this to which we are required to conform? Is it not that of obedience to, and reflection of, the qualities and attributes of God, whom through the teaching of Christian Science we have learned to know as omnipotent and omnipresent Life, Truth, and Love? Mrs. Eddy says on page 4 of "Christian Healing," "God must be our model, or we have none." This divine model or pattern, continually unfolding to our comprehension as we ascend the mount of spiritual discernment, becomes for us the perfect standard, by which all our thoughts and words, all our obligations, social and official, are tested, measured, and adjusted. It is a standard at once inclusive of the highest type of courtesy, loyalty, moral courage, purity, intelligence, refinement, and culture,—in other words, of good taste and good breeding, as well as of the divine demands: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbour as thyself."

The term etiquette as applied to Christian Science signifies the scientific, spiritual rules governing our intercourse with one another and with the world at large, from the most trivial and informal occurrence to the most momentous and formal occasion. Its code is unselfish, consecrated loyalty to the perfect model, to the practical attainment of perfection in every undertaking. Its divine decorum is based on a love which, purged of selfish interests, respects the individual rights and privileges of all men, and not only would refrain from trespassing upon them, but would gladly forfeit one's own if this would really benefit another. It naturally will be compassionate, for it "is not easily provoked," and "thinketh no evil." The proprieties which it observes are those which "mark the perfect man,"—righteous activity, modesty, gentleness, compassion, purity.

Since Christian Science offers to mankind the highest, most liberal education it is possible to receive,—it being the exact Science of man's relation to God and his consequent dominion over material beliefs, the ignorant illusions and sinful practices of the carnal mind,—it is unquestionably the greatest influence on earth to-day; consequently, only those qualities which characterize true greatness should be recognized as the correct form or etiquette to be observed on all occasions and under every condition, whether social or official. Then, only as we inquire into the nature of true greatness, and test our lives, our aims, and our attainments by these distinguishing ele-

ments, do we gain the correct perspective of our individual growth in the work, and learn just how intelligently we, as exponents of this great movement toward spiritual freedom and enlightenment, are upholding the standard of excellence which marks our calling.

When Jesus was asked who should be greatest, he set, as an example to his questioning disciples, a little child in their midst, and said, "Who-soever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." True greatness, whether pertaining to a cause, a work, or an individual, is invariably based upon the enduring and beautiful qualities of joy, purity, sincerity, innocence, simplicity, humility, affection, obedience,—the immaculate child-thought. Every accomplishment for the uplift of humanity, every masterpiece of art, literature, or creative attainment of any kind which has survived the shifting standards of time and personal prejudice, has been the embodiment of some or all of these spiritual ideas.

The child-thought naturally expresses true greatness, because it reflects Truth and Love. Mrs. Eddy says on page 110 of "Miscellaneous Writings": "Beloved children, the world has need of you,—and more as children than as men and women: it needs your innocence, unselfishness, faithful affection, uncontaminated lives. You need also to watch, and pray that you preserve these virtues unstained, and lose them not through contact with the world." When our daily intercourse with one

another and with the world at large is governed by these spiritual qualities which distinguish the child-thought, and which underlie true greatness, we are intelligently putting into practice "the etiquette of Christian Science," a standard of demeanor intrinsically ethical, charitable, and devoid of affectation or hypocrisy. Divine Principle—impartial, universal Love—governs its every expression; for the Sermon on the Mount, the greatest digest of manners and morals ever written, is its inspiration.

To practice "the etiquette of Christian Science" in its purity, however, our conduct must do more than harmonize with the culture and refinement in the code of decorum which is in vogue to-day. Because of the holiness of our calling, it must become the pattern of a nobler, loftier conception of deportment than the world's standard of etiquette, even at its best, has as yet evolved, and thereby be the means of raising this standard, instead of merely measuring up to it. How much may be accomplished along this line of righteous endeavor, which has perfection as its goal, depends preeminently upon our individual self-culture, self-immolation, self-control; upon our progress in the knowledge and demonstration of divine Principle, Love, our perfect model. Necessarily, we must familiarize ourselves with the best aspects of the world's concept of etiquette, the observances universally classified as correct usage, and then intelligently ascertain whether we are expressing the attributes which represent the highest type of

education, refinement, culture, and politeness; whether we are resisting the temptation to remain in a mental state of unprogressive mediocrity, by daily reaching out toward the practical attainment of perfection in every branch of our work, broadening our point of view, enlarging our sympathies, and growing in wisdom, tact, and appreciation of all that is beautiful and pure.

It is true that in the official capacities of its adherents the cause of Christian Science is conspicuously before the public, and by them it is to a great extent judged. How important, then, in assuming the responsibility of an official position in our church work, that we school ourselves in the basic requirements of the office, and practice the etiquette applicable to this specific task; for if the etiquette of Christian Science means anything at all, it means scientifically correct deportment in every undertaking, in every office, major or minor. Only as self, the false sense of personality, is submerged in the conscientious effort to meet the definite demands of a position to which we may be called, are we proving our spiritual fitness for that office, since such qualification means adequate preparation, progressive unfoldment, and sincere devotion to the spiritual ideal of perfection in all things.

Upon those who occupy the sacred office of Readers in our churches this responsibility of demonstrating the highest pattern of excellence in their work is especially placed, for upon them devolves the loving task of preaching the gospel to all nations in

its most gracious and dignified aspect. The Word heals because it is "God with us." When the Readers remember this, their reading is not marred by indistinct articulation, or indecision in word phrasing. In Article II, Section 2, and Article III, Section 6, of our Church Manual the combined requisites of spiritual understanding and educational fitness are emphasized as the necessary qualifications for Readers in The Mother Church and in the branch churches; and when we realize that the universally accepted standard for public reading or speaking is a high order of diction, we can appreciate the wisdom of this provision.

Intelligent conformity with this recognized standard for public work should never be lightly regarded nor

neglected in this branch of our official duties, no matter how remote the community in which we may live, or how few may be gathered together in Christ's name, since it unquestionably results in greater clearness, vitality, and simplicity of rendition, and consequently makes for a more demonstrable understanding of the Lesson-Sermon on the part of both speaker and listener. Thus we see that as we apply to our social and official occupations the impersonal, pure, and uplifting qualities of true greatness; as we broaden our vision by thinking from the point of view of our perfect model, divine Principle, Love, our lives will be radiant examples to the world of the correcting, healing, inspiring "etiquette of Christian Science."

SPIRITUAL ATTRACTION

CLARENCE W. CHADWICK

SOME years ago when the present form of church service was promulgated by our revered Leader, Mrs. Eddy, those who had not risen in thought to perceive the leading of divine Principle in this radical departure from long established usage, were quite disposed to express the opinion that people would soon cease attending Christian Science services. Sufficient time has elapsed to prove indisputably that the very opposite thing has come to pass. The present form of service, conducted by two readers, one reading selections from the authorized version of the Bible, and the other reading correlative passages from "Science and Health with Key to the Scriptures" by Mrs.

Eddy, has so attracted people of all denominations that most of the Christian Science churches throughout the world have from the start been thronged with eager listeners. Surely they must hear and experience something vital to their well-being or they would not regularly attend the services and the Wednesday evening meeting and contribute generously toward the support of the church, without any urging.

A careful analysis of this demonstration will no doubt prove helpful to many, and to those who have ears to hear it may be the answer to the oft repeated question as to how people are to be interested in churchgoing. We employ the word demonstra-

tion advisedly because our Leader had worked and prayed for a solution of this problem of church service, and when the answer to her prayer came it brought with it such conviction that she knew she had received the leading of divine wisdom, and the results have proved this. Beyond all question the hand of God was in this decision to dispense with personal preaching and to inaugurate a sermon based upon the revealed Word of God.

The Lesson-Sermons which are read in all the Christian Science churches, the subjects for which were designated by Mrs. Eddy, are carefully compiled by a committee of consecrated men and women, and these Lessons are read on Sunday to the congregations without a single explanatory remark by the Readers. Each listener is thereby made responsible for his own individual thinking. He communes directly with God, uninfluenced by any human opinions; that is, he is expected to depend upon no one else to do his thinking for him. He leaves the service with uplifted thought, touched with the spirit of the psalmist when he said, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Not infrequently does he experience moral and physical healing while he is in attendance upon the Christian Science services. Herein lies the secret of attraction to these services.

The Readers necessarily have some understanding of the healing power of the Christ-idea and are striving to live consecrated lives. To this extent are they channels through which the Word of God can find "free course."

They are lifting up the Son of man in individual consciousness, are purifying their mentality up to the point of spiritual discernment, so as to understand the practical meaning of the word Savior. They know that salvation is mental and that Christ, Truth, never appears to one so long as that one clings to the belief of life in matter. They are relinquishing this belief, and just to the extent that they do so are they voicing the truth to all who come to hear the service read.

The Master's words, "And I, if I be lifted up from the earth, will draw all men unto me," have a profound meaning to the Readers, realizing as they do that these words have a direct bearing upon the successful presentation of the Christian Science service. They know what is required of them in order to reflect the healing power of Truth and Love, that they must think and read above the belief of life and intelligence in matter. Because they are measurably succeeding in this unselfish effort to glorify the Father, almost countless thousands are finding the Christian Science service to be an attractive service. People are attracted, not by the personality of the Readers, not by any dramatic or oratorical effort in the reading or singing, but by the spiritual presence of the Christ, Truth, expressed or reflected in the God-corrected thinking, not only of the Readers, but of all students of Christian Science who are present and are praying "with the understanding."

The truly loyal and grateful member of the Church of Christ, Scientist, does not attend church primarily

merely to receive but also to give. In fact, until he learns how to give scientifically, he is not a lively stone in the spiritual structure. When in the attitude of giving, he is thinking less of self and more of the general good. He goes to church as an active mental contributor, realizing what the church signifies and what is his own relationship to it, as well as that of all mankind. He refuses to entertain any subtle arguments of evil which would cause him to admit that the church is anything less than "the structure of Truth and Love; whatever rests upon and proceeds from divine Principle" (Science and Health, p. 583), or that man is anything less than God's own image and likeness. He holds to the at-one-ment of God and man, thereby preserving his own spiritual individuality and integrity. This shuts out the inclination to criticize and to find fault with sense phenomena, and opens his mentality to receive of the things of God, good.

When a body of Christians are found thus dwelling together in unity of purpose to bless all mankind, is it anything strange that their devotional service should prove attractive to the weary and heavy-laden who find their way into this haven of rest? There is nothing strange or miraculous about it. It is what the Christian world has the right to demand and to expect from those who profess to name the name of Christ in sincerity. There is no man worship in the true church. In it there is but the one attraction, Christ, Truth. If the Church of Christ, Scientist, is approximating this spir-

itual understanding by expressing the Christlike qualities which are calculated to "draw all men" unto the one Father, it will take its place among the institutions of the world, perfectly willing to be judged by its fruits.

It may be of interest to some to know that the ushers in the Christian Science church contribute not a little to the attractiveness of its service. The same mental attitude demanded of the Readers is also required of them; that is, they must hold to the spiritual idea of church and preserve a sense of unity for all who make up the congregation. When each usher is doing his full duty in this respect, every visitor will find his proper place and no friction will ensue to mar the harmony of the service. The work of the usher, in other words, is far from being merely mechanical. The officers of the church likewise have their mental part to perform, and to the extent that human will is laid aside and the one Mind acknowledged by them all, will they add to the harmony and attractiveness of the Christian Science service. Their scientific mental work will go far toward healing any seeming disaffection which might attempt to find place among church members.

Another element of harmony which is wielding a marked influence in the Christian Science service is the singing, either by the soloist or by the congregation, or by both. The collection of sacred hymns as found in the Christian Science Hymnal represents the very best that could be procured in the realm of devotional music, and when sung by those who

are living above corporeal sense they convey a healing thought to every eager listener. With all these elements of intelligent Christian activity in the Christian Science church, is it not proper that it be termed an attractive service, especially when it is an indisputable fact that the multitudes are finding in it health, joy, and peace, which conventional religion has failed to give?

Studied in the light of Christian Science the words of the Master, "Where two or three are gathered together in my name [in that understanding of Truth which heals the sick to-day as in Jesus' time], there am I in the midst of them," may have a new meaning to those who have been wondering why the services in the Christian Science churches are so well attended.

MEASURING THE HOLY CITY

EZRA W. PALMER

MEASURE is defined in the dictionary as the "act or process of ascertaining the extent, dimensions, quantity, degree, capacity, or the like, of a thing." Ever since remotest antiquity men have recognized the necessity of measurements in order to facilitate commerce, to exchange ideas, or even to think correctly. By the use of an accepted standard of measure, the quantity of grain in a granary can be easily determined without the laborious process of handling every bushel of it. So measure of length enables us to grasp distance easily and to discern between different distances which would otherwise be mere guesswork. Physical science is based largely on standards of measure, and it is at once apparent that the value and permanency of any science, all its deductions and inductions, depend on the accuracy and degree of immutability of its standards; because if the standards are faulty, all conclusions based on them are, to a greater or less degree, erroneous.

Tribes and nations in a low state

of development employed units of measure that were varied, crude, and imperfect; but as civilization advanced and men became more intelligent, the errors and resultant losses from the use of imperfect standards became apparent, with the result that every advance of humanity has been marked by new efforts to attain better standards of measurement. Great difficulties have, however, been experienced in attempting to attain perfect units of measure, because of the lack of immutable standards with which to compare them. The physical universe is not immutable, and unless these standards are based on immutable law they afford no safe basis of reasoning. French engineers in the eighteenth century recognized this and attempted to perfect a system of measure based on the meter, which was intended to be one ten millionth part of the distance from the equator to the pole, measured on a meridian of the earth, but which was later discovered to be not an exact measurement. But let us suppose that their measurements had

been accurate. It is evident that their standard is based on the assumed immutability of the present inclination of the earth's axis. Should that vary, change in latitude and longitude would at once occur, destroying the basic value of the meter as an exact standard.

While standards of measure—whether of energy, space, time, heat, electricity—have greatly improved, especially in the past hundred years, it is evident that none of them is infallible. “This age,” said Mrs. Eddy in “Miscellaneous Writings” (p. 232), “is reaching out towards the perfect Principle of things; is pushing towards perfection in art, invention, and manufacture.” Now any standard of measure to be unerring must be absolutely exact, universal, immutable, untouched by any variation of matter and mortality. It must stand,

Unhurt amidst the war of elements,
The wrecks of matter, and the crush of worlds.

There can be only one such standard, and that standard is Principle. Principle alone supplies the exactness, certainty, immutability, universality, infinitude, and eternity upon which a truly divine Science can rest. So long as the vision of men is limited they are content to measure by imperfect standards, and, of course, using imperfect standards they fail to attain perfect results. To discern a perfect standard of measure requires a grasp of exactness, certainty, immutability, universality, and eternity, which are qualities of Principle alone. To do this, thought must rise from the finite to the infinite, from the mortal to

the immortal. Man, therefore, in order to have a grasp of perfect Principle as a measure of himself, his activities, and of the real universe, must attain spiritual vision, which alone furnishes a right basis for comparison.

The experiences of John the Revelator in his vision of “the holy city, new Jerusalem, coming down from God out of heaven,” strikingly illustrate this transcendent power of thought to rise above the material and to grasp the spiritual and universal. When this vision, outshining all mortal conceptions, burst upon the spiritual consciousness of John, an angel talked with him that “had a golden reed to measure the city . . . And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.”

When we remember that angels are “God’s thoughts passing to man; spiritual intuitions, pure and perfect” (Science and Health, p. 581), we can see that only the consciousness which laid hold of the eternal verities of God could scale the heights of Zion and grasp the measurement of, and understand, the might, majesty, and infinitude of the great city which lieth foursquare. When John was led of the angel to see the holy city, the realm of Principle, which standeth foursquare, he had a perfect standard of measure. Measured by the standard of the perfection of Principle, God, all earthly standards shrank and crumbled away to the ashes of nothingness. “Comparing

spiritual things with spiritual," as Paul admonishes, he saw the allness of Spirit and its creations, and the utter nothingness of mortal beliefs, of matter, sin, sorcery, and idolatry.

Christ Jesus measured according to Principle. The perfect Mind that created all things perfect was his standard by which to judge all things human and divine. "Be ye therefore perfect, even as your Father which is in heaven is perfect," was the standard he gave his followers by which to measure themselves, and this standard of perfection brought upon him the hatred of the world. Compared with the infinite height, length, and breadth of his ideals, the thought-models of the scribes and Pharisees were mean, selfish, finite; and because they felt in his presence the rebuke of his perfect models of measure, instead of humbly striving to learn of him, they determined to destroy him, and thus they foolishly imagined they could destroy his models of perfect thought and action.

When Pilate handed Jesus over to the Roman soldiers to mock and humiliate him, before the crucifixion, they took him into the common hall and placed a crown of thorns on his head and a reed in his hand. Both of these mock emblems of royalty were apparently cunningly devised to convey the suggestion that his standard of religion and its demonstration could not support him in the hour of trial, but would pierce and destroy him. The reed is a weak, unstable plant, "shaken with the wind," the Master once said. It was this weakness of the reed to

which Isaiah referred when he spoke of Egypt as a broken reed, "whereon if a man lean, it will go into his hand, and pierce it," and this emblem of weakness was thrust into the hand of Jesus in mockery of the majesty of divine Principle, of which Christ Jesus was earth's greatest demonstrator. But Jesus knew the power of Principle, and the weakness and futility of human standards. Who but has been thrilled by his words of power when he said, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" Despite the mockery of depraved human thought, Jesus knew and proved the ever operative power of divine Principle, which weighs in the balance all things and casts out all which measures not up to its perfect standard. In proof of this he overcame the mortal hatred of Truth, destroyed the belief in death and the grave, and rose to his rightful place at the right hand of the Father.

As the thought of the student grasps the import of Jesus' unparalleled victory over death and the grave, the scene shifts from the common hall in Jerusalem, filled with a brutal soldiery, to the isle of Patmos where the beloved disciple beheld the vision of Revelation. The reed thrust upon the Master in scorn and derision gave place to the "golden reed," the measuring rod of the angel in John's vision which measured the length, breadth, and height of the holy city, of which Mrs. Eddy says (*Science and Health*, p. 574), "The four equal sides of which were

heaven-bestowed and heaven-bestowing." Thus was the divine mission of Christ Jesus vindicated, and the power of Principle to nullify hate, sin, and death forever demonstrated.

The world of mortal belief has ever resisted and ever assailed the perfection of God and man, of Principle and its idea, and its proof, as given by Christ Jesus, by prophets, disciples, and Christians, in the destruction of sin, disease, and death. When Mrs. Eddy defined God as Principle, and demonstrated that Principle alone unfolds for man the true measure of thought and action, the world criticized, objected, and railed. Critics declared that the term Principle reduced God to an abstraction, and that God as Principle would be cold, lifeless, a mere formula. But Christian Scientists see, and the awakened thought of the

world is beginning to see, that Principle is unswerving justice, immaculate wisdom, eternal truth, and that no error can find lodgment on the walls foursquare of its great city, nor can any mortal belief, no matter how subtle, scale their lofty heights. Pure thoughts alone can grasp the beauty, sublimity, and light of the holy city, "beautiful for situation, the joy of the whole earth."

When nations, states, churches, and individuals are exalted in thought to measure up to the standard of perfect Principle, and see the vanity and folly of all lesser standards, then are they prepared to entertain that heavenly consciousness of the kingdom of God when we shall "all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

"ONE ETERNAL SERMON"

IDA S. KOHL

IN the early days of the Christian Science movement, Mrs. Eddy was ordained as a minister of the gospel. Some of her students throughout the field not only preached sermons on Christian Science but were also regularly ordained as ministers. In 1895, however, by reason of her alertness and keen perception of the requirements of the law of spiritual progress, our Leader ordained the Bible and "Science and Health with Key to the Scriptures" to be the pastor of all Christian Science churches. Very soon the Lesson-Sermons appeared in their present form in the *Quarterly*, dealing with every funda-

mental point in the healing theology of Christian Science. Mrs. Eddy instituted a unique order in church service which was, as she expressed it, a change "from fragmentary discourses to one eternal sermon" (*Miscellaneous Writings*, p. 126). These sermons are preaching the eternal facts of being, the truth about God and His perfect creation. They are also exposing the false claims of erring, finite sense. In this they are awakening human thought to a higher, truer contemplation of Life and of man's infinite possibilities, showing mortals the way out of all materiality.

There is, doubtless, not a moment day or night but that somewhere in the world a Christian Science Lesson-Sermon is being read and its meaning unfolded. The very fact of the infinity and universality of truth makes this unfolding not only a blessing at hand, but enables it to reach "to earth's remotest border." Thus is the whole world reaping a benefit from that preaching which in its unfoldment is practice or healing; and a little leaven is leavening the whole lump. This should make every Christian Scientist appreciate more keenly the great value of studying the Lesson-Sermons in the *Quarterly* to gain from them spiritual unfoldment, and thus be the means of radiating the light of understanding which is convincing the world of the truth of Christian Science.

In the endeavor to appreciate these Lesson-Sermons the young student of Christian Science may feel at a loss as to just how to proceed in order to gain the help which they are intended to give; to find a sermon in what at first may appear a conglomeration of quotations. In this connection a few words of explanation may prove helpful. The subjects, chosen by Mrs. Eddy, remain the same year after year, recurring semiannually; yet no two lessons, even those on the same subject, are ever alike. The golden text and responsive reading usually unfold a definite idea which is found running through the entire Lesson. Each of the six sections bears directly on the subject, and the citations in each section taken collectively present a distinct metaphysical thought on the subject. There is

nothing uncertain or haphazard about the construction of these lessons. Often a certain word in each citation, from both the Bible and Science and Health, will be a clue pointing to the unfolding of that particular section. These points appear to the student through careful, prayerful study, and thus the whole is found to harmonize, constituting "a sermon undivorced from truth, uncontaminated and unfettered by human hypotheses, and divinely authorized" (Explanatory Note in *The Christian Science Quarterly*). Being "divinely authorized," because an unfoldment of the truth about God, man, and the universe, the Christian Science Lesson-Sermon leaves none who hear its message in the same condition of thought that they were in before reading it or hearing it read. This may not be acknowledged at once, but the seed of truth has been sown, and its vitality being of God, it will propagate and bring forth after its kind.

It is significant that the Christian Science Lesson-Sermons should be called Bible Lessons, for they are doing wonders in acquainting students of Christian Science with the true understanding of the Bible. All Scriptural teaching is applicable today when understood aright. In the Christian Science textbook Mrs. Eddy says (p. 345), "When the omnipotence of God is preached and His absoluteness is set forth, Christian sermons will heal the sick." Scientific, right thoughts unfolding from the Lesson-Sermons have a power God bestowed, and thus our preachers are at the same time become our healers. God's word is

never void of power. Its power is felt in the establishment of harmony.

Although these Lesson-Sermons are prepared months before they are used, yet each one holds that which meets the ever changing problems of humanity, as well as the progressive needs of each and every student, and will yield its treasures to all who study it for the purpose of growth in the understanding of metaphysical living and healing. Each Lesson is designed to be "profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works," to quote Paul's words in the second epistle to Timothy.

The advanced pupils in the Christian Science Sunday schools study these Lesson-Sermons in their class work. The truths these Sermons teach, unfolding from week to week, are found a practical help in pre-

paring the thought of the student to solve the problems arising in school or business life.

In referring again to the Explanatory Note in the *Quarterly* we read: "The Bible and the Christian Science textbook are our only preachers." Apart from the Bible, no other book has ever been written that could stand the test of demonstration put upon "Science and Health with Key to the Scriptures." Within its pages is found that truth which so wonderfully illumines the Scriptures that the sermons compiled from the two books are always inspiring in their beauty and profound in their instruction of healing truth, yet so simple that the child can appreciate them. Truly of these Lesson-Sermons can it be said in the words of the nineteenth psalm, "Moreover by them is thy servant warned: and in keeping of them there is great reward."

OPPORTUNITY

REV. JAMES J. ROME

WHEN through Christian Science a clearer and more exact sense of existence is gained, it seems strange to hear men speak of their opportunities as things which come and go by chance. Many there are who regard opportunity as something which occurs but seldom in any man's experience: that if he is ready for it and embraces it, it may mean success; if on the other hand he misses or neglects it, then failure is the necessary consequence, and he is left to drag out the rest of his existence in despair. In such cases we are apt to

find these unfortunate ones wasting their time in vain regrets and looking upon life as only a dreary wilderness from which hope has been blotted out. This hopeless outlook not only darkens their own sense of existence, but throws a gloom on all around them.

This fatalistic concept of opportunity as a circumstance or event which may perchance be recognized and utilized, or unwittingly passed by and lost, is as complete a subversion of the true sense as are all other mortal beliefs about man's life. Even

the dictionary definition of the term, which is, "A time or place favorable for executing a purpose," fails to uphold such an erroneous conception. In reality, opportunity is what a right sense of life presents to us now, to be made use of.

What are called lost opportunities are simply failures to make the best use of our advantages. The discovery of such failures should stimulate to more earnest endeavor rather than hinder our progress by discouragement. The past may not be retrieved, it is true, but the present is still with us and the future before us, ever holding for us the reward of faithful, patient activity. Thus we see that we are always at the point of opportunity. "That," as Mrs. Eddy writes (*Miscellaneous Writings*, p. 339), "to-morrow starts from to-day and is one day beyond it, robes the future with hope's rainbow hues."

The fact is that we seize and enlarge our opportunities by using to the best of our ability what we have. It is a great mistake for anyone to think that he can justify his failure by the excuse that he did not have the opportunity. Such an argument is but one of the fallacies of the human consciousness. In reality the appearance of a difficulty is but the presentation of an opportunity. That which is a demand of Christian Science and which is the great purpose every one should have in view is the attainment of a perfect life. "Be ye therefore perfect, even as your Father which is in heaven is perfect," said Jesus. While to the human sense the hindrances and obstructions to the at-

tainment of such a life are almost innumerable, they are by no means insuperable, and the opportunity to overcome them is always present.

There is no excuse sufficient to relieve us of the responsibility of overcoming our difficulties. The argument of inability, which is so ready to present itself, is not an excuse, but rather a reason for more earnest effort, since it needs to be superseded, and so because of this it offers an opportunity. In the parable of the three stewards the man with the one talent condemned himself. His reason for not improving the talent was that the owner was hard and exacting,—the very reason why he should have been prepared to render what was properly due. So the neglect of our duty because the demands of Principle seem difficult or distasteful to mortal sense, will only lead us into a more difficult situation where bitter experience will compel obedience; but even such experience may prove to be our greatest opportunity. "Unimproved opportunities," we read in *Science and Health*, "will rebuke us when we attempt to claim the benefits of an experience we have not made our own" (p. 238). It was by utilizing their opportunities and improving their talents that the faithful stewards in the parable proved themselves worthy of their reward.

But there is something more to be considered than merely the advancement of one's own interests, and that is the welfare of others; and if we desire to be helpful to our fellow men we need never look far nor wait long, for the opportunities to help are continually facing us, awaiting

our willingness to use them. If we are constantly holding ourselves in readiness to give warning when we see an approaching danger or the presence of some evil influence; to speak a word of comfort and cheer when we see one struggling against adverse conditions; to lift the heavy burdens and let the oppressed go free,—there will be little reason for complaint because of the lack of opportunity, and little time left for faultfinding and condemnation.

The great generator of opportunity is love,—love begotten by the contemplation of divine Love; love that seeks to help and heal, to redeem and bless mankind; love that like the trickling rill finds access to the thirsty rootlets, refreshing and invigorating verdure and blossom, or like the stemmed current, gathering force from obstruction until its accumulated power can be utilized in productive and beneficent results.

The cultivation of unselfed love will produce opportunity; it always points heavenward, draws the human consciousness away from the sordid soil of selfishness, and is “given to hospitality.”

By regarding every event in our lives as an opportunity to gain or accomplish some good, we shall turn adversities into advantages; the disappointment of our human hopes into reliance on divine help; our fear of human weakness into assurance in spiritual strength; sadness and sorrow will be displaced by gladness and joy, hate and enmity by forgiveness and charity, and suffering and discord by healing and peace. Then will be fulfilled the prophecy of Isaiah when he speaks of the anointed One being sent to “comfort all that mourn; . . . to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.”

A TRAVELER'S EXPERIENCE

JANETTE M. SPENCER KNIGHT

IT may be of some encouragement to the beginner engaged in the distribution of our literature, to hear the experience of a Christian Scientist on an ocean trip. The ship was joined at an intermediate port, and before the passengers returned from sight-seeing the literature was placed invitingly in both first and second class music rooms and library. The next morning the first thing seen on coming into the music room was a man deep in a *Journal*, and on going out on deck there was a cheery good morning from another with a *Moni-*

tor sticking out of his pocket. Later, after tiffin, a group of men at a small table were seen looking over a *Monitor*, and the following remark was overheard: “You had better get used to it, my friend, even if it is labeled ‘Christian,’ for it is the best paper America has;” and from another, “It’s the only paper in the country, or in the world for the matter of that, which speaks ‘the truth, the whole truth, and nothing but the truth.’”

After this the Scientist made a business of finding out the interests and inclinations of the different pas-

sengers, and then rising early, or during the afternoon siesta when no one was about, she would place near the usual seat of each one a *Monitor* open at an article or picture which dealt with something of particular interest to the person for whom it was intended. This plan proved successful, and the *Monitor* was read by all, often talked about, and the "Willy-Nicky" correspondence especially caused not a little amusement. *Sentinels* and *Journals* were filtered in by degrees as it was seen that the passengers were ready to read them. One evening a passenger came over to this Scientist with a *Journal* in his hand, and said: "Do you know anything about this Science? Have you read this? I am so interested I am going to buy the textbook they refer to so often." Opportunity was soon found to lend the inquirer a spare copy of "Science and Health with Key to the Scriptures." Since the next port was touched at on a Wednesday, the writer went ashore to attend the Wednesday evening meeting, but she did not go alone, and on the way back to the ship the influence of the literature was seen and felt in the eager earnestness and thankfulness expressed.

In the second class compartment this ship had only a few bound books locked in a case. There was absolutely no other reading matter, and very little more in the first class, beyond the usual library fiction.

On landing, there still remained a long train journey. The only section in the car that could be obtained was an end one. At first this was a matter of regret, but it afterward proved to

be an occasion for thankfulness. The only seat vacant was the one opposite that taken by the Scientist, and a *Sentinel* was slipped across. In a few minutes a lady passed along from the other end of the car, and on seeing the *Sentinel* said, "Well, I guess they won't mind if I borrow this for awhile." She sat down and read for about twenty minutes. During the day the owner of the seat got on the train. After looking at the *Sentinel* for a few minutes she came across and asked, "Did you put that *Sentinel* there? Are you a Scientist?" On receiving an answer in the affirmative she said, "Well, my Science and Health was packed in my trunk by mistake and I have been so troubled about it." She was told she could come and read when she liked; the lesson books would be left in the despatch box in the corner. She replied, "This is wonderful, and it is so nice and quiet in this end of the car."

Later, the first lady returned and it was found that she was a member of a Christian Science church in the South. She, too, availed herself of the quiet corner. A man interested in Christian Science and bound for France was glad to have some literature. Passing down the corridor a detaining hand was held out to the Scientist, and a lady said: "I see you have a Christian Science periodical in your hand. I have the textbook here in my bag, but I want help; perhaps you can help me." So it went on until the still, small voice of Truth was heard all over the car through our literature, and that section of the car became a peaceful resting place.

At the end of the journey one said,

"This has been such a happy journey;" and another, "Yes, I do not remember ever to have had such a happy one." The Christian Scientists looked at one another and smiled: they knew why. Our Leader's hymn explains it in these words (Poems, p. 4):—

Beneath the shadow of His mighty wing;
In that sweet secret of the narrow way,
Seeking and finding, with the angels sing:
"Lo, I am with you alway,"—watch and pray.

This experience was an answer to the prayer she gave us (Poems, p. 13):—

My prayer, some daily good to do
To Thine, for Thee;
An offering pure of Love, whereto
God leadeth me.

And was not the command of the Nazarene, "Feed my sheep," given to Peter, and if like him we can an-

swer, "Lord, . . . thou knowest that I love thee," equally then must we obey the command, "Feed my sheep." What so near at hand, within reach of all, as our Christian Science literature so wisely instituted and established by our Leader, Mrs. Eddy,—given to us with so much love daily, weekly, and monthly by The Mother Church?

So the smallest beginner can go forward fearlessly; for however faltering our footsteps may seem to be, however many the doubts and fears, the works of our Leader, together with the purified and purifying influence of the literature, are seen to be the Christ-idea, bringing that "peace of God, which passeth all understanding," to a discordant world.

"WHO CAN AFFORD IT"

MYRA KENDALL JACKSON

ONE student at least is learning to be very grateful for the proofs of God's care which come to us in the form of trials, when divine Love and wisdom is urging us out of a state of arrested growth to greater progress, development, and fruitage. From the earliest days of her study of Christian Science, the writer appreciated the privilege of subscribing for *The Christian Science Journal* and the *Sentinel*, and when in November of 1908 *The Christian Science Monitor* was launched on its healing way, she became a subscriber and daily reader of that wonderful newspaper. It might be added that she had always shunned the ordinary daily newspaper with its columns of material rubbish to be waded through before a grain of real

information could be gleaned. There came a day, however, when the adversary used as a channel one humanly near to the student, bringing pressure to bear through insidious arguments, to cause her to drop the subscriptions to the periodicals.

In the light of her present understanding of the wonderful part the Christian Science periodicals are fulfilling in regenerating and healing mankind, and her knowledge of the arguments which are thrown out to hinder that work,—the argument of lack, the false sense of economy in church organizations, and manifold other arguments presenting themselves to each individual in the form which most easily penetrates the individual armor,—this student won-

ers how she could have been deceived by the particular arguments which assailed her. She was quite familiar with the by-law (Manual, p. 44) which reads, "It shall be the privilege and duty of every member, who can afford it, to subscribe for the periodicals which are the organs of this Church;" but was persuaded that she was one member who could not afford it and was for that reason exempt from obeying the by-law. It did not, however, become any easier to afford it; in fact, the argument of lack became more insistent and more easily believed.

During many months of anxiety the student was working continuously to bring out a better sense of supply, to overcome fear, and to gain realization of man's inseparability from his source of supply; and during these long months, she was sustained while the needed lesson was being learned. Finally, through earnest desire to see the way and willingness to take the path pointed out, at any cost to material sense, the veil was lifted and the light came, showing the point where the student's feet had strayed, and revealing step by step the straight and narrow way. Oh, the patience of divine Love, in arousing, upholding, sustaining, and then waiting for each one to find and follow the true path!

The first step toward the true path was in sending a subscription to the *Monitor*. The student realized that to be truly obedient she must subscribe to and read all the periodicals,—the by-law excepts none,—and she strove to see the way. Then in an influx of light one morning there un-

folded the real meaning of the by-law. The question came: Who is there that cannot afford to subscribe to our periodicals? Nay, who can afford not to subscribe to them? Who can afford to miss the lesson of abundance which this demonstration brings? Who can afford to miss the grand opportunity of being a channel for sending out those healing messages to the hungry world? Who can afford to miss that glorious opportunity of obeying Jesus' command, "Go ye into all the world, and preach the gospel to every creature"?

This light brought such a desire to obey that the student lost no time in writing a money order for the *Sentinel*. At that moment there seemed to be available only enough for one of the periodicals, but this step in the right direction resulted in supply being revealed a little later for the *Journal*. Our Leader says (Science and Health, p. 22), "Love is not hasty to deliver us from temptation." Many arguments seemed to present themselves to hinder the student from using that available supply for the *Journal*, but she refused to be tricked into using it for other things, and the subscription was sent for one year. Thus another victory was won.

These victories resulted in such a beautiful unfolding of light and opportunities to serve, and in such a revelation of supply for human needs, that the student's heart was filled to overflowing with the desire to share this blessing with all mankind. In a very short time came the realization that the by-law above quoted was intended to include all the periodicals, which of course could

only mean one thing—our Leader made no exceptions. So the way opened to send a subscription for *Der Herold*. Now has been added to the list *Le Héraut*. What a wonderful opportunity is now given Christian Scientists to send the healing word among those who are giving their human all for Principle. What an inspiration in the thought that we can send them that which will bring to them Life in what seems the very face of death, and that we can send the message to them in their own tongue.

Can we who are English speaking people realize the intense effort it

must require for those who are not, to gain through the medium of a tongue foreign to them, even a glimpse of the truth brought to the world in Christian Science, as revealed to our beloved Leader? And what must it mean to other peoples to have this truth in their own language?

The student is most grateful for the opportunities presented to each one of us to go “into all the world, and preach the gospel” through these loving, impersonal missionaries, the Christian Science periodicals. Who, indeed, can afford to neglect such a privilege.

THE LAW OF SUPPLY

REGINALD H. SCHENCK, LL.M.

THE problem of material supply, induced by a belief in matter as substance, can only be solved by a comprehension of true supply in its relation to the phenomena we call food, clothing, and shelter. The pertinent question is, Are these things our supply? The answer is, As matter, no; but on page 27 of “Miscellaneous Writings,” in speaking of a stone, Mrs. Eddy writes, “Take away the mortal sense of substance, and the stone itself would disappear, only to reappear in the spiritual sense thereof.” The feeding of the multitude with the loaves and the fishes is perhaps the most impressive of the many Scriptural narratives revealing the divine law as available to meet a human need. The record shows that having, to human sense, but five loaves and two fishes, the Master fed about five thousand men besides

women and children, without the necessity of complying with the laws of material belief which call for planting and reaping, and for fishing.

From the physical standpoint, the record is and always must be incomprehensible; hence, the story either has not been accepted as true by mankind or it has been thought of as a special act of divine interposition. From the metaphysical point of view, however, some understanding of the miracle as one of the “signs following” is not only possible, but is a necessary part of the student’s unfolding thought, for the reason that lack, limitation, or poverty is as truly “disease” as is some physical disorder, and it is to be healed in the same way,—through the understanding and application of divine law. The operation of divine law may be defined as the activity of Truth in human con-

sciousness. The divine Ego, or individuality, compasses and expresses all reality through its ideas, and each individual idea is complete, fully expressed, supplied, and "clothed upon." Because the Ego is Mind, and Mind is infinite, the only law and the only lawmaker, supply falls entirely within its scope; and divine Science being purely metaphysical, an understanding of the law of supply must be gained through a sense above and apart from the testimony of the material senses. This does not mean that we should ignore the phenomenon we call material supply, as phenomenon, but that we should discern the deep significance of our Leader's words on page 442 of *Science and Health* where she says, "Christ, Truth, gives mortals temporary food and clothing until the material, transformed with the ideal, disappears, and man is clothed and fed spiritually."

Jesus taught that to know is to possess. The loaves and the fishes seemed to be indefinitely multiplied, because he apprehended spiritual substance and was able to minister to those about him in terms of their sense of need. Through his perfect understanding of spiritual law, a channel for divine beneficence was opened and the multitude fed. As a result of Mrs. Eddy's discovery, the revelation of Christian Science, and of her untiring work in planting the vineyard, this same law can be so comprehended by all earnest students as to meet the human need of the present day. In studying the law of supply in its relation to cause and effect, we may find in the illuminat-

ing "scientific statement of being" a dependable chart to guide us amidst the rocks of mortal belief, and the basic truth therein expressed may be applied to every phase of the supply problem. Its metaphysical significance sharply confronts the tendency to stray from the narrow path that leads to Spirit, revealing through the divine logic that Mind is all, hence matter is nothing.

As the Science of Christianity absolutely repudiates the existence of matter as reality, some may ask, Why the need of these manifestations of supply? Many examples appear in both the Old and the New Testament, from the manna supplied in the wilderness to the raising of Lazarus from the dead, that show how every human need was met. In considering this question, the following definition given on page 591 of *Science and Health* is illuminating: "MIRACLE. That which is divinely natural, but must be learned humanly; a phenomenon of Science." This definition shows that the miracle, while seeming to deal with that which we term matter, is really the operation of divine law dispelling a sense of limitation manifested as lack of food, lack of health, lack of faith, lack of love, or lack of life itself. The so-called miracles of Jesus' ministry were object lessons demonstrating to mankind the power of spiritual law over material conditions, healing the sense of limitation.

This healing is accomplished humanly through learning that Spirit is all and knowing that in Spirit there are no limitations. When Jesus sat at meat as the guest of Simon, as

recorded in the seventh chapter of Luke, he ate the food plentifully supplied. Here there was no occasion to demonstrate the falsity of a limiting belief, as was the case with the wine—a symbol of hospitality—which ran short during the marriage feast in Cana of Galilee. Jesus and his disciples partook of food every day, as we do, without the intervention of the so-called miracle; but we know that this daily supply came through the same divinely natural law which governed the supply of the loaves and fishes.

The higher understanding of the one Mind in demonstrating supply is not to bring anything new into existence, not to make food or to create substance, not to work spiritually in order to gain material ends, but to overcome false belief,—to pierce the obstructing sense we call “mortal mind,” which is all that stands in the way of our knowing and bringing into our experience the good that already exists in infinite abundance. In the language and spirit of the apostle Paul, if “we look not at the things which are seen, but at the things which are not seen,” if we inform ourselves through spiritual instead of material sense, we shall find the eternal, which is the real.

The human mind is necessarily confined to sense testimony, and sense testimony relates only to what we term matter in its subjective and objective states. It is what Mrs. Eddy calls mortal mind, and Paul names carnal mind, which he says “is enmity against God,” divine Mind. The terms carnal, mortal, and human mind, used interchangeably, re-

fer always to the testimony of the five physical senses. Now, food, clothing, and shelter are externalizations of thought; so if the human mind be influenced by a belief of poverty or by a belief of riches, its subjective state would outwardly manifest a corresponding condition. It matters not whether the manifestations be in the form of riches or poverty,—both being material beliefs, they have no part in the realm of the real, and exist only to the extent that the human mind believes in their reality. Consequently mankind finds itself bound with the shackles of its own forging. Freedom from these bonds can be gained by dissolving the beliefs of the human mind through gaining an understanding of spiritual truth, and in no other way.

Since there is but one Mind, God, it follows that there is in reality no carnal or human mind, and that there are therefore no subjective or objective states of this so-called mind. What we call the human mind must gradually fade out like a mist before the sun in the presence of the Christ-mind, wherein all things eternally exist. That which seems to be, but which is not spiritual, can always be dissolved by knowing the truth. This is the Science of being, and through this Science we gain the true idea by means of which all things are abundantly supplied.

Progress, then, is the law of life, and consists in putting off false beliefs. To destroy these false beliefs, the first step is to realize that the condition which presents itself as material is entirely mental. Divine

Mind is revealed and mortal mind is eliminated. The "bread of life" is spiritual understanding, and our understanding becomes our experience. To realize the ever present activity of spiritual law dispels all belief in the reality of matter with its supposed laws. This is the prayer which brings the law of supply to bear upon the human sense of need, and by lessening the belief in matter, reveals the need as already supplied. This prayer has within itself the seed of healing, and therefore must be sufficiently intelligent to know itself as the action of the divine healing process or law. In so far, then, as we realize that Principle is Mind, we learn to distinguish substance from its material counterfeit, and we know that the spiritualization of thought is in accord with the operation of spiritual law.

Though the multitude believed in the reality of matter as substance, and hungered because of such belief, Jesus, the great metaphysician, rending the mesmerism of the material

senses, transcending the so-called material laws, saw man as the divine idea, the expressed image and likeness of Spirit, at one with his Principle and supply. This correct view of man is the true conception of man's at-one-ment with the Father, which meets every need; and the manner of Truth's appearing is no less spiritual, although unawakened human sense continues to interpret the loaves and fishes in terms of matter.

We thus see that spiritual ideas rightly discerned are unlimited, all sufficient, perfect, and ever available for humanity. The entire process is mental, but the effect is to supply our human need. If we are to enjoy the good things which God has provided for His children, we must follow His law, "Seek ye first the kingdom of God, and his righteousness," and the abundance of ever present Love will be found to be already here. As the prophet Isaiah says, "If ye be willing and obedient, ye shall eat the good of the land."

TRUE OBEDIENCE

MILDRED SPRING CASE

CHRISTIAN SCIENCE is bringing to mankind a new understanding of obedience. It rends the veil of blind submission to an unknown and far-off God, of emotional observance of outward rites, or acceptance of coldly intellectual creeds. Students of Christian Science obey its laws because "obedience to Truth gives man power and strength" (Science and Health, p. 183), and they are learning that its divine Prin-

ciple, more absolute than the law of gravitation, must ever bring positive results if the student's understanding of it be accurately applied. This new sense of obedience dawns gradually on one's thought, as the light of the divine Mind dispels the shadows of self-will, self-justification, and mere intellectuality. With the realization of what absolute obedience to Truth would accomplish, the writer's thought was filled with a humble de-

sire that her every disobedient thought might be uncovered and destroyed by Truth, that the temple of consciousness might be cleansed and made ready as the abiding place of Love's reflection.

As soon as this pure desire filled her thought, many "little foxes" were discovered which were destroying the healthy vines and depriving her of their fruitage. In Section 14 of Article VIII of the Manual of The Mother Church she found this sentence: "It shall be the privilege and duty of every member, who can afford it, to subscribe for the periodicals which are the organs of this Church." For several months there had been the feeling that she could not afford the *Monitor*, because of its increased price, but now came the realization that so long as she could afford to clothe and feed her physical body she could surely afford to obtain the needed spiritual food. So she subscribed for the *Monitor*, although at first her subscription was given for only three months at a time.

Now, all right ideas must inevitably bring right results. In Isaiah we read: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." The results which have already followed this one step toward true obedience have been manifold. One member of the family who always before seemed indifferent to the *Monitor*, will not now retire at night without having read this messenger of good news. One evening as he was reading one of the articles on

the Home Forum page, he was instantaneously healed of the appetite for tobacco, which had held him in bondage for twelve years. There was no struggle, no use of will power, for all desire for the weed entirely vanished from his thought.

On looking further in the Manual for new steps of obedience it was discovered that the Daily Prayer (Art. VIII, Sect. 4) had formerly been used only spasmodically; but by starting each day's study of the Lesson-Sermon with this little pearl of great price, much purification from sin and greater enrichment of the understanding resulted. Truly, not words, but the Word healeth. When the announcement came concerning the memorial to be erected as a symbol of gratitude for Mrs. Eddy's loving service to mankind, the carnal mind conjured up many reasons why this was "unscientific," and instead of supporting The Mother Church Directors, as Mrs. Eddy so earnestly advised (see Miscellany, p. 360), the writer did not participate either in thought or in money in this testimonial of gratitude. With her new realization of obedience, however, came an uncovering of this error. A friend who had just returned from Boston expressed her gratitude for such a beautiful memorial, and the writer, still bound by her limited human opinions, expressed her belief that it seemed to her to place emphasis on death. "Oh! you would not think that if you could see it," the friend replied; "for situated as it is in the midst of much that seems to tell of death and sorrow, it seems to point triumphantly away to the great truth

that Life is forever undying." How sorry she was that she had allowed herself to be deprived of the great privilege of sharing in the erection of that which tells of such great spiritual achievement.

In the same way her opinions in regard to the sanatorium, for which The Christian Science Benevolent Association fund was started, were also healed. To this friend the writer made the remark that having been in several medical sanitariums in the past, she disliked to think of this same thing being associated with Christian Science. "How do you know it will be like that?" she was asked; "Has it been given out as yet just what it is to be like? How do you know but what it will be the outward expression of a most beautiful concept of home, where those who are as yet too young in their understanding of Christian Science to realize that the home of Love is everywhere, can go as to a happy family until the truth of being is humanly demonstrated, and each one finds his own rightful place in Mind?" This call for obedience did not come too late, and the writer was able to send her offering as well as a loving constructive thought. Surely we can trust God with our desires for right action on the part of those who are doing their utmost for our cause. Criticism and condemnation come from mortal mind and are therefore destructive; while alert, joyous, obedi-

ent support is forever constructive and will do much toward upbuilding the "walls" of salvation.

The carnal mind never likes to be awakened out of its sleep; it does not like any change which calls for activity and progress and new responsibility; but we should ever be ready with the sword of Truth to annihilate each attempt of error to deprive us of this growth.

In many other ways did this desire for obedience uncover and destroy disobedience,—even the disobedience which comes from ignorance. One direct result came during her effort to lift another out of the bonds of sickness. Although faithful to her understanding of Christian Science, still the true concept of man did not appear. A great desire to have the way pointed out and obediently to follow in its path, made the writer look again at the following sentence so often read on page 411 of *Science and Health*: "Always begin your treatment by allaying the fear of patients," not sometimes, but always. The healing resulted, not by obeying an arbitrary commandment, but because this was revealed as absolute metaphysical law, the understanding of which must ever result in healing. Because the search for new ways of obedience in the little things cannot be done in self-righteousness, it helps to cleanse the student's thought of that error and enthrones in its place humility, trust, charity.



Out of the shadow of night
The world moves into light;
It is daybreak everywhere.

Longfellow.

THE SABBATH DAY

PETER S. JOHNSTON

IN the Hebrew language certain numbers have been so often associated with certain ideas that, in many instances, symbolism has nearly replaced the numerical force of these numbers. This is true of the number seven, which was adopted generally as a sacred number symbolizing the perfection and completeness of God. In the Glossary of Science and Health (p. 584), Mrs. Eddy defines day as "light, the spiritual idea of Truth and Love." The seventh day, or the sabbath day as it was later called, is, then, a symbolical term, which must be translated spiritually in order to bring out the true idea. The unveiling of this true idea has revealed, to at least one Christian Scientist, a higher degree of spirituality and greater recognition of infinite good.

"Remember the sabbath day, to keep it holy." The word sabbath first appears in the book of Exodus in connection with the command to gather and prepare on the sixth day sufficient manna for the seventh as well. The reason given for this precept was that "to morrow is the rest of the holy sabbath unto the Lord." Closely associated with the sabbath has been the seventh day, which is first mentioned in the Bible as signifying God's rest at the completion of His creation. In the references just given, the sabbath is synonymous with the sacred seventh day, which the children of Israel were to commemorate every cyclical seventh day. This commemoration was to consist of rejoicing and of thanksgiving to

God for the manifestation of His infinite goodness to them; and, in order that their thoughts might be more receptive to spiritual truths, they were to desist from all material labor, thus prefiguring the restful activity of divine Mind.

Studying the Elohist account of creation, as found in Genesis 1:1-31 and Genesis 2:1-3, we find it divided into six evenings and mornings, ending in the seventh day, or day of rest. In figurative and descriptive language the writer of the above verses has revealed to human consciousness the progressive states of spiritual evolution as six periods of unfoldment, the mental distance between the evening and morning of each day marking a degree of enlightenment. This evolutionary process continues throughout the six distinct states, and ends on the seventh day, of which we read in the fourth chapter of Hebrews, "There remaineth therefore a rest to the people of God."

The infinite divine Principle, the First Cause of all being, cannot be excelled in any way by that which He created, yet the creation must be as perfect and complete as the Principle with which it is coexistent and coeternal. Evolution as ordinarily understood does not, therefore, apply to God or His perfect creation; it applies only to those mental states which are aspiring to that knowledge of the truth which will reveal perfect God and perfect man as omnipresent. As thus viewed, spiritual evolution

terminates in the seventh day; for at the dawning of that day all unspiritual thinking shall have been eliminated and the human mind itself shall have vanished before the revelation of divine Truth, that the allness of God, infinite Mind, may appear. In its metaphysical signification spiritual evolution, being the unfolding process of scientifically knowing God, which the Master said was life eternal, will forever continue "from glory to glory, even as by the Spirit of the Lord."

The sabbath day is not, then, a period of time, or a diurnal rotation of our terrestrial globe: it is that degree of unfoldment when, through repentance and regeneration, the human mind has been cleansed of all error and mortality, thus bringing to humanity the recognition and realization of God's allness; it is spiritual understanding, individualized and identified as man and the universe; it is that degree of enlightenment when labor and exertion have ceased to be regarded as material and the harmonious activity of divine Mind is recognized as ever present; it is the kingdom of God within us. It need only be briefly said that no one in this present state has yet reached the holy sabbath, in which matter and mortality have no part. When it is realized, translation will occur and not death, as with Enoch, Elijah, and probably Moses. This day of divine activity was close to St. John when he saw the vision recorded in the Apocalypse, but he did not completely understand this period of rest until he himself entered the New Jerusalem through higher spiritual realization.

The true idea of God, reflecting all His qualities in their fullness, is the perfect man of Mind's creating. This perfect man is forever complete and at one with the Father; hence is always holy. In the dictionary, ideal is defined as "a mental conception regarded as a standard of perfection." Having not yet "entered into his rest," as the apostle tells us, this true idea of God, or the sabbath day, is therefore our ideal, which we are to remember to keep holy. Association and false education had so blinded the eyes of the children of Israel to the eternal fact of existence, that their highest concept of the promised land fell far short of the ideal of their fathers, Abraham, Isaac, and Israel, and they were, consequently, unable to meet the high demands of divine Science; hence for forty years they wandered through the wilderness of physical sense and suffering. Moses, however, through his exalted thought, perceived the necessity of keeping before them a memorial of the spiritual man and spiritual universe; and, in order to do so, introduced a system of symbolism, whereby each seventh day was to be set apart as a day of holy communion with the one God. With thought thus attuned to the energy of divine Life, the apprehension of Truth so gained would fan into a flame the embryonic spark of love, burn up the chaff of human doctrines and material beliefs, and reveal the true idea of the sabbath day.

Finding that the sabbath day, as generally regarded, is not the true idea, shall it still be observed as a sacred day, or shall we cease to ob-

serve it? When John the Baptist hesitated to perform the ceremony of baptism for Jesus, the Master said: "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." And the narrative continues, "Then he suffered him;" and immediately the Spirit of God descended like a dove—the dove being, as we read in *Science and Health* (p. 584), "a symbol of divine Science." This brought to him the baptism of the Holy Ghost. Three years later, through continuous spiritual baptism, the curtain dropped on the human Jesus, when he entered into the sab-

bath rest—"was parted from them, and carried up into heaven."

Referring to the Master's baptism, Mrs. Eddy writes, "Jesus' concessions (in certain cases) to material methods were for the advancement of spiritual good" (*Science and Health*, p. 56). Just so is it regarding the proper observance of the one day in seven set apart for holy work; for only by keeping sacred that which is the highest human concept of the sabbath, or that which is the nearest to Principle, can humanity finally be ushered into the holy sabbath of the Lord.

THE CHRISTIAN SCIENCE SUNDAY SCHOOL

EVELINE M. RICHARDSON

THE writer has always felt deeply grateful for the privilege of being a pupil in a Christian Science Sunday school. Young people are often shy about going to a practitioner for help in the overcoming of their everyday troubles in school or at the start of their business careers, and it is just here that the Sunday school lends such a helping hand. One is not in a Sunday school of a Church of Christ, Scientist, merely to be taught a theory which one ought to understand. Mrs. Eddy says (*Miscellaneous Writings*, p. 38), "Its practical application to benefit the race, heal the sick, enlighten and reform the sinner, makes divine metaphysics needful, indispensable;" and this is surely true in connection with the affairs of the young as well as of those who are grown up.

The Sunday school is indeed the "shadow of a great rock" to all who

attend, encouraging, protecting, and steadying the ambitions.

I think I have loved and appreciated the Sunday school even more since I have myself had some experience in teaching children in another branch church, because I have better understood the splendid work of those who taught me. Great tact is needed in dealing with children, and especially with the older students. They are finding their footing, so to speak, in life, and they have to prove for themselves that they really want Christian Science. If they are honest and sincere, however, they will find that they are able to handle the serpent in all its forms, and the teacher through his greater experience can lighten what would otherwise be a burden, showing the student that the government is upon the shoulders of the Christ-idea.

When in the school there was one

thing, however, which troubled me for a considerable time. People used to say: "I wish I were young enough to attend the Sunday school. I think it would be such a help," etc. This was said so often that it began to seem as if God had given us something which He withheld from adult people, and it was not until some years had passed that I realized on looking around that every one received exactly the help he needed in proportion to his consecration to Truth, and I knew that if the Sunday school would have been a help to those people, Truth would have come to them in that way. Comparisons are proverbially odious, but one sees friends who have known of Christian Science for only a short time, demonstrating an understanding apparently far beyond others who have been taught in the Sunday school for many years, but who are using what they have been taught in a half-hearted manner. Children have to demonstrate for themselves that Christian Science is a necessity, and until they begin to put into practice the great truth that God is good, and good is all, any amount of teaching will not prove it to them.

The largeness of the work of the Christian Science Sunday school grows upon one with experience, and the similarity of the work of a Christian Science practitioner and that of a Sunday school teacher becomes more apparent. For instance, every practitioner finds that in proportion to his love for mankind is he able to meet the needs of those who come to him for help, bearing out what Mrs. Eddy says on page 95 of

"Science and Health with Key to the Scriptures," "We approach God, or Life, in proportion to our spirituality, our fidelity to Truth and Love; and in that ratio we know all human need and are able to discern the thought of the sick and the sinning for the purpose of healing them."

One is constantly hearing testimonies of healing of loneliness and unhappiness, and most Christian Scientists can turn thought back to the time when such mournful feelings governed their own lives. Children as well as adults are attacked by these morbid feelings, and the sense of comradeship between teacher and pupil brings with it the knowledge that there is in reality only one Teacher, divine Love, giving understanding to all alike and enabling every one to take an active part in the Sunday school exercises, thus leavening the whole of the lessons. The children and older scholars want to feel that the one who is teaching the class understands their joys and sorrows, their aims and ambitions, and if the fact that we are all only beginning to touch the hem of Christ's garment is established, then no feeling of distance between teacher and pupil can exist.

Only when we are able to demonstrate the humanity of Jesus, will our work of lifting thought above the mists of sickness and sorrow, whether as a teacher in Sunday school or as a practitioner, be fruitful. Jesus thoroughly understood human needs. His parable of the Pharisee and the publican; his scathing rebuke of hypocrisy; his loving

attitude to the sinful woman, all bore testimony to his ability to help humanity and to the fact that "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." When the teacher is able to illustrate a quotation or incident from the Bible or Science and Health by a demonstration of his own, he will speak "as one having authority." However slight the experience may have been, it has proved to the one telling it the truth of what he is saying. He feels "the power of the Word" (Poems, p. 75) in giving it out, and the more he is able to illustrate his statements by everyday experiences, the more practical will be his teaching.

The writer once heard it remarked about a certain Christian Scientist that one always came away from an interview with him with increased self-respect and a fresh impetus to endeavor, and this surely should be the effect of teaching in the Sunday school. There may be new phases of the human mind continually attempting to take possession of the class, such as disobedience, unruliness, stolidity, laziness, conceit; but in proportion to the teacher's consecration to his task will these defects be overcome. To teach a Sunday school class, a Christian Scientist must be fully awake to his responsibilities; for he will find that with his in-

creased activity the work will unfold and prove a tremendous joy and benefit. Whatever makes us guard our own thoughts and actions more closely is to be welcomed as an opportunity to advance, and not to be shunned as too difficult.

There is one thing which seems to the writer to be indispensable in teaching, and that is a sense of humor, for without it a class is apt to become "goody" and apathetic. If such conditions make their appearance, the teacher must work earnestly that the cares of this world, which sometimes threaten to overwhelm the Christian Scientist, do not steal away the joy of Christian Science, and the spontaneous vivacity which are his natural inheritance. "And I, if I be lifted up from the earth, will draw all men unto me." The lifting up of thought above the clouds of sense to behold the Christ-idea, forever dwelling in the bosom of the Father, will find a ready response in the children. The Sunday school teacher cannot too often recall our beloved Leader's lines on page 43 of her "Poems":—

Temper every trembling footfall,
Till they gain at last—
Safe in Science, bright with glory—
Just the way Thou hast:
Then, O tender Love and wisdom,
Crown the lives thus blest
With the guerdon of Thy bosom,
Whereon they may rest!

THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

WILLIAM P. MCKENZIE

ANNIE M. KNOTT, WILLIAM D. MCCrackAN
Editor and Associate Editors

EDITORIAL

LET THERE BE LOVE

HOW good light is! Can we ever know the extent of blessing following the divine word, "Let there be light." Responsive to the creative mandate "there was light. And God saw the light, that it was good."

Light dawns for the thinker and true day awakens, when he comes to know what God is; for by this enlightenment he understands that God is good. John, the metaphysician, in showing the true ideal for man, said: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." He based this teaching upon Principle, by explaining, "He that loveth not knoweth not God; for God is love."

The opposite of love is designated hate. A traveler depicted a scene which he witnessed. Before a vast audience stood a man, himself ill with the fever of hatred, and for an hour and a half he labored to infect every listener with his own malady. His eyes glittered and his limbs trembled as he poured forth in malign words the false beliefs of his fevered imagination. Is it not strange that men will accept the wandering thoughts of delirium for a philosophy? Do they really believe, as is

asserted, that hate is the great actual power in the world, and that men must either hate or fear, without alternative? Christian Science takes issue with this view and brings light upon the human question by showing how man is deceived and how he may be delivered.

There is much relief in turning to the Bible in times of disturbance. The assurance is there, whether it be healing of the body, comfort in sorrow, "sight, riches, healing of the mind," or any other experience of divine kindness, that one is praying for. If a sense of momentary mental disturbance comes because of the widely preached philosophy that hate is power, and anyone be temporarily fearful before the malignity and treachery and blazing insanity of this false belief, let him turn to wholesome thought. Let him seek after God in the records wherein may be found the divine revelation. God is continually saying, "Let there be light," and God is unquestionably being found and known by those who seek after Him with their whole heart. Also He becomes known as Love, and love, the antithesis of hatred, is also that which abolishes fear. God's man can neither hate nor fear.

Mrs. Eddy says (Unity of Good, p. 49): "The more I understand true humanhood, the more I see it to be sinless,—as ignorant of sin as is the perfect Maker. To me the reality and substance of being are *good*, and nothing else. Through the eternal reality of existence I reach, in thought, a glorified consciousness of the only living God and the genuine man."

The main argument of hate is like the argument of darkness against light. It declares that love is impossible and that Jesus, who initiated Christianity, was a futile dreamer whose Sermon on the Mount is without philosophy or practicality. Well, there are more good things in heaven and on earth, let us be thankful, than are dreamed of by the hate philosopher. Can we call him a philosopher, indeed? Is he one who loves wisdom? "Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding." A doctrine of hatred then is really denial of God, denial of light, denial of love, and it is a very evil thing. "The way of life is above to the wise, that he may depart from hell beneath." Let us keep remembering our Leader's admonition (Science and Health, p. 192): "Your influence for good depends upon the weight you throw into the right scale. The good you do and embody gives you the only power obtainable. Evil is not power. It is a mockery of strength, which ere long betrays its weakness and falls, never to rise."

A group of women were listening to a speaker, who came to bring them Christian comfort, when the alarm of an aerial bombardment was

sounded. When the light was shut off and they sat in darkness, they were touched by the emotion of fear which had occasional expression audibly. Then, at first like the gentle sound of the wind, came the singing of a well-known melody and the words of a Christian hymn. The faint breath of praise and prayer swelled into confidence and trust with the words:—

Hide me, O my Saviour! hide,
Till the storm of life is past;
Safe into the haven guide.

How much better and more blessed indeed is this spontaneous turning to God in time of danger, that fear may be conquered, than the affecting of the mind with the hatred which knows no God, but teaches the lips of children to sing regarding enemies, "Strike down all for mercy praying." Not by learning songs of hate do human beings reach perfection. Distinctions of nationality must disappear, the welter and chaos of confused and antagonistic human beliefs must be dispersed. As God's word said once, "Let there be light," and chaos was changed to order, so at this hour the divine message is, "Let there be love." This is the message which Christian Science is bringing to man in the words (Science and Health, p. 467): "It should be thoroughly understood that all men have one Mind, one God and Father, one Life, Truth, and Love. Mankind will become perfect in proportion as this fact becomes apparent, war will cease and the true brotherhood of man will be established."

WILLIAM P. MCKENZIE.

"DRINK YE ALL OF IT"

THE whole of mortal belief must be corrected by spiritual understanding. In the self-renunciation which means salvation the whole of self must sooner or later be admitted as deception, and as such wiped out of consciousness. With advancing steps in Christian Science further falsities keep constantly coming up for correction. It ought not to seem difficult to brush away delusions; yet so tenacious is mortal belief through inherited mesmerism, tradition, and public opinion, that the substitution of truth for error in human existence actually presents obstacles. Opposition to God is further reinforced by the mistaken education of material medicine, material religion, and material science. This education comes wearing the scholar's cap and gown, but it brings mystification and not elucidation concerning the great verities.

Spiritual progress has not come through the schools, but through God's little ones, hidden from view until the times were ripe for their appearing. Mrs. Eddy was one of these little ones in public esteem, but great in spiritual achievement, when the revelation of Christian Science came to her as a precious gift to the world. From the hour of her discovery she has obeyed scientifically Jesus' injunction, "Drink ye all of it," and her loyal followers must do the same. It is only by drinking this sacrificial cup that one can learn to drink supposedly deadly things and not be hurt by them. Commenting upon Jesus' words Mrs. Eddy has

written in "Miscellaneous Writings" (p. 211): "Our Master said, 'Ye shall drink indeed of my cup.' Jesus stormed sin in its citadels and kept peace with God. He drank this cup giving thanks, and he said to his followers, 'Drink ye all of it,'—drink it all, and let all drink of it."

All of truth can be imbibed without harm. There is no excess in drinking of the love of God; all of it can be absorbed. Little boys have sometimes been heard to express the fear of being too good, but there is no danger of anyone acquiring too much of God's qualities. The spiritual feast can be taken in by the spiritual senses, and real purification will ensue. Drinking of Christ's cup men and nations look to God for power, protection, and salvation. The kingdom of heaven will never be fully enjoyed until the injunction, "Drink ye all of it," is made practical.

The all of mortal belief comprises much more than appears on the surface. If sin was merely what the world in general believes it to be, then overcoming sin would be for most people both simple and speedy; but absolute Science uncovers unsuspected sins. Even among the different races of the world different standards of right and wrong obtain, because there is no unity in evil. Christian Science, however, lays bare the essential nature of evil as ignorance of God, as negative and not positive, and groups under the designation of sin all that is unlike God. To know God is to unknow sin; but how can he who is ignorant of God or mis-

taken as to the nature of God determine the nature of sin? The demand, "Drink ye all of it," covers the world's mistaken point of view in regard to sin, sickness, and death. All of these falsities with the agreements, engagements, conventions, compromises, and rules which cluster about them must be burned upon the altar of self-sacrifice in order that human thought may be evangelized.

In the life of the Christian Scientist, "Drink ye all of it," also means the acceptance of all the means provided by our Leader. It will not do to pick and choose what may suit human taste or temperament. The undivided garment is required. Church services and meetings, periodicals, reading rooms, lectures, and other methods of activity founded by our Leader should be joyfully accepted as part of the total activity of the Christian Science movement. Above all, the work of healing the sick should be recognized as an indispensable part of the life of every Christian Scientist. Without this healing, Christian Science would return to the barren condition of scholastic theology, but with it every Christian Scientist can determine by a practical

test just how much he knows of God's omnipresence and omnipotence.

The reward of faithful practitioners is precious indeed. The psalmist essayed to express it when he sang, "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures." The ability which the prayer of the righteous bestows, the authority it confers, the secret joys it brings are known only to those who practice as well as preach. The little ones who are despised of men but are willing to lose all for Christ, gain the kingdom of heaven on earth. Genuine obedience is joyful. To her loyal followers Mrs. Eddy wrote (*Miscellaneous Writings*, p. 206): "As you journey, and betimes sigh for rest 'beside the still waters,' ponder this lesson of love. Learn its purpose; and in hope and faith, where heart meets heart reciprocally blest, drink with me the living waters of the spirit of my life-purpose,—to impress humanity with the genuine recognition of practical, operative Christian Science."

WILLIAM D. McCrackan.

"LIFT UP YOUR HEADS"

IN the twenty-fourth psalm we find this spiritual command repeated: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in." It is said that this psalm was written to signalize the formal entry of David and his followers into the citadel on Mount Zion, the last place to be

ceded to those who acknowledged only one God, one Mind. It is also said that this place was the stronghold of the Jebusites, who offered an armed resistance to the advance of the Israelites after all the other tribes inhabiting Canaan had given way before them. Although it had long been believed that the position

of the Jebusites was impregnable, yet when a clearer understanding of the one God became the leader of the advancing hosts of the Israelites, its conquest was certain.

This psalm is indeed wonderful, as studied from the viewpoint of Christian Science; for although David had come to be recognized as a mighty warrior, and was followed by a train of tried and faithful soldiers, yet there is no tone of mortal conquest in the psalm, which begins, "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." We are then told that only he "shall ascend into the hill of the Lord" who "hath clean hands, and a pure heart." With this high spiritual demand resting upon them, the warriors marched up to the gates of the citadel and asked that they be opened, that the King of glory might come in. The thoughtful student of Scripture is well aware that this conquest meant a great moral and spiritual victory, and that so long as spiritual sense with its attendant righteousness prevailed, the city was safe from outside foes.

From this passage thought travels across the centuries to the time of Christ Jesus, when Jerusalem was under the domination of the Roman power which had "gods many, and lords many," and when the Jewish people themselves had largely lost sight of the pure religion established by patriarchs and prophets, and had come to depend upon ceremonial religion and a cold intellectualism which separated man from God and shut out the recognition of the divine ever presence which alone can give

stability to any religion or any nation. The great Teacher offered, not only to his fellow countrymen after the flesh but to all men, the truth which lifts humanity above sin, disease, and death; and while a few accepted it and were healed, the representatives of scholastic theology rejected it and sought his destruction, quite ignorant of the fact that in this way they were most surely working out their own.

When Jesus sought to prepare his followers for the inevitable struggle between truth and error which was at hand, he spoke of conditions very similar to those through which the world is passing at the present time. It may indeed be said that the siege of Jerusalem which came a few years after Jesus' crucifixion was the first act in the great world drama of redemption which has now reached its most vital stage, since the whole of the truth declared and demonstrated by Christ Jesus is now at work in human consciousness, and is represented in the teachings of Christian Science throughout the entire world. In the first three gospels we find substantially the same account of the great struggle between truth and error. In the twenty-first chapter of Luke we are told of "wars and commotions," at which, the Master says, we should not be terrified. Then he tells us of "men's hearts failing them for fear," but at that very hour, he said, God's idea would come with power and great glory, and these significant words follow: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Here we have a world condition which parallels that of many sufferers to whom the Christ-healing has come in Christian Science. When according to the evidence of the senses things had reached their worst, and when hope was well-nigh dead, there came the command to look up and to lift up the head; and although mortal mind had declared that death was drawing nigh, the declaration of divine Truth set aside the false evidence and fulfilled the Christ-promise that not death but life, not destruction but redemption, was at hand. In individual experience this command of Christ Jesus may well be heeded, not merely in the crises of human experience, but every day and every hour. If thought lingers on the plane of material sense and is held captive by the false pleasures and equally false pains of materiality, there may be a long, hard struggle, as in the case of the world. If, however, there is the firm determination to follow faithfully the Christ-idea as revealed anew to this age through Christian Science, the Spirit of truth, the Comforter promised by Christ Jesus, then one's gaze will not be fettered by the illusions of the senses, but instead the faithful student will look up and lift up his head, knowing that thus complete redemption from all evil is assured.

On page 95 of "Science and Health with Key to the Scriptures" our revered Leader says, "Material sense does not unfold the facts of existence; but spiritual sense lifts human consciousness into eternal Truth." It is surely apparent to all who think spiritually that no half measures can

meet the human need at this hour, that when the last gun has been fired on the world's battle fields there will come the demand to serve in the way so beautifully expressed in the poetical measures of the twenty-fourth psalm. We must know that the earth is the Lord's and all who dwell therein, and that he who has clean hands and a pure heart may advance fearlessly up to the very citadels where error claims to be intrenched, and in the name of the one Mind, one God, the one divine Principle, call upon the resisting mortal sense to give way, for Truth and Love cometh to bring salvation, which means the complete destruction of all evil.

In the seventeenth chapter of John we have that most marvelous prayer which tells of the communion of Jesus with the Father, when he was facing the malice of his relentless foes, bent upon his destruction. We read that he "lifted up his eyes to heaven," and made the declaration of divine sonship which enabled him to say of himself as the Son of God, "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." This is the message of Christian Science to all the world to-day. It reveals the glory of man's divine sonship, which alone has power to destroy the illusions of the flesh, the false belief of life in matter, and to give instead the eternal life which is man's divine heritage. On page 201 of "Miscellaneous Writings" Mrs. Eddy says: "Go to the bedside of pain, and there you can demonstrate the triumph of good that has pleasure in infirmities; because it illus-

trates through the flesh the divine power of Spirit, and reaches the basis of all supposed miracles; whereby the sweet harmonies of Christian

Science are found to correct the discords of sense, and to lift man's being into the sunlight of Soul."

ANNIE M. KNOTT.

CHURCH TREASURER

Per Capita Tax:—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

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Please address correspondence relating to membership with The Mother Church and requests for blank applications for membership to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Mass.

VEST POCKET EDITION OF THE QUARTERLY

Commencing with the July number, and continuing thereafter, a special vest pocket edition of *The Christian Science Quarterly* will be issued, conforming in size to the vest pocket edition of "Science and Health with Key to the Scriptures" by Mary Baker Eddy.

The price will be the same as for the regular edition of the *Quarterly*. Reading rooms may secure any desired quantity of either size or of both sizes.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

TESTIMONIES OF HEALING

I AM very grateful indeed for the spiritual understanding that has come to me through Christian Science, and for all the peace and comfort it has brought me. It is now over eight years since I commenced the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and during this time it has unlocked the treasures of the Bible and guided me step by step in my journey from sense to Soul. At times the way has seemed dark, but always there has been a sense of peace which is most comforting. I am daily proving that sin and sickness are not of God, and am overcoming the wrong thoughts which held me in bondage to them.

I have been healed of a chronic disorder for which medicine in increasing quantity was taken almost daily. After studying Science and Health for a month I suddenly realized that I must trust God alone for my health; and this thought gave me courage to stop taking the medicine that same day. Since then I have never used material remedies of any kind. At first I found it necessary to ask a practitioner for help, and thereby I was inspired to trust Truth and go forward. As a result, through prayer and a steady gain of spiritual understanding I came out of this condition of bondage. I also suffered from constant severe colds, and was in great fear of contagion, of drafts, and of cold weather generally. I saw the need of turning to Truth alone for help, and I held on, though for a long

time there seemed to be no improvement; then I was lifted right out of this condition also, and since then I scarcely know what it is to have a cold. These two experiences were to me wonderful proofs that the word of Truth is powerful, and I gained an abiding sense of God's love and nearness which is steadily growing.

My gratitude to our noble Leader, Mrs. Eddy, has steadily increased as I have grown to understand her teachings and all that her life work means to humanity. The Lesson-Sermons help me day by day, and I eagerly look for our periodicals, which never fail to meet my needs. The *Monitor* is broadening my outlook and I am learning to appreciate it more every day. Daily I am experiencing fresh proofs of the glorious possibilities of Christian Science when applied to our everyday problems. I can never be grateful enough for all that this truth means to me.—
(Miss) *Elsie M. C. Brinton, Parkstone, Dorset, England.*

It is with a desire to express my love to God and His Christ, and also to testify to the truth of the statement made by our revered Leader, Mrs. Eddy, "Divine Love always has met and always will meet every human need" (Science and Health, p. 494), that I give the following testimony.

In June, 1915, my wife and I went to spend the day with relatives in Pasadena. Just after sundown, while getting ready to return to our home

in Los Angeles, my wife mistook a door which opened into a vacant cellar for the kitchen door, and fell headforemost down a flight of stairs, striking her head on the sharp corner of a step, hitting her forehead and nose against a studding, then falling back on the cement floor. My cousin, who was in the kitchen at the time, heard the fall and called to my wife. Getting no response she hurried out on the porch, and seeing the cellar door open, quickly guessed the trouble and immediately gave the alarm.

We got a light and hurried down the steps; the sight was terrible to behold. I raised my wife up, but there was no sign of life. I began to declare audibly that there is no death, and a relative from Denver who is a Christian Scientist, repeated the "scientific statement of being" (*Science and Health*, p. 468), and after a while my wife began to breathe. We got her upstairs, and after placing her comfortably on a couch, I went out and telephoned for a practitioner. In the meantime a doctor had been called, and by the time I returned he had arrived. I told the physician that my wife was a Christian Scientist and would not want medical aid, but I would be very glad to have him make an examination and tell me his opinion about the case, which he did. A Christian Science practitioner came and stayed for an hour, giving treatment. As my aunt and cousin were not in harmony with Christian Science, the next morning I procured an ambulance and, accompanied by the practitioner, brought my wife home.

The case was then turned over to

a Los Angeles practitioner who would be nearer us. My wife lay in a stupor for about ten days, and after that in a semiconscious state until the fifteenth day, when she awakened and realized where she was. During this time the bowels were inactive, but were ultimately restored to their normal condition. She helped the nurse with the work that evening, and the next day took her for a walk up the cañon road which runs by our home. I remonstrated with the nurse at first about letting her go, for her eyes were badly crossed and her mouth was drawn to one side; in fact she was so disfigured that her friends hardly knew her. In twenty days from the date of the accident, however, the healing was complete, and every trace of the disfigurement disappeared. She then took up her household duties and her work in connection with the distribution of Christian Science literature.

I myself have been healed of stomach and bowel trouble, the tobacco habit, and many other things, for the overcoming of which I am profoundly grateful.—*Edward R. Reese, Los Angeles, Cal.*

I WISH to express my gratitude for what Christian Science has done for me. Nine years ago this truth was presented to me by a friend, and I decided to try it, as I had been a sufferer from stomach trouble practically all my life, and doctors could give me but temporary relief. After my first treatment I went home and ate a hearty supper, a thing which I had not been able to do for weeks. After a few treatments I was healed.

In the summer of 1916 I was taken with a severe attack of rheumatic fever and muscular rheumatism. All my joints were swollen and discolored, and for nearly two weeks I was unable to move even a finger; but with faithful and patient work on the part of the practitioner, this condition was met and overcome, and within three months I was walking out of doors enjoying the sunshine. In the fall of 1917 I had another slight attack, but it was overcome in a few treatments. I live on a farm, and am now doing my own work, feeling well, and thankful for all that I enjoy every day. Among other things which have been healed in our family are sore throat, sick headache, cataract, scarlet fever, and a skin disease.

My constant prayer is for a fuller understanding of this truth which makes free.—(*Mrs.*) *Catherine Stedman, Deerhorn, Man., Canada.*

It is five years since we took up the study of Christian Science, and during this time it has been our only help in sickness or trouble of any kind. It has been the greatest blessing that has come into our life, for it has given us a God that we know is All-in-all, a God who is Love. Through the knowledge of the allness of God and the nothingness of matter, peace and harmony have come into our home, where before there was discord and faultfinding.

Many ailments have been overcome in a short time, and I would like to give two of the most wonderful demonstrations. About four months after I took up the study of

Christian Science, my little daughter, twelve years old, was taken very ill. I went to see the practitioner and told her I thought the child had tonsillitis. That evening she grew worse, and all night she was very ill. On Sunday my husband insisted on my going to church, as I could do no good at home. While I was away I spoke to the practitioner about the child and her condition. In order that there might be no question about our complying with the law requiring the reporting of contagious diseases, she advised us to have a medical examination, so we called a doctor, who said it was a very bad case of diphtheria. He told me afterward that he thought the child would pass on in less than two hours. It was half past one when the physician examined her, and at five o'clock she was sitting up in a chair eating bread and milk, and entirely healed. I was more than grateful for this demonstration of the power and availability of divine Love.

In September, 1914, my eldest daughter was taken ill with typhoid fever, and to sense she was a very sick child. For days she lay unconscious, and she had two severe hemorrhages. I was alone with the children, as the father was out of the city; but the practitioner treated the child, and in three weeks she was up and about. The fever had run so high, however, that her memory had gone; even the friends she loved so dearly she did not remember. I again called the faithful practitioner, and she lovingly continued treatments, with the result that in two weeks the child was entirely healed.

At the time of these healings we lived in St. Louis, Missouri. We have had many other proofs of the power of Truth. My husband was cured of the tobacco habit; also of the desire for liquor. Is it any wonder my heart overflows with thankfulness to the Giver of all good, and with gratitude to our dear Leader who made it possible for us to know this truth that teaches us the allness of God? I am grateful for the loving help we have received through the study of "Science and Health with Key to the Scriptures" by Mrs. Eddy. My daily prayer is that I may be worthy the name of a Christian Scientist.—*(Mrs.) Martha Elizabeth Hendricks, Chicago, Ill.*

I DESIRE to express my thankfulness to God for Christian Science, and my gratitude to our revered Leader, Mrs. Eddy, its Discoverer and Founder. I am grateful for our reading rooms, and especially for the spiritual uplift gained through the study of our literature.

Christian Science was presented to me in March, 1914, by a friend, and it was while reading a testimony in the literature lent me that I first caught a glimpse of this beautiful truth. It was the chapter on Prayer in "Science and Health with Key to the Scriptures" by Mrs. Eddy that convinced me. Although I did not take up the study primarily for physical healing, I soon saw my need of both physical and moral healing. Since then coughs, colds, bowel trouble, biliousness, and malarial rheumatism have been overcome. The smoking habit of about thirty years'

duration left within thirty days after taking up the study, and glasses which were used for nine years have been laid aside.

I find that Christian Science is primarily a religion; secondarily, it heals. The healing is but the evidence or proof of its divine nature. This religion teaches how to put out of one's life thoughts of anger, resentment, criticism, and profanity, and replace them with good thoughts (God's thoughts), whereby we become obedient to the law of God, good, which rightfully understood destroys all sin, disease, and death, and leads to eternal harmony. God's law demands that motives must be good; then the fruits of goodness follow. I am truly grateful for the privilege of class instruction.—*George E. Harley, Indianapolis, Ind.*

I HAVE known of Christian Science ever since childhood, and have had many proofs of God's unfailing care. So much benefit has been received from reading the testimonies in the *Journal* and the *Sentinel*, and I have so many things to be grateful for, that I must give to others if I would receive blessings.

Last July our little son, aged five years, was run over by an automobile and dragged for sixteen feet. When his father picked him up he was unconscious. His head was cut in several places, the right ear torn half way loose from his head, and his left leg broken just below the hip. His father not being interested in Christian Science had him taken to a hospital. After the leg was set, and the other injuries were properly attended

to, however, I asked permission to have Christian Science treatment, and his father consented. A practitioner was called the same night, and the next morning the inflammation and swelling had abated. There was a great deal of fear manifested, and the doctors in charge told me it was the worst break there was recorded in their books; that we would have to be extremely careful of the boy when he was able to stand on the leg, because it might break again. The first X-ray pictures showed that the leg had not been properly set; hence extra weights were added in the hope of pulling the bone into place; and the splint had to be changed, so he was put under ether again. A few days later another X-ray picture was taken and this showed that the leg was no better than at first, so the doctors told me I could take him home and they would reset it there. This was done; but there was still the same trouble—the bones were overlapping about an inch.

I was beginning to feel discouraged. Some said my boy would be a cripple always; others said that if he ever got up he would break the leg over again. The doctor wanted to break it the third time and reset it, but I could not give my consent. I telephoned to the Christian Science practitioner and told him the particulars; and we decided not to reset the leg but hold to the truth that perfect healing would be brought about through the operation of God's law.

After that treatment I had such a sense of peace that all fear for the boy was gone. The doctors had ordered his crutches made and we were

told to let him walk on them for quite a while before bearing his weight on the leg. He was in bed ten weeks, and the week before he was up the doctor came to me and said the boy would not need crutches for there was a perfect union. He added that he did not understand it; that a year from that time it would not be possible to tell which leg had been broken. From that day on the boy improved. The first Sunday he was able to be up I took him to the Christian Science Sunday school in a cart; the next Sunday he walked up a flight of steps to his class. He never used crutches and is now just the same as he ever was. Words cannot express my gratitude for Christian Science. This experience proved to me so clearly that when we leave it all with God our problems will be worked out satisfactorily. I would like to add that the boy did not have one drop of medicine all the time he was confined to his bed.

My little daughter has been healed of a throat and nose trouble, and I have had many beautiful demonstrations, both physically and morally. My heart is full of love and thankfulness to God and of gratitude to Mrs. Eddy. My earnest desire is to learn more of this blessed truth which makes us free from the ills that flesh is heir to.—(*Mrs.*) *Frankie C. Perkins, Bastrop, Texas.*

IN recognition of benefits received from Christian Science, I desire to acknowledge with gratitude my sincere and loyal adherence to Truth. After two of Chicago's most noted specialists on nervous diseases had

declared their powerlessness to help me, I was lovingly led to Christian Science. In 1895 these physicians said I was suffering from neurasthenia, a disease then considered incurable by the medical profession. They agreed that an operation was imperative, and I submitted to the ordeal, with the result that I was "nothing bettered," but continued to grow weaker. I was always needing a doctor, and traveling, resorting to electric treatment and other supposed means of relief. I saw that I was not gaining, yet never wholly gave up hope, although the verdict of the physicians was that I could not be healed.

Soon after this I met a valued friend, one whom I trusted although my faith in people was nearly gone, since each one told me of something different to do. This friend asked me why I did not try Christian Science. I told her I would gladly try anything which would not require me to go to any more people; I was ready to read anything, or investigate any legitimate method of healing, but was tired of "trying" things. It is sufficient to add that I eagerly procured *Science and Health*, and from the time I started to read the first page my regeneration began—I literally devoured that book, and was quickly helped, though my health returned slowly, for many faults had to be corrected. I was, however, very happy in the new life which opened up, and my healing has been permanent. Grief has been overcome and self-will is yielding to the one Mind.

I am grateful to all who have helped me, and for class instruction;

I am also thankful to be a member of The Mother Church, as well as the local church. I am grateful to the Publishing Society for our beloved Leader's writings and for our periodicals and daily newspaper, which we could not do without.—(*Mrs.*) *Bertha E. Seaverns, Evanston, Ill.*

ABOUT four years ago I was stricken with peritonitis and gastritis and later with walking typhoid and tonsillitis, so that I became greatly reduced in weight. I was healed through Christian Science treatment, and for this healing I am very thankful to God and grateful to Mrs. Eddy. An abnormal growth, which had been developing for several years, disappeared, and I have been in good health for more than two years, having regained my usual weight.—(*Miss*) *Estella J. Dowler, Brooklyn, N. Y.*

ALTHOUGH words seem inadequate to express my thankfulness to God and my gratitude to Mrs. Eddy for the many blessings that have come to me and to the members of my family through Christian Science, I am sending this testimony with the hope that it will benefit some one who may be seeking the truth. Twelve years ago I was in a street car wreck, which left me in a deplorable condition. My collar bone, right ankle, knee, and three ribs were broken, the right hip was dislocated, and in addition thereto I sustained several internal injuries. I was confined to bed for six months, receiving the best medical aid that could be had, but two specialists predicted that I would be

confined to a rolling chair for the rest of my life.

After two years of almost unbearable suffering, a lady advised me to try Christian Science. I asked her what this teaching was, and was told of a beautiful healing she had witnessed, also of Mrs. Eddy and her discovery of this saving truth. Without the knowledge of my family, who were opposed to this religion, I asked for help from a practitioner and received absent treatment. There was instantaneous relief, and in a short time I left the rolling chair and began to walk with crutches. Like a great many others, however, I did not understand the healing process, and that in order to receive my full blessing, I should keep up the treatment longer; I therefore stopped the treatment and struggled on, reading and studying as best I could. At the end of three years I was able to discard the crutches, much to the amazement of the physicians and my family.

Later, complications set in, among them gallstones, acute indigestion, and bronchial trouble. Again my husband called in the best physicians he could find. After their examination they informed him that an operation was my only chance for relief, and that even this was almost hopeless. When the doctors left, the thought came to me like a flash of light that God had sent His messenger to me over three years before, and would heal me. I told my family that I would not be treated any more by the doctors, but would rely on Christian Science. They thought me delirious and said nothing; but right then, nine years ago, I grasped the

promises of God. I sent for a practitioner, who gave me absent treatment and three days later came to see me. In about half an hour after he left I got up, dressed without any help, then went to the dining room and ate a hearty meal, after having been confined to my bed for three weeks with no food except a little gruel.

Thus my full healing was realized. I have been healthy and strong ever since, and in addition to my household duties have carried on a millinery business. I am now praising God for the knowledge and understanding of Him gained through the study of the Bible and Science and Health. My family no longer are antagonistic toward Christian Science, but are earnestly studying this truth.—
(Mrs.) C. E. L. Dennis, Atlanta, Ga.

I AM thankful for this opportunity to testify as to why and how I came to take up the study of Christian Science. About ten years ago, according to mortal belief and my attending physician, family, and friends, I had descended into "the valley of the shadow of death." When the verdict was conveyed to me I came like a tired child to divine Love, and was healed. I then enrolled as a student of Christian Science, but although I read and studied faithfully, I seemed unable to grasp its teachings; and thus for two years I continued to read, but with little understanding. One drawback was that I seemed to have recurrences of the old trouble, not so severe nor so frequent, but yet the condition would reappear. I wanted to know just what the Master meant

when he said, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free," and his meaning was made clear when I read, understandingly, "Science and Health with Key to the Scriptures" by Mrs. Eddy. The old trouble was rheumatism of every variety for which medical men have invented names, but principally rheumatic fever, of which up to ten years ago I had eight severe attacks; I have been entirely free from it, however, since being healed of the belief in its reality through the study of Christian Science.

I am thankful that I have learned that evil, being no part of God's work or idea, has no existence, no reality; hence, can have no power. After thirty-five years of periodical suffering, having the services of many physicians, swallowing the contents of innumerable bottles of medicine, drinking of and bathing in many mineral springs, I now realize that I had been trying to heal myself of effects instead of first removing the cause—erroneous thinking.

We read in Scripture, "God is no respecter of persons." The blessings that come from divine Love, the giver of all good gifts, come not to one alone; they come to all. We have only to know this. I am thankful for having learned that as God's child I am governed by spiritual law, not by material sense; and I am very grateful to Mrs. Eddy who has so lovingly given us the key whereby we may unlock the door that leads from ignorance of the truth into the sunshine of spiritual understanding.

—*Mark Wilzinski, Seattle, Wash.*

It is with a deep sense of thankfulness that I take this opportunity to express my gratitude to God for the many blessings bestowed on me through the teachings of Christian Science. I was enabled, more than a year ago, to lay off glasses which had been worn for over sixteen years, experiencing a wonderful comfort, such as I had never before known. I have also been healed of nervous prostration, throat trouble, and colds. Many vital problems have been solved through a loving practitioner's realization of the power of Truth.

The happiness and love that are mine through a better understanding of God, and the moral and spiritual uplift that is being gained through the daily study of the Bible and of the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, together with our periodicals, inspire me to endeavor to express the deep gratitude I feel to our beloved Leader, who has done so much for the world in making known to us this beautiful truth.—(*Mrs.*) *Florrie C. Weil, Philadelphia, Pa.*

WE came into Christian Science, not for physical healing, but because upon investigation we found it to be the most wonderful, beautiful truth we had ever known. My husband and I began studying it together, and we entered our four-year-old boy at the Sunday school of First Church of Christ, Scientist, at Elgin, Illinois. Since then we have moved, but are all in regular attendance at church.

We have been able to overcome measles for our boy about half an

hour after the ailment appeared, and he has been healed of an attack of croup. The latter healing to us seemed very wonderful. He awakened us at night with the terrible cough and a high fever, but in about twenty minutes he was relieved of congestion and the fever was gone. My husband was healed of an abscess at the root of a tooth. For these and other demonstrations of the power of our all-wise, all-loving Father-Mother God, we are truly grateful.

For the help we have received from our periodicals and textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, we are grateful beyond words, and to say that the Bible is our constant companion and a source of unceasing inspiration, seems an inadequate expression of our love for it, now that we understand its real meaning. We are trying to live as Jesus taught us when he said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—(*Mrs.*) *E. W. Kleinschmidt, Denver, Col.*

I WOULD like to tell how much Christian Science has done for me. It healed me of a nervous affection of twenty years' standing. The attending physician said I was on the verge of insanity, and I was about to be placed in an asylum. But divine Love came to my rescue. My sister, who was a Christian Scientist, came to see me, and told me that Christian Science could and would help me. I found this true, for I was healed. A floating cartilage of the

knee, which the physician said could not be cured, was healed also. I had been for two years so I could not lie on either side, but had to lie on my back all the time when lying down. My healing was almost instantaneous.

Since last November I have not seen a Christian Scientist and have called only once for help, when a discordant condition arose which I could not overcome alone. I received the needed help through a Christian Science practitioner. I have made a good many demonstrations, proving the goodness of God and the power of His saving truth, and that there is no other power but God alone. Progress has seemed very slow, yet the way is growing more clear step by step. I am thankful for what Truth has done for me. Words cannot express my gratitude for its healing power. I find in it a practical religion that meets my every need.

How thankful I am to Mrs. Eddy for the help and uplift she labored so hard and lovingly to give to the world, for her discovery of Christian Science, and her knowledge of God and His holy Scriptures that would lead all out of darkness and woe into the glorious light and liberty of the sons of God, into health, happiness, and the beauty of holiness.—(*Miss*) *Mary Burnet, Clearmont, Mo.*

I am glad I can testify to my sister's healing. The attending physician said to me that he would be glad to hear of her recovery, but that he had no hope, and that medical science could not cure her; but,

thanks be to God, she is healed. I know it is true, and I know she has depended wholly upon Christian Science at all times, and sometimes under very trying circumstances. I am truly thankful to God, to our beloved Leader, Mary Baker Eddy, and The Christian Science Publishing Society for this healing. She had been reading the literature two or three years before calling for help. I wish to express my gratitude for all benefits, and they are many, which I have received through Christian Science.—(*Mrs.*) *Hettie Reed, Parsons, Kan.*

I WISH to express my gratitude for the blessings received from Christian Science, which has healed me of an eye difficulty, of biliousness, colds, severe backache, and catarrh. The truth as taught in Christian Science helps us to be better, happier, and more useful. I greatly enjoy our literature, which is always interesting and helpful.—(*Mrs.*) *Bertha Smith, Lincoln, Neb.*

I WISH to add my testimony of the healing power of divine Truth. For four years we have depended upon Christian Science for our aid in all problems, and have experienced many wonderful healings,—demonstrations of the ability of divine Love to meet all our needs. One of the most beautiful was the instantaneous healing of our little boy, about two years of age, when he swallowed some muriatic acid. A practitioner treated him and in half an hour he ate his dinner. He had been crying because of the burn, but he made no

more complaint, and we were unable to find any ill effects.

About a month later, in September, 1916, this same child was severely bitten in the face by a dog. I declared the truth for him to the best of my ability, but the owner of the dog kept insisting on doing something, so I told him that he might telephone to a practitioner and ask her to treat the child. The man, however, went after the lady, bringing her back with him in an automobile. By the time they reached our home the boy was asleep. The practitioner did her work most lovingly, and the little fellow slept until noon,—about two hours. He ate a hearty lunch and played happily all the afternoon. There was some swelling, and a little discoloration for a day or two, but absolutely no inflammation, and the wounds healed without fester or scab. He did not lose an hour's sleep or play, and in two weeks there was little trace of any trouble.

This same child was healed of acute lung trouble when he was eight months old, and a case of malignant sore throat and paralysis of the palate was most beautifully overcome for our six-year-old daughter. My own healing seemed wonderful both to myself and to many friends, who have watched me change from a frail woman, broken down with nervous prostration, and under the doctor's verdict that nothing but a surgical operation would ever put me on my feet again, to a strong, cheerful person who does all the work for a family of seven.

These are only a few of the benefits that have come to us through the

study and application of Christian Science. Greatest of all the blessings is the unfolding of the spiritual sense, the knowledge that our heavenly Father will never fail us,—“Behold, he that keepeth Israel shall neither slumber nor sleep.” Only by daily living and by faithful adherence to Principle, as we are taught in our textbook, “Science and Health with Key to the Scriptures” by Mrs. Eddy, can we express our gratitude. My constant prayer is that I may be a workman “approved unto God.” I am so grateful for our publications, including the Lesson-Sermons, for the privilege of attending the meetings of the church, and for association with friends who have so lovingly helped me in many ways to gain some understanding of this blessed truth. I can never be grateful enough for Christian Science, and I sincerely hope that this testimony may be helpful to some one.—(*Mrs.*) *Grace Scott, Stockton, Cal.*

It has been about four years since I received a healing, through the efficacy of Christian Science, which has appeared wonderful to many, and the radiance of Truth still remains. For two days I suffered intensely from pain in my eyes, losing my sight for periods of eight or nine hours each day. Christian Science having been my only help for some years previous, a practitioner was called, but as the pain did not yield at once a well-known physician was consulted at the urgent request of a member of the family. He advised an immediate operation, but as Christian Science had met my every need in

the past, I turned confidently to it again. It seems almost needless to say that healing was realized the next day; for it is not hard to believe that God is good, when He is revealed in the light of Truth, as we find from Mrs. Eddy’s teachings.

This healing has been permanent, and is only one of many extending over a number of years. The blessings have multiplied in proportion to my own willingness to turn away from the material and accept the spiritual fact as all. I am truly grateful to our beloved Leader, to the faithful workers in the field, and for every good thought, which is a message from God.—(*Mrs.*) *Josephine T. Smith, East Orange, N. J.*

It is three years since I commenced reading the Christian Science literature. I was deeply interested at once, and a few months later took up the study of it. I wish to express my gratitude for the understanding and love of God that it has brought to me. I find myself much better able to work out trying problems that come up, and am sure I would not be enjoying such good health but for this wonderful healing truth. With a few treatments I was healed of neuralgia, also measles, an ailment of which I had always had a fear. The fourth day after I was taken ill found me at work in the garden, and I never felt any bad effects afterward. This was a great proof to me of God’s power. My greatest desire now is to demonstrate Christ’s teachings in the way Mrs. Eddy has shown us.—(*Mrs.*) *F. C. De France, Emmett, Idaho.*

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mighty through God to the pulling down of strong holds"*

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RESTORATION AND RENAMING OF ISRAEL

SAMUEL GREENWOOD

THE numerous prophecies recorded in the Scriptures of the ultimate restoration of the house of Israel have until recently aroused but little general interest, for the simple reason that Israel as a nation, or as a distinct race, has for twenty centuries or more completely lost sight of itself. After the Assyrian captivity of the northern kingdom of Israel had spent itself, the Israelites, unlike the people of the southern kingdom of Judah, did not return to their own land, but scattered themselves among other countries and drifted out of historical knowledge or record. Yet according to the promise made to Jacob, Israel was to become "a nation and a company of nations;" and after the days of Gentile dominion should be accomplished, the house of Israel was to be reunited in one kingdom with the house of Judah.

The completeness of Israel's disappearance from human knowledge may be gathered from the following

excerpt from the "Expositor's Bible," written in comment on Jeremiah's prophecy of the restoration of Israel and Judah in one kingdom: "The reunion of long divided Israel is for the most part a misnomer . . . Even now, when the leaven of the kingdom has been working in the lump of humanity for nearly two thousand years, any suggestion that these chapters are realized in modern Christianity would seem cruel irony . . . There was no return of the ten tribes that in any way corresponded to the terms of this prophecy. Our growing acquaintance with the races of the world seems likely to exclude even the possibility of any such restoration of Ephraim."

Within the last half century, however, a marked and increasing interest in this subject has arisen among Anglo-Saxon peoples, owing apparently to our close approximation in point of time to the period of prophetic fulfillment. Writers on the prophecies are agreed that the "seven

times" which were to pass over Nebuchadnezzar are intended to indicate the duration of Gentile dominion, and seven times in prophetic chronology equal 2520 years. There is no definite date assigned from which to reckon this time, beyond the fact that Nebuchadnezzar was the head of the image which symbolized the period of Gentile power; but one authority states that its latest possible end will be between the years 1919 and 1924. "Jerusalem," said Jesus, "shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," and in the light of recent events in Palestine, his words have a special significance.

The Christian Scientist seriously accepts the prophecies of Scripture, and they mean more to him than to others, because his knowledge of metaphysics reveals their inner meaning, and the logical necessity of their orderly fulfillment "in the dispensation of the fulness of times," that is, when human consciousness is ready for it. We are of course primarily concerned with spiritual things, but we are reminded by our Leader, on page 133 of *Miscellany*, that "the spiritual bespeaks our temporal history." The letter and the spirit bear witness together. Whatever may be the outward nature or form of prophetic fulfillment, it will be brought about, and can only be brought about as the human rises toward the apprehension of the divine, as has always been the case.

The prophet Amos wrote concerning Israel in the dispersion: "For, lo, I will command, and I will sift the house of Israel among all nations,

like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." Thus throughout their banishment into obscurity, their perpetuity and integrity were to be maintained, until they emerged from that obscurity to take their place in the divine plan of human redemption; but this reappearance, we are led to believe, will be under a "new name," not only as a nation but in its form of religion.

Now the Israelites, it should be remembered, were not set apart from the rest of mankind to be the chosen people of God because they were of themselves superior to other mortals, but because of what they possessed of the truth about God and man. Abraham's discernment that God is Spirit so transformed his nature that he was given a new name; and his spiritual experience marked the beginning of Israel as a nation and as the avenue through which the redemptive truth was to become known to mankind. The patriarch's perception of spiritual reality set aside material law in the birth of his son Isaac; therefore it was said that his seed, or the offspring of his enlightened sense of being, were to be "called" or made known through Isaac, and not through the sons born after the beliefs of material sense and its asserted law.

Paul points out the metaphysical significance of Isaac's birth, and draws the line sharply between the material and the spiritual, the former as that "which gendereth to bondage," and the latter as that which "is free," and which therefore expresses man's true origin. The apostle's

declaration, "But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now," has been verified in all subsequent history, and not more so than to-day. It can also be readily seen that "the son of the freewoman" would bequeath to his descendants a characteristic and innate love of liberty, not merely as human beings, but as heirs of the promise made to their fathers, and which blossomed to its fullness in the teachings of him who said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free," and "Before Abraham was, I am."

In the account of Jacob's struggle at Peniel we find the first mention of the name Israel, which was given to him because he had prevailed over the sense of evil in himself, and had "seen God face to face." The literal meaning of the word is "ruling with God." The word Israelite has, therefore, a higher meaning than the word Hebrew, as may be inferred from Jesus' salutation to Nathanael, "Behold an Israelite indeed." The spiritual origin and development of Israel, and its subsequent high destiny among the nations of the earth, as repeatedly set forth in the Hebrew Scriptures, explains the absolute certainty of the prophets' vision of its ultimate restoration; for although error might temporarily take Israel into captivity and darkness, the nation through whose consciousness came the revelation of the spiritual creation of man as the image and likeness of God, could not be held forever captive to material sense.

The glimpses of the spiritual idea which came to Abraham, Isaac, and Jacob, which moulded and leavened and preserved the nation's hopes and ideals, which led human thought to "where the young child lay," and brought out the full revelation of Truth in Christian Science, could not fail to "restore again the kingdom to Israel," although Jesus was careful to say that his real kingdom was "not of this world."

From their long bondage in Egypt the Israelites were led out, with signs and wonders, through Moses' understanding of God as the one I AM, and by this understanding they were sustained in the wilderness and brought into the promised land. Passing over their experiences in subduing the inhabitants of Canaan, we find them pleading with Samuel for a monarchical government like the nations around them. This, Samuel was told, was not a rejection of him, but of God as their ruler and king. The Israelites' gradual adoption of the idolatrous beliefs as well as the mode of government of other nations resulted in the loss of divine protection, and in their eventual overthrow and captivity. In the meantime they had become divided into the kingdoms of Israel and Judah. After their seventy years of captivity in Babylon the Jews were permitted to return to their own land, where they remained until, after their rejection of the Messiah and the subsequent destruction of Jerusalem by the Romans, they were, in fulfillment of prophecy, dispersed among all nations, yet preserving their racial identity. And thus conditions have remained,—the Jews a

scattered and despised people, the Israelites lost to sight and unknown nationally, except under "another name."

Christian Scientists in particular should be interested in this subject, not because the Israelites, as many believe, are to-day known as Anglo-Saxons, and speak the language in which Christian Science found utterance, but because of the part which Christian Science fills in this epochal event, that is to say in the restoration. The Historical Sketch, on page 17 of the Manual of 'The Mother Church, states that "Christian Science, as taught and demonstrated by our Master, casts out error, heals the sick, and restores the lost Israel." This of course means primarily in the spiritual sense, but no more so than in respect to the healing of sickness. The restoration of Israel spiritually could no more be separated, in its effect, from a restored nationality, than could the spiritual healing of the sick be separated from its outward expression in a restored health of body.

Now we know it was something other than the Assyrians that took Israel captive; for had the Israelites remained faithful to what they knew of God, they would have prevailed over their enemies. It was their idolatry which first made them mental captives, and brought upon them the doom pronounced by Moses, which we find in the twenty-sixth chapter of Leviticus. Idolatry, in the last analysis, is not the burning of incense to the sun or before an image, or the performance of any pagan rite; it is the belief in intelli-

gent matter, the belief that there is more than the one Mind. It is a glorification of the so-called carnal mind, the giving of power and dominion to something besides good. That, therefore, which is to bring Israel back from its idolatrous captivity and out of its obscurity, is not the conquest of other nations, but the conquest of evil in themselves, the recognition and acknowledgment of the supremacy of Spirit.

God's covenant with Abraham, Isaac, and Jacob, which was later confirmed with Moses and David, may be epitomized in the word obedience. This covenant in its application to the Israelites, as to all mortals, was enunciated in the First Commandment, and while they remained obedient thereto they were to be fruitful and blessed, and victorious over their enemies. This covenant relationship, about which so much is said in the Scriptures, was not the bestowal or withdrawal of favor from a personal Jehovah; it was plainly the entirely mental condition of obedience or disobedience to Principle, together with its logical effect. This being so, mortals' release from captivity to error must come through mental means, that is, through mental transformation. The restoration of lost Israel is the restoring of the spiritual sense of being, as perceived by the Hebrew patriarchs and prophets, and as exemplified in the life of Christ Jesus. If we have reached the closing period of the times of the Gentiles, which prefigures the ascendancy in human consciousness of the carnal mind, or incarnate error, the means by which man's spiritual

freedom from error is to be worked out must somewhere be in evidence; and this evidence, beyond reasonable question, exists to-day in Christian Science and the demonstration of its teachings.

The restoration of Israel, therefore, means the restoration of spiritual dominion, the consciousness of "ruling with God," and this condition can be brought about only through the denial and overcoming of the claims of material sense. This attitude toward materiality, as an essential of Christian life and practice, is nowhere taught outside of Christian Science; it is obvious, therefore, that nothing else offers the means for the fulfillment of this prophecy. Israel lost sight of its own identity as a result of losing sight of the truth about God, the recognition of which had made Israel as a nation what it was, and which alone differentiated it radically from other races; and what but the regaining or recovering of this truth could restore Israel's former position and prestige?

The prophets foresaw that when the day of error should run its full course, as expressed by the phrase "seven times," the truth would again appear, in its final dispensation, before which error would yield up its wrongful dominion. This self-destruction of error was to be accompanied by a great human upheaval, characterized in the Scriptures as the "great tribulation" and the "time of Jacob's trouble," after which the prophecies concerning Israel and Judah were to be fulfilled. It is generally conceded that humanity is now passing through this terrible refining experi-

ence; therefore, men may with confidence look for the presence of Christ among them. The spiritual idea, the divine reality of things, has never been absent except to the blindness and darkness of mortal belief; for finite human belief, losing sight of the Christ in personality, saw it as that which must come and go and reappear. Christian Scientists know that the Christ, or Truth, has again become known to human consciousness in Christian Science, as discovered by Mrs. Eddy, and stated by her in "Science and Health with Key to the Scriptures." They should also know that the power of Truth, according to inspired prophecy, will "restore again the kingdom to Israel," that is, bring about the government of Principle in human affairs.

The great conflict now taking place is coming more and more to be recognized, by the nations participating in it on the side of human freedom, as a conflict for the final recognition of Principle as the supreme dictator of human conduct, under whose government alone men may live in safety and be in harmony with one another. Even in the darkness of these awful days one can begin to see the coming fulfillment of Mrs. Eddy's statement (Science and Health, p. 565), "Christ, God's idea, will eventually rule all nations and peoples—imperatively, absolutely, finally—with divine Science."

But why, it might be asked, is it necessary for Israel to be brought out of its age-long obscurity and to be reunited nationally with the house of Judah? Why could not things continue indefinitely as they have been,

with Israel but a memory, or as an example and warning to wrongdoers? Because this would mean the triumph of the error which led them captive. This question must be understood metaphysically. Nations, like individuals, express types of thought, and it is undoubtedly from this standpoint they are frequently treated by Biblical writers. Israel, as we have seen, stood highest among the nations because it expressed the highest sense of good. Continued adherence to the spiritual truths given to this nation would naturally have resulted in the destruction of error, hence the persistent effort of the carnal mind to seduce Israel by the appeal to sensuality; but though error apparently succeeded, and though it should run the full circle of its false claims, it is only to meet the doom which was pronounced upon it from the very beginning.

Naaman the Syrian proclaimed the position of Israel when after his healing by Elisha he said, "Now I know that there is no God in all the earth, but in Israel;" and by David when he said, "Who is so great a God as our God?" The phrase, "The God of Israel," is frequently met with as synonymous with the one infinite Supreme Being, but we find no other nation on earth named in the same sense. No one thinks of referring to Deity as the God of Egypt, or Rome, or Russia, or America. Since God is still thought of and loved as the God of Israel, can we think of Israel as an extinct race, as never again to be a people known and acknowledged among the nations? This was the argument repeated to Jeremiah:

"Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them;" but he at once rebuked the suggestion with a "Thus saith the Lord," ending with this assurance, "I will cause their captivity to return, and have mercy on them."

Now Israel, brought back from its long captivity and banishment, and spiritually transformed in the fiery process of error's destruction, is destined to emerge upon a higher plane, not only as a nation, but with a higher consciousness and understanding of Deity. Names meant much to the early Hebrews, and particularly when these names were changed. Writing of Israel restored, Isaiah says, "Thou shalt be called by a new name, which the mouth of the Lord shall name." And in Revelation we read, "I will write upon him my new name." Thus we have a new name for both Israel and Israel's God, which brings to mind the prophecy that there shall be "new heavens and a new earth," and the apostle's injunction to "put on the new man." All this definitely indicates that the old order of things is to pass away, and with this passing, which is referred to in Scripture as the end of the times of the Gentiles, the end of matter's domination, there is to come a new sense of all things, and that, it is needless to say, will be the spiritual or divine sense.

Christian Science undoubtedly reveals God's new name as divine Principle, and His chosen people on earth

—that is, those who understand Him—will be known as Christian Scientists, not as the name of a sect or of a class, but as designating those who have a demonstrable knowledge of the Christ, the spiritual idea which is to free mankind, not only from sin and disease but from the sense of a mortal and sinful ancestry. These are not dogmatic predictions; they stand out clearly as the inevitable outcome of the dawn of Truth on human consciousness, and are even now being worked out in the crucible of mankind's higher destiny. One can look beneath the surface of the world's great disturbance and see that although evil is showing itself in all its hideousness because its time is short, it is fast losing its hold upon humanity. It should not be forgotten that the key to the prophecies concerning the latter days is God's final revelation of Himself in Christian Science.

The bringing to light of Israel's identity as a nation would of itself be of little real importance unless Israel had something beyond other nations wherewith to bless the world. The long promised restoration is plainly not for the purpose of exalting one nation above another, but of redeeming humanity. As the prophets evidently foresaw it, the restoration of Israel meant nothing less than the final establishment of Christ's kingdom; not the return of a personal Messiah, but the human perception and demonstration of Truth. Nothing less than this could bring to pass the Scripture, "And the Gentiles shall see thy righteousness, and all kings thy glory;" and that other prophecy

of Isaiah, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." As this is accomplished all mankind will become Israelites, under the new name of Christian Scientists. It will be remembered that the new name spoken of in Revelation would be known, or acknowledged, only by those receiving it.

Those who look for a personal and spectacular appearing of Christ fail to appreciate the mental nature of human captivity to error, and that deliverance will be the coming of the true idea to human consciousness. Elijah perceived this when he discovered that not the earthquake, the wind, or the fire, but the "still small voice" of spiritual intuition announced the divine presence. The captivity of Israel did not occur suddenly, but resulted from their gradual departure from the spiritual ideals of the founders of their nation, while the outward captivity, namely, their deportation to a foreign country, extended over a period of many years. So the return of Israel need not be looked for as the event of a day, but as the gradual awakening in human consciousness to know and obey the "God of our fathers," known of old. There is every reason to feel assured that this returning process is already taking place, and to a greater extent than is generally recognized.

Those who are interested in tracing the beginning and development of the spiritual idea in human consciousness, as expressed in the his-

tory of the Hebrew people, and in subsequent human events, will find a wealth of meaning in the following passage from *Science and Health* (p. 271), which is inscribed upon the wall of The Mother Church:

"Christ's Christianity is the chain of scientific being reappearing in all ages, maintaining its obvious correspondence with the Scriptures and uniting all periods in the design of God."

"WHOSE DAUGHTER ART THOU?"

CLARA S. STREETER

BIBLICAL history fails to mention the name of the first daughter born to the human family, or to give her father's name; and in its early narrative, covering a period of over two thousand years, the word daughter is rarely used, except in genealogical records of "sons and daughters." This omission no doubt had its origin in error of belief regarding woman's God-given place in the order of creation; for God has no nameless offspring. As the inspired record indicates, He calls His own by name, sets them in families, fixes the bounds of their habitation, establishes their dwelling place, declares their generation, and places the Father's name "in their foreheads."

In the annals of the divine Mind there are no errors and no omissions. As the true spiritual order of creation is understood and accepted as the only authentic account of man, it will be seen that in the ascending scale of created beings woman is mentioned last, although it may be more clearly implied that man and woman coexist in the divine Mind; for in Genesis it is written: "So God created man in his own image, in the image of God created he him; male and female created he them." This

equality of birthright bestowed by the Father alike on all His children is in accord with the spiritual law of order, harmony, and justice; and man-made theories alone are responsible for the seeming reversal of that law, and the apparent oppression, discord, and suffering it has entailed upon mankind. Readjustment would greatly benefit the race, bring equipoise to all human endeavor, accelerate the coming of the time when war shall cease, and make possible a complete answer to the prayer of the ages, "Thy kingdom come."

Anticipating though not understanding these expanding race possibilities, a modern biologist has said that "woman stands at the top curve of the human wave from which the superman of the future is to evolve." The patriarch Abraham nearly four thousand years ago concluded a true line of reasoning when he was considering the choice of a wife for his son Isaac, and could not look with favor upon the "daughters of the Canaanites" among whom he dwelt, but turned his thought to his own kindred in the city of Nahor, in the land of Mesopotamia; for, calling his most trusted servant to him and placing him under oath of faithfulness, he sent him forth to that dis-

tant country to bring back a maiden suitable to become the wife of Isaac and mother to the seed of promise.

We are told that this servant with his men and camels, after a long journey from Beersheba across the Syrian desert, came at eventide near to the city of Nahor, and rested outside the city by a well where the women came to draw water. There the servant prayed that the God of his master Abraham would direct his choice, and while the words were still on his lips a damsel "very fair to look upon" went down to the well, filled her pitcher, and came up again. The servant ran to meet her and asked her for a drink. When she had given him this and had drawn water for the camels, the servant, believing that God had answered his prayer, took the jewels he had brought for the chosen one, and said, "Whose daughter art thou?" The maiden, whose name was Rebekah, answered, "I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor." Then the servant knew that she belonged to the kinsmen of Abraham and went with her to her mother's house. Here Rebekah was asked whether or not she would go with this servant to become the wife of Isaac, and she answered: "I will go." Then her mother and brother blessed her, saying: "Be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them."

This story of Rebekah not only is the first real romance recorded in the Bible, but it is the first time the "daughter" is given specific consid-

eration. There was nothing extraordinary in the servant's question, "Whose daughter art thou?" but it showed awakened thought,—the dawn of true womanhood appearing above the horizon of race consciousness and revealing in its calm irradiation some faint idea of the "measure of the stature" of the perfect man in due time to appear, not as "superman," but as normal man and woman, capable in every way of having dominion over the earth which God provided for their dwelling place.

By faith Abraham had seen many things not revealed to other men of his generation: in his youth he had "looked for a city which hath foundations, whose builder and maker is God;" in mature life he had discerned, when about to sacrifice his son Isaac, that God is the Father of man, whose life is spiritual and not material; in riper years he beheld with clear insight that if man was ever to realize his sonship with the Father, woman must unfold in thought the perfect model of God's creating until the spiritual idea should be manifested to human consciousness as the only reality of being. This glorious consummation may have seemed afar off even to Abraham's faith perception, but he believed that right thinking and its continuity through many generations of pure descent would bring to the world the Christ-idea,—the perfect type of generic man, the reflection of infinite Mind. In the history of the daughters of our race, Rebekah holds a most distinguished place. She stands at the "top curve"

of her generation,—a woman of character and discernment, as well as “mother of thousands of millions,” the chosen woman through whose lineage “the Word was made flesh, and dwelt among us.”

Nearly six centuries after the days of Rebekah, two women went down to Bethlehem in the time of the barley harvest; the elder was Naomi, the younger was her daughter-in-law, Ruth, the Moabite. Ruth went to glean in the fields of Boaz, a wealthy kinsman of Naomi. One day when Boaz went out to look after the reapers, he saw her there gathering the straws that fell from the sheaves, and asked, “Whose damsel is this?” Being told how Ruth, after the death of her husband, had clung to her mother-in-law and had left Moab to come to Bethlehem when Naomi returned, he spoke kindly to her and told his reapers to protect and favor her. Later he married her, and their son Obed was the grandfather of David, king of Israel. Ruth, like Rebekah, marks the summit of race progress for her time, but with greater strength of character, for she is able to make a clear and positive separation between the false and the true, between the idolatry of the Moabites and the worship of the one God of the Israelites. By so doing she realized a larger womanhood, a more spiritual worship, a higher service. She helped to build up the house of Israel, establish the seed of promise in its own land, make the erection of the temple possible, and safeguard the pure descent of “the root and the offspring of David, and the bright

and morning star,” that was to be sent to lift human thought above the earthly and sensual into the liberty of sons and daughters of God.

Through tumultuous centuries the longing for the ascendancy of good in human consciousness became so intensified that it took form in an angel of light sent from God to a virgin of Nazareth whose name was Mary, “espoused to a man whose name was Joseph, of the house of David.” Perceiving the nature of her spiritual visitant and the great possibilities of being bestowed by Mind, Mary said, “Behold the handmaid of the Lord.” In her exaltation of thought she stood revealed not alone as the lineal daughter of Israel: she was one whose spiritual ancestry, antedating all human generation, was coexistent with the Father-Mother of all who by faith should discern man’s true identity with his Maker. Mary’s conception of Jesus as the Christ-idea revealed to human understanding was spiritual; but, on account of the gross materiality of the age, it is written that “Mary kept all these things, and pondered them in her heart.”

Because Jesus saw the perfect man and woman of God’s creating, he was able to heal the sick, save the sinner, break the seeming law of death, and uplift thought and ideals. It is apparent from the study of the gospels that the women of his time were quick to discern the spirituality of his nature and mission. Upon one occasion when he spoke to a woman of Samaria who had come to draw water at Jacob’s well, saying, “Give me to drink,” and meeting a ques-

tion from her, he told her of the living water and the true worship, she ran to tell her brethren, exclaiming, "Is not this the Christ?" Mary and Martha and other women felt the benediction of the life sacrifice of Jesus and tried to proclaim it; but the restrictions of the Mosaic law, as well as the customs of the times, narrowed the scope of their influence. Even his disciples scarcely understood him when he said to them: "Call no man your father upon the earth: for one is your Father, which is in heaven;" or, again, when he replied to their questionings upon another occasion, "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother," clearly showing that all true relations are established upon a basis of spiritual equality.

Paul, too, bound the early Christian women about with conventionalities, which though protective perhaps in his day, have been used by selfish minds ever since as authority for circumscribing the sphere of woman, excluding her from equal political, social, and economic rights, and even denying her equal rights with the father in parentage of their child. Only within the memory of present generations have the colleges opened their doors to the daughters as well as to the sons; and it has seemed to require an avalanche of war such as the world has never before known, to prove to the race that the daughters can be quite as quickly trained for skilled or manual work as the sons; that the women all over the world are just as patriotic as the men, sacrificing, laboring, conserv-

ing,—not only for the present generation, but for the sons and daughters of the future. The props of a double standard for morals, privileges, and rights for sons and daughters are being shaken from their false foundations, and divine Principle, establishing justice and liberty, is now being recognized in universal thought as the basis of true world democracy, the only hope for lasting peace, happiness, and prosperity.

In the history of the past it is clearly seen that through ignorance, superstition, convention, and the abuse of power by man, woman has been held in bondage to man-made laws. Only through the general diffusion of knowledge are women learning to think, act, speak, for themselves, and to insist upon a recognition of the fact that God made the earth for His daughters as well as for His sons. The acceptance of this basic truth has been greatly accelerated since the discovery of Christian Science by Mary Baker Eddy, in the year 1866, and the spiritual interpretation of the Scriptures which it has revealed, bringing into clearer light woman's place in the plan of God's creation and showing to mankind that balance of character as well as balance of world power cannot be permanently established until the feminine qualities of mind and heart are given equal weight in the scale of being with the masculine qualities.

Throughout all her writings Mrs. Eddy has tried to make it clear that the equalization of the sexes was an important part of Jesus' healing mission, and she has set forth a prece-

dent in the Manual of The Mother Church, Article II, Section 1, in a by-law which says: "The Readers for The Mother Church shall be a man and a woman, one to read the BIBLE, and one to read SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES." In the explanatory note in *The Christian Science Quarterly* to be read at the Sunday services, she also says, "The Bible and the Christian Science textbook are our only preachers." Truth and its interpretation reveal man and woman made in God's image and likeness as spiritual ideas, demonstrating unity and completeness throughout the universe; and the question, "Whose daughter art thou?" is answered for this and for every age in the prayer our Master taught his disciples, and which covers every human relationship,—*"Our Father which art in heaven."*

From his isolated prison on the isle of Patmos, John perceived this real daughter of glorified womanhood as the interpreter of Truth to all mankind, for in Revelation he writes: "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." When Abraham's servant said to Rebekah, "Whose daughter art thou?" he chose for her "a golden earring of half a shekel weight, and two bracelets for her hands," typical of woman's bondage throughout the ages to man-made laws of human relationships. Boaz, the wealthy landowner of Bethlehem, purchased Ruth to be his wife, and "plucked off his shoe" to con-

firm the bargain, revealing man's chattel rights and woman's servitude to material conditions under the Mosaic law.

The Christian world has pictured a halo of light about the head of the mother of Jesus, setting her apart from the material and sensual, and lifting thought to a higher concept of motherhood; the insignia, however, of Mrs. Eddy's marvelous mission in the world of to-day is stamped upon the books she has left. It is the seal of Christian Science,—a double circle between the lines of which are the words of Jesus: "Heal the sick. Raise the dead. Cleanse the lepers. Cast out demons." In the center of the circle are placed a cross and a crown, symbolizing to this and to every age the eternality of the truth of being, and showing that those who would be followers of Christ must do the works which he did if they would wear his crown of rejoicing.

Mrs. Eddy's writings are unfolding the emancipating power of Truth and helping humanity to see the daughter of infinite Love as she appeared to the Revelator's clarified vision,—clothed with the brightness of all-enveloping spiritual understanding, kindling anew in human thought the fires of living hope and faith, rising to the zenith of power to vanquish oppression and establish for all the sons and daughters of earth their equal rights to "life, liberty, and the pursuit of happiness." This "daughter" is not a person, but an eternal idea—the grace of God—clearly seen in the mirror of divine Science as a demonstrable fact in daily life, comforting, healing, trans-

forming, awakening thought until it grasps the limitless possibilities of being, not in some future state, but here in this present hour of material desolation.

With unmistakable emphasis the world is asking: Whose daughter art thou, O woman of to-day, "heir of all the ages"? Seest thou this spiritual idea of womanhood, crowned with the stars of service and self-sacrifice? Gleanest thou, like Ruth, in the barley fields of willing conservation, that the hungry may be fed? Standest thou at the well of living waters as the daughter of Samaria stood at Jacob's well, ready to give drink to the foot weary travelers along life's highway? Remember, Jesus said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," and on page 570 of *Science and Health* Mrs. Eddy has written: "Millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the desert—are waiting and watching for rest and drink. Give them a cup of cold water in Christ's name, and never fear the consequences."

This is woman's day of wondrous

opportunity; how is it being used by thee? Thirsting for the hidden springs of demonstrable truth, the whole world is crying out in the words of the psalmist: "As the hart panteth after the water brooks, so panteth my soul after thee, O God." From trenches, hospitals, prisons, and workshops, from desolated kingdoms and ruined homes, that cry is heard, and it must be heeded. Who shall save mankind from its own self-destruction? Upon the watch towers of eternal Principle, the Rock of the ages, stand the daughters as well as the sons as keepers and interpreters of Truth. They have come up from drawing water at the deep wells of spiritual intuition, bearing their pitchers of healing comfort, and crying with Isaiah, "Ho, every one that thirsteth, come ye to the waters!" Upon their foreheads, too, is written the "Father's name," and as woman knows her peerless, immortal birthright and stands for it, the world will recognize her rightful place in God's kingdom, find that peace for which it has been blindly struggling all down the centuries, and learn its way back to the open gates of Paradise.

"THE HIGHEST VISIBLE IDEA"

IRVING C. TOMLINSON

IT is now generally agreed that all real progress in human welfare is marked, not so much by material discovery and invention, as by a better understanding of and a truer love for God and man. The possession of many of the present day material inventions, when unaccompanied by

substantial growth Godward, may work against, rather than for, the world's true betterment. Christian Science presents a new revelation of infinite Love and of Love's tender relation to man; and this spiritual discovery by Mary Baker Eddy is doing efficient service toward universal

and abiding righteousness, prosperity, and peace. It is, therefore, most important that all who have loyally taken their stand for this truth should, in their unselfish labors for humanity, apprehend and live their religion in full accord with its inspired teachings.

It is not only needful for those who would practice this divine Science rightly to have at the very outset a correct understanding of God, but, added to that, it is indispensable that they should possess the right concept of the divinely appointed messenger through whom infinite Truth is made manifest in this age. In *Science and Health* (p. 560) is the potent declaration that "the grand necessity of existence is to gain the true idea of what constitutes the kingdom of heaven in man." The author adds, "This goal is never reached while we hate our neighbor or entertain a false estimate of anyone whom God has appointed to voice His word."

This statement indicates that one progresses toward the goal of harmony only when he has love in his heart, and when he has a true sense of the one who voices God's word. Christ Jesus fully comprehended the importance of rightly estimating the one through whom Truth is revealed. He knew that his followers could do his works only as they gave to him his rightful place. He said of his relation to God, "I and my Father are one." He declared that access to divine Truth and Love was possible only through the Son. "No man cometh unto the Father, but by me," were his words. The disciples were so thoroughly convinced as to the

primal importance of a right apprehension of their Master that all their works were done in his name. He had said, "If ye shall ask any thing in my name, I will do it." So, as we read in the third chapter of Acts, when Peter and John healed the paralytic at the temple gate, they explained the cure to the onlookers thus: "His name through faith in his name hath made this man strong."

It is most important, then, that all followers of Christian Science should hold a right estimate of its Discoverer and Founder. In the first place it is becoming more generally understood that Christian Science is a revelation as well as a discovery, and all who have been blessed by its teachings agree that Mrs. Eddy is not only the Discoverer but the Founder of this liberating truth. It is clear, also, that if one is content to rest upon his own preconceived opinions, if he makes no voyages into the promised land of spiritual being, then progress ceases. If one would enjoy health, if he would grow in the understanding of Love, he must persistently seek and find new continents of Truth. Such an explorer, unswerving from his chart, the Christian Science textbook, finds himself guided to quiet valleys of peace and hills of health and strength, to spiritual realms free from the miasma of sin and from the stagnant pools of disease beliefs.

He who justly estimates Mrs. Eddy will see the unique position which she holds as a religious educator, reformer, and leader. The Christ-healing, which ceased in the third century, has been restored as an essential part of Christianity through

her writings; and those who firmly grasp her spiritual instructions are able to heal themselves and others in the Christ way; therefore, because of the fact that they understand, in part at least, that there is no reality in sin, sickness, or death, and are able to demonstrate in some degree the allness of God and His healing power, Christian Scientists give evidence of their new birth. The great Master said, "Ye must be born again," and it is well known that all the disciples were characterized by this new birth. Their right to declare that they had been reborn of Spirit was evidenced by their enlarged spiritual understanding, and by the fact that through their better knowledge of God and His creation they healed the sick and sinful. It was given to the Discoverer of Christian Science so to explain the Word of God, that her followers can now honestly say that in obedience to the Master's behest those who have truly accepted his name are actually newborn.

Those who receive spiritual regeneration through the teachings of Christian Science may aid in bringing spiritual quickening to others. In this connection it is not to be forgotten that the great Master said, "Call no man your father upon the earth: for one is your Father, which is in heaven." So Mrs. Eddy might have said, Call no woman your mother upon the earth: for one is your Mother, which is in heaven. All instructed followers of the Nazarene recognize that the fatherhood of God was revealed through Christ Jesus. Likewise all students of Christian Science understand that the

motherhood of God has been revealed through the life, teachings, and writings of its Founder. She awakened mankind to realize that God is indeed Mother quite as truly as Father, and that this all-completeness is reflected by every one of His ideas.

Those who have pondered carefully the subject of the new birth, have observed that the sufferings which come to young students of Christian Science are largely due to two causes. First, they may suffer through their own mistakes; and in paying the penalty of sinning, they learn to correct their errors and to advance in spiritual being. Secondly, it is noteworthy that the distresses which afflict earnest beginners in Science are occasioned, not so much by their errors as by world-wide beliefs. Science and Health says plainly (p. 463), "When this new birth takes place, the Christian Science infant is born of the Spirit, born of God, and can cause the mother no more suffering." It is thus certain that the law of divine Mind relieves from the world-belief in birth pangs those who are rejoicing in the new birth of Spirit. It is not the law of God that one should be penalized for doing and seeking good. It is not in keeping with the will of the Father that any of His little ones should perish, or that they should suffer because of new revelations of Truth. It is the eternal law of Love that those who do good should receive a blessing, and it is right that those who rejoice in the new birth of Spirit should advance peacefully and harmoniously. Heaven is won through calm reflec-

tion and awakened consciousness; and joyous progress is the rightful heritage of all who love the truth. "The work of righteousness," says the prophet, "shall be peace; and the effect of righteousness quietness and assurance for ever."

This abiding sense of possible ministry is a constant inspiration to all illumined workers in their unselfed labors to advance the cause of Christian Science and establish unity among men. Theirs is the steadfast, loving consciousness which Christ Jesus enjoined upon all his adherents when he declared: "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." All worthy members of the Christian Science church exemplify this true sense of compassion, and such consistent followers of our Leader help to establish unity in the branch churches, to eliminate war, and to bring permanent peace upon the earth. Thus the loving fatherhood and motherhood of God is made manifest among men.

It was with great wisdom that Mrs. Eddy founded this mighty spiritual movement, which is regenerating the world. She established The First Church of Christ, Scientist, and its branch churches, that those of the new birth may work together in unity for the world's regeneration. She founded The Christian Science Publishing Society, through which the mother-thought of redemptive love is spreading broadcast in ever wid-

ening circles. She established the Board of Lectureship, the committee on publication, the board of education, and all other loyal instrumentalities through which the word of God, Christian Science, is transforming mortals. She named this organization, which includes all these agencies for mothering mankind, "The Mother Church." Moreover, Science and Health declares (p. 560), "Without a correct sense of its highest visible idea, we can never understand the divine Principle." Without a correct sense of The Mother Church we can never clearly understand and rightly practice the truth for which it stands.

Thus it is manifest that The Mother Church stands as the avenue through which God's cherishing, overbrooding care—the protecting, motherly attribute of Deity—reaches mankind. Our beloved Leader so safeguarded this church with the Manual and her special instructions, that all its activities may show forth to the world the regenerative love that was in Christ Jesus. By her wise direction its officers, editors, lecturers, publication committees, and workers, in their relation to one another and in their dealings with all mankind, are instructed to conduct themselves as true brothers in Christ. It is also the gracious privilege of every branch church in all its works and ways to manifest the Father-Mother God's tender love by forwarding and fostering the new birth. The branch thrives in proportion to its steadfast attachment to the parent vine. It bears rich fruitage when through voluntary and intelligent fidelity it lovingly ministers

to, and is abundantly ministered unto by, The Mother Church. The consecrated officers and members of the loyal branch churches conscientiously conduct their affairs among the brethren and in the world, well knowing that they are about their Father's business. Their thoughts, words, and deeds toward their fellow members and toward all men, when true to the

highest ideal of sonship, are at one with Christ's new commandment, "that ye love one another, as I have loved you." Christian Scientists who are true to God and to their beloved Leader, think of their cause as a divine idea which she has committed to their faithful care, and it is ever their sincere desire to be obedient to this charge.

"I AM THE LORD THAT HEALETH THEE"

THEODORE STANGER

NO one can seriously deny that sin brings suffering into human experience; this fact is too clearly seen in the suffering of the criminal, the debauchee, the inebriate, and others whom mankind in general look upon as having transgressed some special law. The statement, however, that all suffering is directly or indirectly the result of sin, does not meet with such ready acceptance.

We are all familiar with the Christian of earnest intent who cannot understand why he is suffering from sickness or some other form of discord, when all about him flagrant sinners are enjoying health and prosperity. Many who have had such misgivings have been helped by the words of the psalmist, who also saw the ungodly prosper in the world and was greatly puzzled thereby until he "went into the sanctuary of God,"—rose to the height of spiritual perception where he could see the "slippery places" on which the wicked stand, could discern the self-destroying nature of sin. In "Science and Health with Key to the Scriptures" (p. 5) we have Mrs. Eddy's helpful refer-

ence to a passage in another psalm: "Sinners flourish 'like a green bay tree;' but, looking farther, the psalmist could see their end,—the destruction of sin through suffering."

So much for the willful sinner,—but how about the person who is earnestly striving to consecrate his life to God and is nevertheless a chronic sufferer? "What great sin have I committed," he asks, "that I should be punished in this way?"

Let it be understood first of all by such a one that the term sin is recognized in Christian Science as having a much broader application to human conditions than most people think. Everything is held to be sin that is contrary to God's spiritual law; and as we gain in Christian Science a clearer understanding of this law, and recognize the deceptiveness—yea, the utter nothingness—of the law of matter, we begin to see what lawbreakers we have really been. It then becomes clear to us that one can be a good citizen, even a good Christian, in the eyes of the world, and at the same time openly transgress a law of God, but with

disastrous effect upon the transgressor's health and happiness.

"Fear hath torment," writes the apostle John. Latent or conscious fear—fear in the form of doubt, uncertainty, or anxiety—is one of the most prolific sources of sickness. Thousands of religious people who have been healed in Christian Science have recognized that it was chiefly their fear which kept them in bondage to sickness,—fear of the weather, fear lest this or that food might not agree with them, fear of some impending disaster, and a thousand other fears. Is one who entertains such fears loving God? The apostle John says: "There is no fear in love; but perfect love casteth out fear . . . He that feareth is not made perfect in love." He who prays and does not endeavor to rise above fear is virtually an idolater. He is not praying to the true God, and is therefore breaking the First Commandment, "Thou shalt have no other gods before me,"—the only true God, the sender of that only which is good.

The remedy for fear is to get the right idea of God, to learn to know Him as Christ Jesus knew Him and presented Him. Mrs. Eddy has given a definition of God in *Science and Health* (p. 587) as follows: "The great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence." Such a God is certainly not the author of anything we need to fear. Then why fear that which can only be an illusion, even though it appear ever so real? The Christian Science movement is made up largely

of those who have proved the unreality of that which formerly appeared to them very real, excruciatingly real, by constantly contending against the evidence of lying material sense, and standing on the basis of the allness of a perfect God, a perfect creator, and consequently a perfect creation.

Belief in the so-called law of heredity is a source of torment to many Christian people. On this subject the prophet Ezekiel says: "What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? . . . The son shall not bear the iniquity of the father." God made no law according to which the children must suffer for the sins of their parents; therefore we have a right to deny, denounce, and resist such a seeming law. By bringing to bear upon it the understanding gained in Christian Science of man's true origin, we can destroy the result of its seeming action. "Call no man your father upon the earth: for one is your Father, which is in heaven," Jesus said. The words of John concerning Christ Jesus also make this point clear: "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Whence then cometh an inheritance of sickness and suffering, want and woe, to man?

Might it not be well for the sincere Christian, who cannot understand why he is suffering, to examine

himself in order to ascertain whether it is not hate that is ailing him. The Scriptures say, "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." Hate does not need to assume a violent form in order to be hate. It may be a silent grudge or resentment harbored for years by an individual, but not at all affecting his good standing in the community and considered by him entirely justifiable and harmless, yet all the time sapping his vitality, on the plane of human belief, with final disastrous effect. Now whether the injury causing the grudge be real, humanly speaking, or whether it be purely imaginary, the remedy lies in learning to answer understandingly Paul's triumphant question, "If God be for us, who can be against us?"

What good Christian would hesitate to admit that God is always for him and never against him? If to this is added a clear understanding of God as Love, as omnipresent, omnipotent, and all-inclusive good, it will be seen that there can be nothing against man: all is Mind and Mind's manifestation, and one manifestation of Mind cannot be against another. As well might we say that one manifestation of mathematics in the form of a mathematical rule can operate against another. Faithful work along this line has in innumerable cases changed a seeming enemy into a staunch friend. It is simply the process of bringing to light more of the true man, who cannot hate because he is the child of Love, who has no evil or destructive qualities because he is the offspring of good.

If suffering seems to be caused by the thoughts of others,—that is, according to mortal belief,—it is only necessary for us to know that in reality man is governed by God alone. God's impartations are man's only possessions; His thoughts are the only true thoughts. We need not accept as genuine, either consciously or unconsciously, discordant or malicious thoughts. If we have done so and are suffering in consequence, our remedy lies in knowing that the true man can neither send out nor take in any evil thoughts, for all true thoughts emanate from divine Mind, and can therefore only bring us increasing health and joy, never sickness and suffering.

No Christian who relies on material remedies should wonder why he has not found freedom from suffering. It is claimed that God blesses material means to destroy sickness. If this be true, then He certainly has been called upon to bless some very queer prescriptions. In the fourteenth century people were wrapped in red flannel as a cure for smallpox, and in early medical books we find that the blood of a dog was given as a remedy for narcotic poisoning, the gall of a weasel for the sting of an asp, the blood of a red he-goat or the liver of a red she-goat for blindness, and so on. Is there a thinking Christian in our day who will not admit that such means could be effective only in the degree of the faith placed in them by the individual needing the help and by the public in general? And would it not be absurd to claim that at a certain period of time God found that the so-called science of

medicine had sufficiently advanced to justify Him in blessing its remedies? When could that be? Methods and means of cure are constantly changing, as every one knows, and the "regular" of one decade is considered a quack by the following one.

In Malachi we read: "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Do not these words point to an unchanging, never failing remedy for all aches and pains and troubles? God's ways and means never change. His prescription for all ailments, physical, mental, and moral, can be expressed in two words: "Know me." Isaiah foresaw the peaceable kingdom of Christ, when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea," and nothing shall hurt or destroy. Is it not plain that this saving knowledge must be of a higher order than the one Christendom in general has had since the time of the early Christians? Christ Jesus possessed this knowledge; he

knew God as Spirit, and man as wholly spiritual, governed by spiritual laws only. Therefore he never had to resort to the subterfuge with which so many honest Christians have tried to console themselves, namely, that it was probably God's will that they should suffer.

The Master fulfilled the will of God by destroying suffering, for we read in Matthew that of those brought to him he "healed all that were sick;" and he never modified or revoked his command that his followers should do likewise. Christian Scientists are doing this work to-day, thanks to the teachings of their beloved Leader, Mary Baker Eddy, and their success will increase in proportion as they gain more of "the Spirit of truth," and as the world at large becomes more receptive to this truth. In Exodus we read, "I am the Lord that healeth thee." Who would exclude himself from this glorious promise? One needs only to avail himself of it.

UNITY AND COOPERATION

RACHEL M. PARSONS

ONE of the remarkable changes resulting from the war has been the cooperation of men and women in carrying on the work of the country, and especially in the newly organized work for the national defense. As Christian Scientists we see, however, that this equality now becoming manifest is simply the result of the activity of Truth. It is the inevitable result of our understanding that man is spiritual, the expression of Mind, of the Father-Mother God.

Jesus, of course, understood this metaphysical truth nearly two thousand years ago. John, and possibly some of the other disciples, may have realized it to a certain extent; but Jesus' later followers, surrounded as they were by the traditions of the East, before long lost sight of this truth, and women were allowed to hold no office in the church. God was recognized as the Father only, and thus the subordinate position of women was inevitable, until Mrs.

Eddy rediscovered and stated the fact that man is the expression of Mind, of the Father-Mother God. It is interesting to see how rapidly a change of view is now taking place, how the faithful work of Christian Scientists is helping not only those who come to them for help, not only the work of their respective churches, but the whole world as well. It has been openly stated in England by responsible officials that it is largely owing to the call which was made to women to help their country in its hour of need that it is being enabled to meet and overcome the attack made against human liberty.

As Christian Scientists we know that it is the recognition of the value of the spiritual qualities represented by the ideal woman which is bringing about such wonderful results. We see, too, that as women are taking their part and helping their country and humanity, this cooperation and unity is beginning to solve many industrial problems that, for generations, have defied the most earnest efforts of statesmen. The world is recognizing that woman's intuition, allied to the wisdom and reason of man, is bringing to light unity in directions heretofore undreamed of. Problems such as housing, unemployment, capital and labor, are all appearing in a new light; we no longer regard them as insoluble, and though, to begin with, it seemed as if the great part taken by women in the work of the country had emphasized more clearly many problems, we can now see that this was only a stage in their solution.

This is perhaps most remarkable

in industry; it is here, and especially in the immense factories engaged in the work of national defense, that, in Great Britain, women have taken the largest part. In the very place from which they were formerly excluded, their help and devotion have now been most urgently called for and most highly valued. In those very works, too, most directly engaged in the defense of freedom and democracy, women have come forward and taken their part.

Cooperation of men and women has already brought about improved conditions in numberless ways, and we know that such improvements are the inevitable result of this unity. Already, when we are still only reaching toward the ideals of peace and democracy, we see that more prosperity is found among those formerly in want, better food and more harmonious environment are provided for those who are working so well in our factories. And, what is still more important, determined efforts are being made to obtain a better understanding between employer and employed.

To the metaphysician this is extremely interesting, for we know the great part taken by women in the Christian Science movement. Looking through the pages of the *Journal* we see what a large proportion of the practitioners are women. It seems as if in the present crisis, in our efforts to meet and overcome the claims of tyranny, of autocracy, and of an organization based on oppression and on those suppositional activities of mortal mind designated as hypnotism and occultism, we must recognize the

power and the value of those qualities of spiritual inspiration and intuition expressed by the spiritual idea; woman.

The East is the home of occultism, and the East has, as yet, no perception of the equality of men and women. The world, then, must awake to the realization of the truth about woman, and of the need at this time of those spiritual ideas manifested by her. In this connection the study of the twelfth chapter of Revelation, especially verse thirteen, also its spiritual interpretation on page 570 of "Science and Health with Key to the Scriptures" by Mrs. Eddy, is extremely interesting. The Scripture reads: "When the dragon saw that he was cast unto the earth, he persecuted the woman." The woman in Revelation represents the spiritual idea, and it was when the dragon's nothingness had been to some extent realized that he made this last effort. The marginal heading on this page of the textbook is "Apathy to occultism." In the sixteenth verse of the Scriptural passage referred to we read that "the earth helped the woman," and this is certainly the case at the present time. We see, however, the great importance now for woman to realize her divine heritage and her true individuality as the expression of Mind, and we can understand the importance from the metaphysical point of view of the great part taken by women in helping their country and humanity at the present time,—helping not only manually but more especially by their faithful work in demonstrating the healing power of Truth.

At the present time when labor is of such importance, and when the voice of the worker is being heard more than ever before, we realize that in many industries women have been admitted to its ranks on nearly equal terms, and that in the ranks of labor we have the most splendid cooperation between men and women. Women are admitted in some cases to the men's unions, they work the same hours, and they are rapidly finding the work best suited to them and most helpful to all. As the inspiration of women is also called for more in the skilled work of the country, and as those qualities of inspiration and intuition represented by woman are valued, then will the voice of the intelligence of the country be heard speaking with greater strength. For not only will the working section of the country manifest this unity, but the governing element will also reflect the unity of good, the Father-Mother God.

In this age of inventions, of scientific discovery, of aeroplanes and wireless telegraphy, it was nevertheless a woman who gave to the world the only real Science, the Science of Christianity. It was a woman who discerned Principle and its spiritual laws, and formulated the rules governing the most truly democratic organization that there is in the world,—the rules comprising the Manual of The Mother Church. Let us be ready to help in the great changes, the great developments, which are so rapidly taking place, so that woman may awake and take her rightful place as an idea of Mind, manifesting the qualities of Mind, of spiritual

perception and intuition. Thence will follow understanding and helpfulness, and the world will draw nearer to the period of which Mrs. Eddy speaks on page 64 of Science

and Health, where she says: "Then white-robed purity will unite in one person masculine wisdom and feminine love, spiritual understanding and perpetual peace."

PRAYER AND ITS ANSWER

CASSIUS M. LOOMIS

WHEN we drop a letter into the mail box, usually all care regarding the safety of that letter ceases. Train wrecks, fires, theft, or other casualties which might possibly overtake it do not enter our thought. We have written it, sealed it, and consigned it to other hands, with unquestioning faith in a Government which should give us a trustworthy mail service. Even the act of writing the letter may be forgotten until some days later when the answer is laid upon our desk. This speaks well for our faith in postal regulations; but have we the same faith in God's kindly care in our behalf? Do we pray to God with a faith as assuring?

If one were to question the average religious thinker upon the subject of prayer, he would rightfully refer to passages in the Scriptures which tell us that a supremely wise and loving Father guides, governs, and watches over the least of His little ones, even to the remotest regions of the earth. He has been thus taught from infancy. Acting upon this inference, which we believe to be wholly true, he proceeds to formulate his petition to God by word of mouth, which has been the world's popular concept of prayer since the days when the Pharisee was wont to

pray upon the housetops and on the street corners of Jerusalem. The dictionary tells us that prayer is "an expressed petition; especially a supplication addressed to God." A petition suggests some real or fancied want as yet unsatisfied. Logically, then, our prayer implies a gift and a giver; hence there must naturally be a controlling motive which prompts the prayer, just as some motive prompts one to write a letter to which he expects to get an answer. The well meaning brother above referred to may tell us that God does answer prayer; and, of course, he expects an answer to his petition, else he would not have voiced it in words. An answer? Yes; but may there not linger in his consciousness a doubt which tempts him to ask, Will God answer soon, or must we wait?

We have the best of reasons for believing that Christian Science has solved the problem of true prayer. We have been taught that prayer is not necessarily made up of words breathed through human lips. It is right desire, the kind of desire for holiness that exalts and fortifies us against temptations. Where does such desire for holiness come from? Is it not from God? Right desire, then, is prayer and the answer, if one's conduct is in conformity with

the prayer. An obedient yearning to live a Christian life is a priceless, heaven-sent desire, and desire for any righteous fulfillment would not come to us if the thing desired were impossible. Unlike the letter we have written, answer to which takes time, we find unquestionable guidance the moment the desire reaches us. Thus the answer to our prayer is given us in advance. How corroborative of this are the words of Jesus: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them,"—gospel proof that the implied faith, the desire, and the fulfillment of it are in fact all one.

On page 254 of "Science and Health with Key to the Scriptures" Mrs. Eddy says: "When we wait patiently on God and seek Truth righteously, He directs our path. Imperfect mortals grasp the ultimate of spiritual perfection slowly." Did the one who prays realize that God made man perfect, that God's man has never been anything but perfect, his prayer would be one of gratitude, coupled with the holy desire which prompted the prayer. Mrs. Eddy also tells us on page 1 of Science and Health, "Thoughts unspoken are not unknown to the divine Mind." How essential, then, that our inmost thoughts be constantly guarded!

According to our present understanding, there are three distinct modes of prayer—the spoken word, the silent prayer, and the prayer of thanksgiving, or gratitude for blessings already received. The last of these was devoutly voiced by Christ Jesus at the tomb of Lazarus when

he said: "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me." On another memorable occasion he gave us a marvelously potent prayer in words beginning, "Our Father which art in heaven," manifestly to help lift the more or less dense thought of his people to realize what prayer really meant. Aside from these two occasions, our Lord's communion with the Father was in silence, and his prayers were sufficient to heal with amazing certitude every known sickness or sorrow.

Self very frequently blocks one's way, even when we think we are looking devoutly to Principle. At such times prayer seems to avail us less than we think it should. An instance in the writer's experience illustrates this point. He had been striving for days to remember the name of a friend. At last it occurred to him to leave it to Principle, and stop striving. It was not a request, nor was it a petition formulated in words. It was a devout sense of willingness to let God aid the seemingly lost memory. No answer came. But some minutes later, while giving a silent treatment,—all self effaced,—the name was given as plainly as if it had appeared in print. The striving had ceased, and the Father's business was being attended to; then the Mind which never forgets supplied the name which had been forgotten. The apostle says, "Be ye transformed by the renewing of your mind," and is there any

transformation more effective than that of humbly submitting our problems directly to God? A creator whose attributes are mercy, wisdom, and goodness, needs only desire expressed in the closet of our inner sanctuary.

About the time the writer was ready to pen these lines, a fellow student in Christian Science remarked that when the world is ready to call God Mother as well as Father, wars will cease and the millennium will be at hand. A beautiful thought; and is it not true that then will the ultimate

harmony of earthly existence be attained? When the real man, combining the masculine and the feminine qualities, thus comes into manifestation, man's divine rights will be complete in every essential. Until then the Scriptural words, "Ye ask, and receive not, because ye ask amiss," will stand as a warning to the ages. In the ultimate, man will live his prayers rather than speak them: that is, prayer without ceasing will be a cardinal part of man's daily observances as he lives the truth he knows.

[Written for the *Journal*]

GRATITUDE

EVELYN SYLVESTER KNOWLES

WE thank Thee for the sunset clouds, the cooling shades of night;
We thank Thee for the homing birds so graceful in their flight;
We thank Thee for the ocean calm whose silvery bosom blends
The wondrous tints of sunset sky that heavenly glory lends.
We thank Thee for this light of life that floods both land and sea;
But most of all, we thank Thee for the good we do not see.

We thank Thee for the massive rocks—the soul-inspiring trees,
The stately rose, the buttercup, the clover, and the bees;
We thank Thee for the thrilling song that kindles ear and heart,—
The flutter of protecting wings that make the teardrops start.
Yet most of all, dear Father, as we gaze across the sea,
We thank Thee, Oh, we thank Thee for the good we do not see.

We thank Thee for the winter's snow, for summer's gentle rain;
For springing blades of tender green, for fields of ripened grain;
We thank Thee for the noble heights with their rich, wood-crowned slopes;
For placid lake, for humming brook that through the meadow gropes.
Yet most of all, dear Father, as we lift our eyes toward Thee
We thank Thee, ever thank Thee, for the good we do not see.

We thank Thee for the water pure that slakes our thirst each day,
And for the bread that giveth life along the well-tried way;
For patience, meekness, fortitude, when we are tempted sore,—
Thy priceless gifts to every one who turns to Thy rich store.
Yet, loving Father-Mother God, our hearts cry out to Thee
With gratitude unspeakable for the good we do not see!

THE VALUE OF UNCONSCIOUS INFLUENCE

KATE W. BUCK

IT is a never failing inspiration to read the different accounts of the public ministry of Jesus of Nazareth, for thereby one becomes gratefully and reverently conscious of the power of good which he continually manifested. Wherever he might be, under whatever conditions, it was evident that a strong yet quiet influence made itself felt instinctively. Even so a flower, naturally and without effort, gives out the fragrance which is an inherent part of itself. Evil conditions were destroyed through Jesus' steadfast recognition of omnipresent good. His tender, compassionate personification of Love rendered hate powerless. By his confident, unwavering expressions of Truth, the nothingness of error was convincingly proved. Even death was vanquished through his clear understanding of the continuity of life.

The Master, knowing God and His creation to be the only realities, could not, because of that very knowledge, consistently manifest anything but godlike attributes. It was not with him a question of mere theory or belief. The allness of God was the basic truth upon which he stood and from which he worked, knowing himself as but an expression of the great creative Principle working through him "to will and to do of his good pleasure." He did nothing of himself, because he knew no selfhood apart from God, good. The infinite Father-Mother was constantly guiding and governing him; and recognizing no other power, he proved his

sonship through loyal obedience and without any sense of obstructive personal effort. So the divine influence manifested through Christ Jesus permeated all things to the constant triumph of good.

No one can read the life of Jesus without experiencing an earnest longing to reflect likewise such love and joy and strength that, without direct endeavor, shall uplift, help, and strengthen those with whom he may come in contact. It is only by much striving and through steady self-surrender that the consciousness of ever present good becomes habitual. Mrs. Eddy, in the Preface to *Science and Health* (p. xi), refers to "the sign of Immanuel, or 'God with us,'—a divine influence ever present in human consciousness," and to a Christian Scientist who had eagerly prayed and striven to be so blessed, there came an experience which seemed a fulfillment of that desire. Called to a poor section of a large city and gladly endeavoring to minister to the needs of one who sought help, she was confronted, upon entering the house to which she had been directed, by a distressing condition of dirt and disorder. The girl who opened the door bade her go to the "fourth floor, front," which, over dusty, long unswept stairs, she did. There, too, was untidiness so emphasized that it was difficult to fix her attention upon anything else. Presently, as if to steady her thought, came the question: What is there here that is of God? Instantly the answer followed,

Love is here. Then, through knowing that since Love was there, certainly God was present to heal and bless and transform, the atmosphere cleared. So Love reigned, and everything else was quite forgotten,—with the result that erroneous beliefs which made for suffering were speedily destroyed.

With grateful appreciation of the power of Love to regenerate and lift one's thought above all sordidness, however manifested, strong in the confidence that apparent evil can never prevent a realization of the ever presence of good, the visitor started down the stairs with joyous heart. Suddenly she became conscious of a transformation even there, for the stairs had been carefully swept and dusted. With a sense of wondering humility she went down the three flights of freshly cleaned stairs to the street. At the foot of the last flight stood the girl who had admitted her, but with hair neatly brushed, and with every evidence of wishing to make a good appearance. An instinctive impulse and a loving gladness that does indeed make the whole world kin, led the woman to hold out her hand to the girl, saying, "I am sure you are the one who swept the stairs, and I cannot begin to tell you how deeply I appreciate it." The girl said simply, with a sweet shyness that seemed newly born, "I was wishing you would shake hands with me."

With misty eyes and a hungry desire to lighten the burdens of the whole world, the Christian Scientist left that house feeling that she had been on holy ground, regardless of

first impressions. How little we know of lives so foreign to our own, of the temptations and weariness that assail them. How ready we are to judge, perhaps without reckoning with the heart hunger that, reaching out for satisfaction, takes what lies at hand. Goldsmith writes of one who,

Careless their merits or their faults to scan,
His pity gave ere charity began.

We should remember the solemn command of our ever compassionate Master, "Judge not, that ye be not judged;" for all have need to do better than they do. How often a word of encouragement and loving appreciation leads to the accomplishment of things, worthy and far-reaching in their influence for good, that else would be left undone just for lack of that word.

The experience referred to brought a comforting sense of oneness with God, a recognition of power exerted unconsciously through the manifestation of a love joyously ready to be used for God and humanity in Christ's name. An eager prayer was offered that the human self might be so kept out of the way that the Father could do the works in His own way, place, and time, and to His glory. Mrs. Eddy writes in *Science and Health* (p. 4), "The habitual struggle to be always good is unceasing prayer. Through this struggle we grow in grace. One who is faithfully knowing good only, cannot manifest anything else. Love cannot express hate; and one who is literally mindful of Truth cannot exhale error, for it has no place in a purified consciousness. This is the ultimate to-

ward which we work, committing ourselves daily to the service of Him who, as the apostle says, "is able to keep you from falling, and to present you faultless," despite the human sense and its clamoring for place and power.

Many things in the illusive, material world creep in to becloud a positive sense of good, reliance upon personality being chief among the things that darken thought and intervene between God and man. The thought of being and doing something all by one's self and its accompanying sense of separateness from God also makes for spiritual shipwreck. God, divine Mind, says, "Look unto me, and be ye saved," for there is no other way. The seeming sacrifices which must be made if one would actually express the truth, are but a casting aside of dross after all, and until this is done the gold is more or less hidden. It is only waiting to be unearthed, however, and we must strive to dig it out as zealously as any miner ever

worked to reveal the shining metal which he believed would bring him wealth. As by degrees one renounces things once believed precious, but proved valueless when compared with spiritual treasures, a glad recognition comes that "God requireth that which is past." Whatever is material must be discarded; that which is eternal is forever established. So there is no sacrifice after all,—just gain,—and the reward is the ability to heal and comfort those in need of such ministry.

We need a God-filled consciousness if we would individually and naturally express God, and nothing else matters. In "Miscellaneous Writings" (p. 155) our honored Leader gives this inspirational Godspeed: "Sacrifice self to bless one another, even as God has blessed you. Forget self in laboring for mankind; then will you woo the weary wanderer to your door, win the pilgrim and stranger to your church, and find access to the heart of humanity."

ROOT BEFORE FRUIT

GEORGE C. PALMER

THE student of Christian Science is, in the very nature of things, introspective. An important part of his work is to see whence thoughts come and whither they lead. One dictionary gives the definition of the verb introspect as, "To . . . examine scientifically and critically the contents of the consciousness." The word scientific is defined as, "Having exact knowledge or perception." Now when it is perceived how clearly Christian Science explains God, and

how unmistakable is the character of God's image and likeness as portrayed by Mrs. Eddy on pages 336 and 475 of the textbook, "Science and Health with Key to the Scriptures," it will be conceded that introspection enables one to distinguish between thoughts of God reflected by man, and the chaff of temporal and random conjecture which has no scientific basis, however hoary with time.

We have been informed that too

much introspection is apt to make one morbid, but this was said by those who mistook the effects of the carnal mind for the truth about man. Contrariwise we learn in the Bible and Science and Health that if aught appears which obviously is not of God, it has no part in man, and is to be rejected though not feared. Therefore introspection properly understood can but propel heavenward, and is one of the first essentials if we would take firm root in Truth. It can never cause morbidity; for it will lay bare the line of demarcation between the true and the false, thus making practical the elimination of that which bears no relationship to the divine, and establishing in deed and truth man as the perfect expression of the perfect creator.

The sequel to "taking root downward" is "bearing fruit upward,"—and how the honest student yearns to be fruitful. How many have said, "O that I might be a twig bearing fruit, and that our branch of The Mother Church might yield abundance?" How many grapple with self-love, pride, and egotism, and wonder why the battle is long! It is presently discovered that it is no more possible to state exactly when one first merits the designation "Christian Scientist" than it is to calculate the moment when an acorn first becomes an oak tree. What happens during the process? It is certain that nothing is added to the acorn by which it may become an oak. No possibilities, no capacities which were not always inherent, no opportunities, are added periodically, as is often the case with the civil

servant. All that is possessed, is possessed always. On page 520 of Science and Health Mrs. Eddy says, "The plant grows, not because of seed or soil, but because growth is the eternal mandate of Mind."

In like manner, every quality and condition in God's child is assured when the roots of sincerity, humility, self-abnegation, and true introspection or self-knowledge have taken firm hold. The acorn is bidden to reach upward to the light, to develop leaves, to imbibe the warmth of the sunlight and drink in the soft rain; to weather the cold storms that blow, which though they momentarily bend the sapling, will not break it. It must not forget to welcome to its branches the birds that, like aspiring desires, leave the material and mundane far beneath. Thus gradually appears the unyielding giant tree of grand proportions and majestic mien, the full expression of the possibilities which lay hidden within the acorn beneath the leafy soil of the forest.

So the honest student finds thought ever awakening to admit the light of truth, to receive as gentle drops of rain the Father's admonitions. Even the sharp gusts of rebuke teach needful lessons, and the student welcomes the upward soaring desires for purity, perfection, and guidance, and requests that these may abide with him always. Thus is fruitage inevitable; while, unconscious as the oak of its splendor, the faithful worker, ever striving to eliminate selfishness, expresses more and more perfectly the Life that knows no death, and radiates the glory of Truth on all with whom he comes in contact. It is well

to observe, however, that an oak is not such merely because it is found in the forest. Scientifically speaking, it is a definite idea in God's kingdom, while figuratively translating to human comprehension the ideas of beauty, majesty, and strength. As a potato will not become a hyacinth by being placed in a glass and transferred to a sunny window, even so man's individuality does not alter in any respect because of human modes and means.

To join a Christian Science organization is not an indication that one has become a fruit-bearing Christian Scientist. Rather does it compare

with the act of placing the acorn in congenial soil where its indigenous characteristics receive ready aid to unfoldment. A case of physical healing is not necessarily evidence of a newborn Christian Scientist, though it may prove that the right road has been entered upon, and a holier and purer conception of life is being realized. The promise to all, as given in Isaiah, is that they shall "take root downward, and bear fruit upward," and nothing can prevent the evidence of fruitage if the roots of sincerity, humility, self-abnegation, have taken firm hold in the nourishing soil of Truth and Love.

[Written for the *Journal*]

"UNDER THE SHADOW OF THE ALMIGHTY"

FLORENCE YATES BAXTER

WITHIN the secret place,—how oft to me
In thought these words have brought sweet
sanctuary

For those I love; and I have left them there
Protected by a loving Father's care.

Ten thousand evils may around them lie,
But at the touch of Truth those evils fly;
So I can rise in peace, lie down to sleep,
Trusting His angels o'er them watch to keep.

Our Father knows the way, I will not fear;
For Love alone is power, and ever near;
The hidden pitfall thus can guarded be
For steps that yet may walk unwarily.

And so I leave them there, those dear to me,
Folded and kept in God's security,
Knowing the pure Christ, Truth, will soon or late
Bring all of us, at last, to heaven's gate.

THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

WILLIAM P. MCKENZIE

ANNIE M. KNOTT, WILLIAM D. MCCrackAN
Editor and Associate Editors

EDITORIAL

"THE COMMONWEALTH OF ISRAEL"

PAUL seemed to have quickly learned how to distinguish between what he calls "Israel after the flesh," and "the Israel of God." Peter had more trouble with his Jewish prejudices. He reached a point where he consented to eat with the Gentiles, but later withdrew from this association for appearance' sake along with other Jews who also dissembled "insomuch that Barnabas also was carried away with their dissimulation." When Samaria was colonized from Assyrian cities, each of which had its especial god, we are told that the people of the land in the resulting idolatry failed to regard "the law and commandment which the Lord commanded the children of Jacob, whom he named Israel." It would almost seem as if Peter thought that the children of Jacob were those who should inherit the promise; but Paul, by spiritual discernment, was able to recognize the spiritual lineage. He said in his epistle to the Romans, "They are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children;" and his meaning is fully clarified by his explanation in the epistle to the Galatians, "Even as Abraham believed

God, and it was accounted to him for righteousness; know ye therefore that they which are of faith, the same are the children of Abraham."

We may then understand his meaning in his letter to the Ephesians, whom he described as being among the uncircumcised, as "Gentiles in the flesh, . . . without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world;" then explaining how, through Christ, reconciliation has appeared, he adds, "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." In the epistle to the Romans he says, "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved." Peter's clarification came when invited to visit Cornelius, to whom he said, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him."

We may find an interesting illustration of this in darkest Africa, in districts into which some of the light given by Bible teaching has penetrated and the power of true religion is becoming manifested. The word religion stands as the distinct positive of the word neglect, which means the omission of duty; whereas religion means the careful and pious observance of duty, especially in giving honor to God or to the overruling power believed in. In connection with the observance of religion some things are set apart for sacred use and become taboo or forbidden for secular use. Certain modes of conduct become likewise forbidden, and priests have used the human tendency to awe and fear for their own ends and built up endless superstitions about things taboo. For example, the Pharisees had such regulations regarding what might not be done on the Sabbath that they went so far as to imply that Jesus was breaking God's law concerning the Sabbath by doing God's will on that day in healing the sick.

In those districts in Africa where the knowledge of God's commandments has come, those who know about them and desire to obey them speak of the commands declaring things forbidden as "tyings." They try to put down anger and resentment so as to keep the sixth tying; they will not even keep for another any property they think to be stolen lest they break the eighth tying; and amid the unmorality of savages they try to observe the seventh tying, so that here and there is found one spoken of by others as a woman of

God, or a man of God. The question of a visitor will sometimes be, "Is there one of the tribe of God here?" Dimly seeing in the darkness of age-old superstition, fetishism, cruelty, sorcery, and animalism, groping earnestly for truth, seeking after God, these seekers do surely find good, for this is the law which Jesus set forth: "He that seeketh findeth." How wonderfully this law of seeking and finding is at work to-day! Multitudes of men are finding the old foundations shaken and they are going out as seekers like Abraham, "for he looked for a city which hath foundations, whose builder and maker is God;" and in that faith they are learning of healing and salvation and deliverance from fear of death through Christian Science and so are becoming as children in the sense indicated by the statement, "So then they which be of faith are blessed with faithful Abraham."

It seems necessary to remember that in connection with the great multitude of those who are rejoicing in the practical blessings brought to them through Christian Science there may be found illustrations of the statement already quoted, "They are not all Israel, which are of Israel." Mrs. Eddy says (*Science and Health*, p. 453): "The masquerader in this Science thanks God that there is no evil, yet serves evil in the name of good." Should there be, for example, lawyers masquerading as Christian Scientists in order to get control of the property of others for their own ends, that is the appearing of the same error against which Jesus warned his disciples, saying,

‘Beware of the scribes, . . . which devour widows’ houses, and for a pretence make long prayers.’ This was in distinct contravention of the Deuteronomic code which said, “Cursed be he that perverteth the judgment of the stranger, fatherless, and widow,” and one might say that this guidance is as applicable to human conduct to-day as when given. Should there be self-seekers masquerading as practitioners for business ends, exacting heavy and unjust fees, treating persons without request and demanding payment for unsolicited services, or refusing to discontinue when requested, and piling up larger indebtedness, this is all done in clear disregard of the Manual (Art. VIII, Sect. 22), which shows how honorable and sacred is the right relationship between practitioners and patients, and declares, “A Christian Scientist is a humanitarian; he is benevolent, forgiving, long-suffering, and seeks to overcome evil with good.”

One reason why people fall into the hands of those who offer to exercise control over them is their own reluctance to control themselves and guide their own affairs according to Principle. One will say in excuse, I cannot concentrate my thoughts and so have to ask for some one’s advice. But in Christian Science there is no need of that concentration which mortal mind speaks about, that is, the bringing of all its powers of will to a focal point of determination which the oriental adept uses to accomplish the mesmerism of his victim. In Christian Science it is not concentration but consecration which

is needed, and consecration means the relinquishment of false beliefs and sin and the religious observance of the First Commandment. The foolish among men are always looking for some prince to trust, and in both church and state there are still princes offering to control and selfishly use men’s lives and efforts. But the word of old is true to-day, that “it is better to trust in the Lord than to put confidence in princes,” and the elaboration of this, which says, “Put not your trust in princes, nor in the son of man, in whom there is no help,” gives the right direction to thought in saying, “Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God.” Mrs. Eddy put this whole matter before us metaphysically and finally when she said (Miscellany, p. 170): “In parting I repeat to these dear members of my church: *Trust in Truth, and have no other trusts.*”

The Israel of God, then, will not be victimized by schemers, masqueraders, spies, mesmerists, hypnotists, or psychologists. Why? Because every one who is “an Israelite indeed, in whom is no guile,” will accept divine control, which means the control of Love and enlightenment. Does the sailor grumble about the control of the lighthouse whose beams guide his ship past dangerous reefs into a safe harbor? Does the traveler object to the control of the right road which directs him to his home? Why then should anyone be reluctant to accept divine control which brings to safety and home through steadfast truth and continuing righteousness? The Israel of

God are they who love God and obey His commandments, therefore the words have application brought out in Revelation in the new song where the redeemed say, "Thou . . . hast made us unto our God kings and priests: and we shall reign on the earth."

To-day in all the world those who are of "the tribe of God" are being revealed. This is indeed "the Israel of God," the chosen ones who themselves choose Principle and life and

forsake sin and death. They recognize and know one another the world around. They need no password, no secret sign, no ritual, for the light of the eye enables those who understand the light to know what is the inner light of life for another who follows the Christ, and walks in light. Jesus said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

WILLIAM P. MCKENZIE.

AGREEMENT AND DIFFERENCE

THE problem of present day religions is, how such a basis of agreement can be reached that the greatest good may be accomplished along moral and spiritual lines. No Christian can well question the tremendous possibilities of such agreement, for in the eighteenth chapter of Matthew we read that after Christ Jesus had discussed freely with his disciples the differences and offenses which were apt to arise among even his professed followers he said: "I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." This very naturally led up to Peter's question, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" We are all familiar with the answer which followed, that the forgiveness must extend beyond seven times, even "until seventy times seven." This very statement showed that until the absolute basis of Principle is reached, offenses and differences are

likely to occur, and that these cannot be remedied except through a fuller understanding of the Master's teachings.

Again and again do we hear the cry of sincere Christians, "Back to Christ;" and there can be no question that until mortals turn to the teachings of the Master, which were not mere theories, but practical truth, they will be "carried about with every wind of doctrine," to quote St. Paul's words. It is a very hopeful sign of the times that many turn to the Sermon on the Mount with assurance that in it the essence of Jesus' teachings is to be found. One earnest thinker, himself a clergyman, has this to say: "Among all the creeds of Christendom the only one which has the authority of Christ himself is the Sermon on the Mount. When one reads the Creed which was given by Jesus, and the Creeds which have been made by Christians, he cannot fail to detect an immense difference. . . . They all have a family likeness to each other, and a family

unlikeness to the Sermon on the Mount. They deal with different subjects, they move in a different atmosphere."

On page 174 of "Science and Health with Key to the Scriptures" Mrs. Eddy says, "The thunder of Sinai and the Sermon on the Mount are pursuing and will overtake the ages, rebuking in their course all error and proclaiming the kingdom of heaven on earth. Truth is revealed. It needs only to be practised." Here we may remind ourselves that Christian Science is not responsible for the differences of opinion which have prevailed among the professed followers of Christ Jesus since early in the first Christian century; and while to the material sense of things Mrs. Eddy's teachings seem to accentuate the differences which have arisen as to the teachings of Christ Jesus, they in fact point to the only real basis of agreement, and that is the proof by demonstration of what he actually taught.

When Jesus declared that the truth would make men free, the religionists around him were indignant at his words, and said they had never been in bondage to any man. This was not true, even in a literal sense, for at that very time their national autonomy was submerged under the despotic control of the Roman Cæsar, but the great Teacher did not concern himself with the political situation. He looked beyond it to the cause of all human bondage when he said, "Whosoever committeth sin is the servant of sin." It is very evident that the religionists of Jesus'

time did not approve of his method of dealing with sin, or of sickness either, for that matter, for they sought to convict him of an offense against the law on both points, and finally succeeded in doing so to their own satisfaction. This, however, only gave him an added opportunity of proving in his own experience, as he had done in three other instances, that death itself has no support in God's law, any more than has sickness or sin.

It has been explained many times by students of Christian Science that a denial of the reality of sin is made by them on the basis of the allness of God, and their understanding and firm conviction that God is not the author or sustainer of anything unlike Himself, and so the temptation to sin is constantly lessened for those who understand and apply this fundamental truth. They see that to indulge sin in any way would be to conspire against their own happiness and progress, for they never lose sight of the law enunciated so long ago, "Whatsoever a man soweth, that shall he also reap." It cannot be denied that Christ Jesus did not concern himself with the origin of evil, but addressed himself invariably to its destruction, and this is the Christian Science method. The writer already quoted has this to say respecting it: "Among all the problems upon which the human intellect has tried its teeth, the origin of evil is the most useless and hopeless, the most fascinating and maddening." That the Master understood the nothingness of that which has not its support in divine law, is evident

from the ease with which he destroyed the manifestations of evil appearing as sickness, suffering, and even death; but he found the greatest opposition to his teachings in the materialistic theology of his day.

Here it may be said that while all Christian people may agree to accept the Sermon on the Mount as the right basis of faith and practice, little gain will be made until they see that its teaching is purely spiritual, and its practice can only be reached through recognition of spiritual law and obedience thereto. So long as mortals are fettered by their belief in the reality of matter and material law, they cannot rise to the height of this teaching any more than they can serve two masters, which Jesus said was impossible. Again it may be said that Christian Scientists do not seek to disagree with their brethren in the other churches, but instead seek eagerly and gladly the basis of a solid agreement in the recognition of one infinite God and His law as spiritually presented in the Sermon on the Mount. Mrs. Eddy herself pays loving tribute to the religious teachings which she received in her childhood and youth, teachings which impelled her to press on until she found in Christian Science the full content of Christianity, as enunciated and demonstrated by the master Christian himself.

A little incident may serve to illustrate the difference of viewpoint between the Christian Scientist and one who represents scholastic theology. A young girl had for several weeks been quite ill with a fever, and at this point her parents and she de-

cided to turn to Christian Science for help. The result was almost instantaneous healing, and she arose from her bed and went for a long walk in order to prove to herself the new sense of life which had come to her with her healing. On the same day the clergyman whose church the family attended came to call upon her, and instead of rejoicing with her over her healing began to warn her that she must not tempt God by taking long walks, etc., when she had been so very ill. With a bright smile she answered that she felt she might be tempting God if she did not make use of this wonderful strength which had come to her; and then the gentleman added that she must be careful not to exceed this strength, for it had to be evolved or developed by natural—that is to say, material—processes. Those who were present could never forget the inspiration of the moment when the young girl said, with the deepest reverence, that she now knew our strength is never developed in that way, because in Christian Science we first learn, then prove, that God is our Life and our strength.

Not only do Christian Scientists study the Bible as they never did before, but they find on every page the truth which rebukes sin and sickness alike, and the love which brings healing and strength that cannot be taken away. The beloved disciple tells us in unequivocal terms that "whosoever is born of God sinneth not;" and he also assures us, "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world." To this he adds the

words which have such deep significance from the Christian Science viewpoint: "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love." It is surely high time for all professed Christians to strive to reach the altitude indicated in Paul's words to the Corinthians, when he asks, "What agreement hath the temple of God with idols?" Then he adds, "Ye are the temple of the living

God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." While with this call comes a demand for entire separation from all evil, obedience to it is rewarded by the promise of divine sonship; and Christian Scientists are learning that in working out their human problems from this basis, they draw nearer to God, and also to their fellow men.

ANNIE M. KNOTT.

THE NEWS OF THE DAY

TO-DAY the world and the Christian Science movement are blessed by a newspaper which holds high the right ideal of receiving and dispensing the news of the day. It is international in its scope, universal in its interests and news, and was founded like the other Christian Science periodicals by Mrs. Eddy. The Discoverer and Founder of Christian Science did not bring out this ideal at the time when the thought of it first reached her, but as Jacob was willing to serve many years for Rachel, so she also was willing to serve God, waiting patiently for human consciousness to be ripe for the appearing of this newspaper. When the clouds lifted and the light of understanding had sufficiently pierced the gloom, *The Christian Science Monitor* was published. Since its first issue it has nullified one by one the evil predictions of envy and malice until it has gone to all parts of the earth on its beneficent mission.

This newspaper is exposing the

fallacy that the news of the day is necessarily bad news. Humanity has suffered so long from this misconception that it has incorporated it in the saying, "No news is good news." Christian Science proves that in reality good news is the only actual news of the day, the bad news being the counterfeit, which may need to be exposed but must not be given power. News is news when we hear it for the first time; therefore the date on a newspaper does not necessarily make its columns either new or old. A string of platitudes printed in a newspaper with a fresh date does not make the platitudes fresh, nor is news printed in a newspaper with an old date necessarily stale. The dictionary tells us that that which is new is something lately manifested or discovered, although existing before. *The Christian Science Monitor* publishes significant news from all parts of the world because its ideal welcomes good from all quarters, and such news is not accessible to any news agency which

yields to the superstition that only disaster, crime, scandal, conquest or defeat, disease and death, constitute the news of the day.

Years ago Mrs. Eddy, commenting on this perverted sense of news, wrote (Miscellaneous Writings, p. 7): "Looking over the newspapers of the day, one naturally reflects that it is dangerous to live, so loaded with disease seems the very air. These descriptions carry fears to many minds, to be depicted in some future time upon the body. A periodical of our own will counteract to some extent this public nuisance; for through our paper, at the price at which we shall issue it, we shall be able to reach many homes with healing, purifying thought."

The daily press is particularly exposed to mental manipulation and particularly defenseless because it has not been willing to listen to the teachings of Mrs. Eddy concerning animal magnetism, mesmerism, or hypnotism. The ideals of newspapers have been lowered while newspaper men slept, lulled into hypnotic stupor. Their policies have been determined without their consent, their news has been sifted, mental trapdoors have been invented for the disappearance of significant items which might have profited the public but were distasteful to secret autocracy. In their desire to please everybody the newspaper authorities have forgotten to please God. While boasting of outward independence they have become the slaves of subtle psychology. Christian Science alone can save a news gatherer from the pollution of its channels of information.

In every unguarded editorial and newsroom sits an unseen mental arbiter dictating and determining policies and profits. Adept psychology can only be uncovered and defeated by divine metaphysics. The unscrupulous, merciless efficiency which mobilizes intellect as well as brawn startles the world, but the Christian Scientist finds in the Bible interpreted by the Christian Science textbook a full arsenal wherewith to break up the boast of false efficiency. For the belief of mind in brain it substitutes the power of God, the ever presence of the divine Mind, the sword and pen of Truth, the fervor of compassion, the joy of self-sacrifice.

Humanity has had a sufficiency of worldly efficiency. It sighs for metaphysics, which is God's efficiency. If any vestige of respect for mere worldly efficiency survived the first year of the world war, subsequent horrors swept that respect completely away. Humanity to-day stands aghast at the total depravity of human efficiency uncontrolled by the divine Mind. It is at a loss to explain the phenomenon of the highest human efficiency used for purposes of diabolism. Not so the Christian Scientist who has been taught that the supposititious evil ripe for destruction apes some human good before it disappears altogether. He knows that the line of safety follows spiritual understanding, not worldly wisdom; is hidden from the conceit of intellectualism, but revealed to the lowly in spirit. With the psalmist the Christian Scientist exclaims: "Out of the mouth of babes and sucklings hast thou ordained strength because

of thine enemies, that thou mightest still the enemy and the avenger."

All the Christian Science periodicals are carrying out this noble purpose to-day, to the extent in which they measure up to the ideal foreseen for them by Mrs. Eddy. Unaffected by the mistaken belief in the reality of sin, sickness, and death, in the power of evil over good and death over life, they publish the good news of the real day, interpreted on page 584 of "Science and Health with Key to the Scriptures": "DAY. The irradiance of Life; light, the spiritual idea of Truth and Love. 'And the evening and the morning were the first day.' (Genesis i. 5.) The objects of time and sense disappear in the illumination of spiritual understanding, and Mind measures time according to the good that is unfolded. This unfolding is God's day, and 'there shall be no night there.'"

A new-fashioned paper with the news of the world stated in terms of the ideals of Christian Science has proved itself equal to the test of time and has been a schooling to many

who desired to be world informed. Many have given *The Christian Science Monitor* credit for providing a growing education. One noted American has stated that *The Christian Science Monitor* is the only newspaper in the United States which has been exactly right about the world war since its beginning. The *Monitor* blesses the home fire-side, the school children, the boy and girl college students, the business man and woman, as well as sailors and soldiers. Those waiting for news from the front may well know that the only real news is good news.

The work of Jesus seemed to be new and unexpected to his times; so did the work of Mary Baker Eddy to hers, but they only expressed the truth of the new-old, ever present gospel or good news. The news of the day seems to be new, but God completed His work in the beginning, and man and woman have discovered the truth about God and His blessings. This good news is with us to-day as Christian Science.

WILLIAM D. McCrackan.

TESTIMONIES OF HEALING

TO say that I am grateful for Christian Science is to express very inadequately the gratitude I feel, and which I can only show in living so as to be worthy of the name Christian Scientist. I learned of this teaching in the first place through my parents, about eight or nine years ago, but at the time did not appreciate the necessity of studying it faithfully. Since then I have come to value the divine message contained in our textbook, "Science and Health with Key to the Scriptures" by our dear Leader, Mrs. Eddy, to whom my gratitude is beyond words.

Five years ago I was a prey to many forms of error, such as selfishness, self-righteousness, drink, and dissatisfaction with the world's forms of society and justice. The drink habit left me three years ago, and I am learning more and more every day that God is Love. When I married, in 1915, my wife and I were both in a state of slavery to adverse conditions of every sort, but through the realization of God's power as taught in Christian Science our every need has been supplied. To-day I can say with conviction that I cannot estimate the depths wherein I should have been now, had not this Science been our guardian all the way.

Since the commencement of the war I have been in the Royal Navy, and have had many beautiful proofs of the fact that "underneath are the everlasting arms." Apart from having been preserved unharmed throughout the whole three years and a half of work at sea, I was brought through

the thick of the battle of Jutland in a destroyer, at times in a rain of shell, without feeling the slightest trace of fear and without anything more than a few small splinters touching the boat, although ships next to us were blown up. I was conscious of God's loving protection throughout, and Truth was proved to me a veritable "shield and buckler."

On four occasions whilst in the submarine service I was, according to the false laws of mortal mind, in positions where complete destruction was inevitable, but through the knowledge of Truth as taught in Christian Science, the statement in the twelfth chapter of Exodus, "The Lord . . . will not suffer the destroyer to come in unto your houses to smite you," was realized in its true meaning,—in one case, to the complete mystification of the others as to how death had failed to find us.

Christian Science has indeed been an inestimable blessing to my wife and myself in every case of need that has beset us, in the overcoming of illness, sorrow, fear, and inharmony of all kinds. My only aim is to advance in the understanding of the truth, and continue in increasing measure to manifest the signs which Jesus tells us "shall follow them that believe," that others may thereby see and believe.—*Noel F. Wheeler, Royal Navy.*

I SHOULD like to give this testimony to show what Christian Science has done for me. Nearly four years ago, when I was in Kashmir, a friend

sent me the address of a Christian Science practitioner in case at any time I should want help from her. I had read some Christian Science literature, but very spasmodically, had been much interested, and thought I would like to test it. I had suffered from bowel disorder since I was a child, and had been treated by physicians, but got no better; in fact, at one time it was feared I might get stoppage. This Christian Science practitioner resided in Simla, so I wrote to her and she gave me absent treatment for nearly a fortnight, at the end of which time I was cured. I know it was my fear that prevented the demonstration being made before this. I am perfectly well now and am convinced that there is no inherent power whatever in any drug, and that if I had not come to Christian Science I should still be suffering.

The spiritual uplift I now feel is simply wonderful. This, I may say, has come to me during the past year. At the time of my healing I was very grateful for the physical help, and this caused me to study Christian Science; now I could not live without its help. Words cannot express my gratitude.—(*Mrs.*) *Jua. Y. Sampey, Octacamund, Nilgiri Hills, South India.*

WITH great thankfulness to God, I beg to testify of my healing through Christian Science of a very serious growth on my face which lasted over a year and a half. It would get a little better, and then become worse. In March, 1917, it increased in size during two days to such an extent, and became so painful, that I applied

to a Christian Science practitioner for treatment, with the result that in about a month the condition was overcome. Through God's power this was accomplished, and I have had no return of the trouble. An attack of influenza was overcome in three days.

I am very thankful for these blessings and for all the good received through Mrs. Eddy's loving work.—*James J. Law, Barbados, British West Indies.*

I have much pleasure in corroborating all that James J. Law has stated in his testimony. We are most grateful for this proof of the power of Mind to do all things, and for many other such proofs. For ten years we have relied on Truth alone for the supply for every need, mental, moral, and physical, and we can echo the Leader's words found on page ix of the Preface to "Science and Health with Key to the Scriptures" and say that although "rejoicing in some progress" we find ourselves willing disciples "at the heavenly gate, waiting for the Mind of Christ." We rejoice that "progress is the law of God," as Mrs. Eddy tells us on page 233 of our textbook. Our earnest desire is that others may be helped by and share the wonderful healing that we have received in Christian Science.—(*Miss*) *Maude A. Law.*

I AM profoundly grateful for the health, peace, and happiness which have come to me through Christian Science. When I began its study, physical healing was not expected. I

was seeking spiritual help and understanding, and I have experienced both the healing and the regenerating power of this wonderful truth. For over three years I had suffered very much from what is called sciatic neuritis and rheumatism. Spinal treatment in a nursing home in 1913, and at a spa in 1914, had only resulted in temporarily improved health. Fatigue or changes of weather invariably caused a return of the pain, while drugging and strict dieting were absolutely necessary in order to do my work. I suffered greatly from depression and irritability, while at times a sense of despondency became almost unbearable, for there seemed nothing ahead but invalidism.

After reading Mrs. Eddy's book "Science and Health with Key to the Scriptures," and attending several testimony meetings, I was led to ask for treatment. In less than three weeks I was completely healed, and never since have I taken drugs of any kind or feared to eat anything that was set before me. I have been able to resume the teaching of physical exercises, and running, skipping, and jumping now cause no discomfort. My general health has marvelously improved, and words fail to express the joy which this freedom from pain, irritability, and depression has brought. I have been healed of influenza, a burn on the hand, and nasal trouble of many years' standing, for which doctors had advised an operation; also of very great fear and anxiety for the safety of my husband when officially reported wounded and in a hospital. This message was a mistake, but for the com-

fort and peace which Christian Science treatment helped me to experience during the time the message was believed to be true, I am indeed grateful.

It is, however, for spiritual help that gratitude is most deeply felt. The daily study of the Bible, together with Science and Health and the other Christian Science literature, is bringing a clearer understanding of the power of Truth to destroy fear, and to uplift thought to know the nothingness of evil and the ever presence and omnipotence of God, good. —(Mrs.) Florence Gertrude Smith, Clifton, Bristol, England.

WHEN a young girl I hungered and thirsted after God and used to shut myself in a retired part of the house to pray, if haply I might find Him; but no satisfying sense of God came, although I was a member of a church. One of my girlhood's desires was to be brought into touch with some one spiritually minded enough to teach me the things of God. Youth passed, but my prayers and desire were not fulfilled. Later experience of family sorrow and suffering made me question if God existed and what life meant. We seemed to be ushered into life and expelled from it without our consent, and to me it all seemed so purposeless, unreasonable, unjust. Then I prayed only to be kept loving, good, and true. This was my mental condition when I turned to Christian Science. In it I found God, Christ, and man made in His likeness, and in our Leader's writings I found my ideal of a spiritually minded teacher realized.

When about fourteen I was taken ill with kidney trouble in a very serious form, being much swollen with dropsy, and my life seemed at stake. I recovered from this attack but was left with chronic heart weakness. Then came fourteen years of continual medical treatment, other ailments having developed, such as spells of rheumatic fever, diphtheria, and a chronic bowel trouble, diagnosed by physicians and surgeons as mucous colitis. These were said to aggravate the heart trouble, so that for weeks I was unable to lie down and I suffered terribly. Ten surgeons and physicians were consulted, all agreeing that on account of the heart condition it would be impossible to operate. Most tenderly I was told by a consulting physician that they were simply working in the dark and had no cure for my trouble, that all they could do was to use alleviating measures. Finally I was in such distress and pain that my doctor said they would operate rather than have me continue in such agony. I consented gladly to this, thinking that death would bring surcease of pain, for it was not expected that I would pull through.

The surgeon who was to operate was off on a holiday and we were awaiting his return, when Christian Science intervened. I postponed the operation and turned to God, Truth, Life, Love, as revealed through the inspired writings of Mrs. Eddy, and was healed. Treatment was continued for three weeks. The bowel condition was overcome at the very first, and as for the heart trouble, I am strong and active, able to take long walks

and climb steep hills without any bad results. Bronchitis, rheumatism, and impaired eyesight have all yielded to the truth.

It is eight years and a half since I turned to Christian Science, and in that time I have not once resorted to any drug or material remedy. Divine Love alone has been the healer. As I grew in understanding of Truth, through the study of Science and Health and Mrs. Eddy's other writings, together with the periodicals, and applied it, striving also to live it, the pain became more and more intermittent. I know that Christian Science came to me in answer to prayer, and that it is the silent voice of Truth saying, "This is the way, walk ye in it." To live and give my life in gratitude for all the blessings I have received through the ministrations of this practical religion is my most earnest desire.—(*Miss*) *Jane Stirling Millen, Greenock, Scotland.*

HAVING been interested in Christian Science for over nine years, I should like to express my gratitude for the many blessings it has brought into my life. The overcoming of chronic bowel trouble, stomach disorder, ringworm, and the restoration of my singing voice, which had seemingly been lost for over four months, are some of the benefits received. What means much more to me, however, is the fact that Christian Science is uprooting the cause of my ills by spiritualizing my thought, giving me an understanding of God and the Bible which I had never before possessed. In the overcoming of resentment the following words, found on

page 224 of "Miscellaneous Writings" by Mrs. Eddy, have been very helpful: "It is our pride that makes another's criticism rankle, our self-will that makes another's deed offensive, our egotism that feels hurt by another's self-assertion. Well may we feel wounded by our own faults; but we can hardly afford to be miserable for the faults of others."

It is my sincere desire to express my thankfulness to God, and to Christ Jesus, also my gratitude to Mrs. Eddy, by obeying the Master's commandment, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—*(Miss) Irene Adler, Los Angeles, Cal.*

FROM childhood, questions loomed up in my thought as to the why and wherefore of human existence, followed later by a firm conviction that something must be radically wrong; for conditions nowhere seemed in any sense ideal, as each one innately desires to have them. I frequently questioned those who had made a careful study of the Bible, and I studied considerably myself in quest of a solution to the problem, but the result was always peculiarly unsatisfying. This state of mental unrest was completely healed after I took up the study of Christian Science, which answered every question and relieved my mind of further doubt. For this my joy and gratitude are unbounded.

I have learned there is no problem in life too complex for this Science to solve; for it is indeed the Science of being, or the truth. The lessons

gleaned from the study of the Bible in connection with "Science and Health with Key to the Scriptures" by Mrs. Eddy, have been invaluable to me and have supplied my every need. Through this study I have come to understand the wonderful words spoken by Jesus, and in consequence, his life and works, as I never understood them before. The passages that had seemed entirely contradictory were so illumined to my thought and made so comprehensive, that I knew beyond the shadow of a doubt that the message in Science and Health was the revelation of the Christ, Truth, to this age.

Physical disorders have disappeared as naturally as darkness gives place to light, when I have been able to see, metaphysically; that the so-called mental and physical condition was not true and never had been, because God's law of harmony had not ceased to act for a moment; therefore, whatever indicated that it had, was merely a false sense which needed to be corrected. This correction of wrong thinking by spiritual understanding, or the truth, accomplishes the healing.

It is a source of gratification and much happiness to have a quick or instantaneous healing, and I recall one that was very beautiful. In the course of an afternoon I was stricken with such excruciating pain in the head, accompanied by extreme nausea, that I was unable to think clearly or to see. After a short time I realized that a member of my family seeing my suffering had followed me into the room, and I requested her to read to me from Science and Health,

as I was quite unable to do so; this she very lovingly did. Almost instantly the pain subsided so that I was able to lie quietly, and in a few moments I fell into a peaceful sleep. In a short time I awakened, feeling absolutely free and ready to partake of the evening meal as usual.

A chronic case of stomach trouble, for which I had dieted and taken medicine for years, yielded with the help of a practitioner very quickly after I began the study of Christian Science; and simultaneously all fear of different kinds of food that I had deemed injurious and therefore carefully avoided, was completely eradicated from my thought. Many other healings too numerous to mention have come to me and mine; and as my own words seem inadequate to express my deep appreciation, I would say with Solomon: "Happy is the man that findeth wisdom, and the man that getteth understanding. . . . She is more precious than rubies: and all the things thou canst desire are not to be compared unto her. . . . Her ways are ways of pleasantness, and all her paths are peace."—(*Miss*) *Eleanor Strang, Cleveland, Ohio.*

WITH deepest gratitude I testify to the healing power of divine Love. I turned to Christian Science about three years ago, seeking relief from very severe spells of nervous headache from which I had endured much suffering for about ten years, and was healed in five treatments. At the same time I was also healed of bowel trouble of long standing, and another ailment for which several

doctors said I would have to be operated on. After studying "Science and Health with Key to the Scriptures" by Mrs. Eddy for about three weeks, I discovered I did not need glasses, which I had worn constantly for over two years.

I am indeed grateful for all the blessings I have received through the study of Christian Science, and for the peace and happiness it has brought to me; but I am most grateful for the spiritual uplift. I am thankful to God, and grateful to Mrs. Eddy, for the unfolding of the truth to mankind in this age.—(*Mrs.*) *Bessie Tranberger, Norfolk, Va.*

WORDS are inadequate to express my thankfulness to God for what He has done for me. When my baby was born the attending physician thought the child would never see. When he was about three days old his eyes became inflamed and swelled until they were shut, and he seemed to be in great distress. I had been interested in Christian Science for some time, but my husband had never taken up the study. Friends and relatives wanted to call a specialist, but I held to God as I had never done before.

I had been under Christian Science treatment, and at my request the child was treated for this trouble. For several weeks there was no apparent improvement, but during this time I was so worried I did not seem able to hold to the truth. Then I realized that I had a responsibility, and began to declare the truth in earnest. I read "Science and Health with Key to the Scriptures" faith-

fully, and endeavored to keep out of my thought all that is unlike God. In a short while the realization came to me that my baby was healed. The next day there was a marked improvement in his appearance, and his eyes were rapidly restored to a perfect condition. About the time his eyes began to trouble him so much, he was also taken with a severe hemorrhage. My sister immediately ran upstairs to a telephone and called a practitioner, and when she returned the flow of blood had stopped. Though we had been much alarmed, the child showed no weakness or other ill effects from the experience. He is now almost five years of age and is a normal child in every way. Wherever I take him people remark about his beautiful eyes.

My heart goes out in gratitude unspeakable for this demonstration and manifestation of divine Love. Christian Science has healed me many times, has made me a healthy, happy woman, has brought out more harmony in our home, and has blessed us in every way.—(Mrs.) *Mary Burnham, Kansas City, Mo.*

THROUGH Christian Science I have received that for which I vainly sought fifteen years in medical science. I was suffering from what the doctors pronounced an incurable disease of the stomach. For many years I had taken medicine, and finally my heart was said to be affected. It seemed as if there were few days left to me in this world.

One Saturday night, while I was wondering if there was not a cure

for me somewhere, the words of a lady spoken to a friend years ago came to me, "Divine Love always has met and always will meet every human need" (Science and Health, p. 494). The next morning I went to a Christian Science church, and that afternoon had my first treatment. I also received a lesson that started me to thinking and led me to search for the truth. The practitioner said: "God is the preserver of man. We have only to learn to know Him and reflect Him in our everyday life. Then all the blessings that we could wish for are received." Even before I understood this I was healed of the stomach disease with only a few treatments. The tobacco habit, of which I had tried many times to break myself, was also overcome. The heart trouble remained for some time, but as I proceeded in my study of the Bible and "Science and Health with Key to the Scriptures," I gained in spiritual understanding and was healed. I found that "material beliefs must be expelled to make room for spiritual understanding," as Mrs. Eddy tells us on page 346 of the textbook.

I am indeed grateful for all the benefits which I have received through Christian Science, not for the physical help alone, but above all for the spiritual uplift that has come to me. It is my prayer that this great message of Truth may lead all to the living waters.—*John E. Moline, Everett, Wash.*

"God is Love." I cannot express just what the truth of these three words meant to me the first evening

I came in and read them on the wall of a Christian Science church. On page 6 of *Science and Health* Mrs. Eddy says: "‘God is Love.’ More than this we cannot ask, higher we cannot look, farther we cannot go." I only hope some one who has not studied this may look it up and share with me some of the good I received from these two lines.

When I first turned to Christian Science, it was for a physical healing. The disease, tuberculosis of the throat, was of seventeen years’ standing and the best of specialists said there was no more help for me, so I turned to Christian Science. We called a practitioner, and in three days’ time it was beautifully overcome. I have never had any trace of its return but once, and that was overcome almost instantaneously by the realization that man is purely spiritual. This was about four years ago.

The healing came so quickly, I did not have any understanding as to how it came about; but this gave me faith, and I had a great desire to press on and find out how it was brought about. The way seemed dark at times, but I had read that Christian Science has given us a foundation upon which to work out all our problems. I knew the light was there, and if I was faithful and did my part, divine Love would surely meet every need. Since then I have had so many beautiful demonstrations in my business life and in various ways that I know now what once I only believed. To say I am happy and grateful for this wonderful help, spiritually, physi-

cally, and financially, does not express my gratitude.—(*Mrs.*) *Rosetta Grafmiller, Mishawaka, Ind.*

THIS testimony is sent with a heart full of gratitude to God for the great blessings which I have received. I also realize what we owe Mrs. Eddy for her conscientious, loving life work, which has revealed the truth of Christian Science to us in such a practical way. For four years I suffered severely from gallstones. We called in a doctor, but he could not help me. He gave me an injection, and said I would have to go to the hospital as soon as possible to undergo an operation. As I did not want to do this, we asked a Christian Science practitioner for treatment, with the result that I was immediately healed and have never had any pain since.

I am deeply thankful to our Father-Mother God for this wonderful healing, and am also grateful to Mrs. Eddy.—(*Mrs.*) *Louise Dazinger, Chicago, Ill.*

I WOULD like to prove my gratitude for what Christian Science has done for me by giving the following experience. When about to make my bed one morning, I struck my kneecap on a metal projection. For a moment I seemed stunned; then I recall trying to declare the truth, yet without realizing what I was saying. I felt as if the top of my head was coming off, and there was severe pain in the knee.

Thinking myself about to lose consciousness, I called to my husband, and as he came I asked him to de-

clare the truth for me. He assisted me to bed, and then telephoned to a practitioner for help. While he was at the telephone, the thought came to me that now was the time to prove what I knew about the truth. There also came clearly the Scriptural thought, "Lo, I am with you alway, even unto the end of the world," and a wonderful realization of the ever presence of Love. When my husband came back into the room my condition was perfectly normal. After about half an hour, during which time I read *Science and Health*, I was again at my work. I am sincerely grateful for this proof of God's power.

I have been a student of Christian Science for many years, and have had numerous proofs of God's loving care. My gratitude for this religion always includes a loving thankfulness to its Discoverer, Mrs. Eddy, whose clearness of spiritual vision has made the truth available.—(Mrs.) *Edith Hoyt Swift, Alta Loma, Cal.*

DURING the spring of 1912 I was in a much run-down condition, which manifested itself in a numbness in my left side from the hip down, and caused a great fear that I would lose the use of that side. Through the influence of friends I was brought to a willingness to send for a copy of *Science and Health* and see what the reading of it would do for me. A few years previous I had read this book with a thought of criticism, and had gained no understanding of it. This time I read with an earnest desire for guidance and help, and

peace and joy and health came to me before the book was finished. I had not told my mother that I had taken up the study, but in less than three weeks she had twice spoken to me of my much improved condition, first in regard to my eating, as I had for years suffered from stomach trouble, and again of my gain in strength. Sick headache and catarrh of many years' standing have since disappeared; in fact, many other demonstrations have been made, sometimes through my own realization of the all-power and ever presence of God, and at others through the help of a practitioner or fellow students.

On December 22, 1916, I fell heavily on my left hand, badly spraining the middle fingers, and tearing the ligaments. I immediately declared the truth, and returned to my work of hanging the clothes. The next morning the hand was badly swollen, discolored, and painful, so I telegraphed a practitioner and received a week's treatment. Much of the swelling disappeared at once, but I failed to do my mental work as faithfully as I should have done it, so a few weeks passed before the healing was complete. At no time, however, did I fail to do all my housework, as well as the night office work.

My spiritual growth seems slow, yet I know that when one lives up to the understanding he has, the blessings and healings always come. I am truly thankful to God and grateful to Mrs. Eddy for the understanding we get through the study of the Bible and *Science and Health*.—(Mrs.) *Oberia S. Ryan, Scandia, Kan.*

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*"For the weapons of our warfare are not carnal, but
mighty through God to the pulling down of strong holds"*

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FOLLOWERS OF CHRIST

CHARLES I. OHRENSTEIN

THE Christianity of Jesus healed the sick. His command to every follower was to heal. Christian Science emphasizes this great fact. Mrs. Eddy calls attention to it on page 138 of "Science and Health with Key to the Scriptures" in saying, "Christians are under as direct orders now, as they were then [in Jesus' time], to be Christlike, to possess the Christ-spirit, to follow the Christ-example, and to heal the sick as well as the sinning."

That Christian Science is the Christianity of Jesus is demonstrated by its healing ministry. Wherever its literature is read, wherever its services are held, its lectures given, its teachings practiced, the signs of healing promised by the Master follow. Jesus' precepts or words may be said to constitute his doctrine, and his works the practice of it. In speaking of his words he said, "The word which ye hear is not mine, but the Father's which sent me." He that sent him was most certainly God, of

whom it was said of old, "He sent his word, and healed them." There was, therefore, nothing personal, nothing strained or strange about the healing ministry of Jesus. It was the inevitable result of his doctrine, the doctrine that proclaimed the truth of God—the infinitude of good and the consequent untruth of evil's claim to power of any kind over us; the availability to each and every one of us of the immediate and direct government of good, the kingdom of God at hand.

When this is understood, it becomes evident that Christian Scientists arrogate no special or peculiar power to themselves; that they do not look to any person or set of persons for the "signs following;" that indeed they truly recognize how "God is no respecter of persons." The more they practice genuine Christian Science the clearer do these facts become to them, and the more do they strive to make them plain to others; for only as these facts are recognized

and one's practice is made to conform with them, does true Christian Science healing—the natural result of the reflection and impartation of divine Truth—take place. Thus does reliance upon persons and things cease, and pure religion, reliance upon God, the one and only beneficent power, is established.

Most of the followers of Christian Science have been healed or otherwise benefited by it. It is safe to say that most of them turned to Christian Science as a last resort. In view of this, it is not strange that they want to see others helped by the same effective and uplifting method, and to advance the movement to which they owe so much,—a movement which is doing so much good in the world.

All the varied activities of Christian Science, including its church services, publications, and lectures, are for the purpose of making its healing and reformatory teachings known. When the volume and scope of these activities are considered, and when it is further considered that no activity is carried on with the purpose of proselyting, that is to say, of merely attracting to this religion in order to build up a great organization which shall bind people to itself, then something of the great welfare work which the Christian Science organization is carrying on and has been carrying on for years, will be appreciated. Then something of what Christian Science means to its followers, and will ultimately mean to the world, will be recognized.

Much has been done, much is being done, by the great movement organized by Mrs. Eddy. It needs no

oracle to tell us this. What has been done is splendid—a marvel to the world. The fact remains, however, and in view of present conditions must be quite obvious, that all that has been done is—except as an indication of what it is possible to achieve through Christian Science—only a drop in the bucket of what needs to be done and must be done by the Christian Science movement, because there is no other agency under the sun that can do it. It is therefore time that the well-wishers of Christian Science—and this means all Christian Scientists—should pause and consider what needs to be done, what immediately and constantly must be done, and what each and every one of us can do to meet the world's great need.

The writer's work brings him in contact with many Christian Science churches and societies. Everywhere these churches and societies are in a healthy, active state, doing much good. Much devotion is shown, much love is reflected. At much expenditure of labor, time, and money, Christian Scientists are everywhere availing themselves of the opportunities to do good. Through the healing work of their practitioners, through the distribution of literature, the maintenance of free reading rooms and church services, the giving of public lectures, correction of misleading statements in the press, and, just now, through their war relief and camp welfare work, Christian Scientists are everywhere showing their whole-hearted interest in and solicitude for all mankind, and acquainting the world with the fact that in Christian Science

there is a "balm in Gilead" for every ill. More than this, they are doing all with the utmost regard for the rights and preferences of others, and with no undue obtrusion. But great as the achievement of the Christian Science movement has been and is, the great mass of work that everywhere needs to be done remains barely touched. Why? Because, although the harvest everywhere is ripe, "the labourers are few."

It was stated at the beginning of this article that Jesus' command to heal was to every follower. His demand and command to all were identical,—*"He that believeth on me, the works that I do shall he do also."* But does this mean that every follower of Jesus should give up his vocation and become a practitioner? It only needs to be stated that Peter, John, and the other disciples, to say nothing of those whose names are not given, did not immediately do so. For some time they remained fishermen as well as "fishers of men." Neither did Jesus' command apply to those who merely "did eat of the loaves," those who merely received benefits; otherwise all of the ten lepers, of whom only one came back to give thanks, also Ananias, Sapphira, and Simon the sorcerer, whom Peter would not even teach, would have to be included among Jesus' followers.

It should be remembered that two thousand years ago Paul had to say, "They are not all Israel, which are of Israel," and Jesus himself made it very clear that to many who would vociferously claim to have "done many wonderful works" in his name, he would have to say, "I never

knew you: depart from me, ye that work iniquity." This being the case,—and all are forced to recognize that the intents and purposes of the human heart have not undergone any startling change,—who can truly claim to be a follower of Christ? He who immediately wants to sit on the right or on the left of Christ; who is fired with ambition to shine, to lead, or to have power over others; who wants to be a practitioner so that he may "speak with the tongues of men and of angels," although he has not charity? No. It must be evident that a follower of Christ is rather one who has no feeling of self-sufficiency; one who, therefore, watches, works, and prays that he may know God better, do His will more constantly, trust Him more implicitly; one who manifests that charity, that reflection of Love, which "suffereth long, and is kind; . . . envieth not . . . vaunteth not itself . . . is not puffed up . . . beareth all things . . . endureth all things," and for this reason "never faileth." In other words, only those who are willing to be led by the spirit of Christ are followers of Christ; only those who recognize that of themselves they are nothing and can do nothing; only those who in meekness and humility point away from self to the truth in Christian Science as the only healing and regenerating power, are ordained of Christ.

Let the many "timid saints" remember, then, upon whom they are relying, and cease from their timidity. Let them continue to refrain from asserting a false sense of self, but let them recognize how much they can do "through Christ which strength-

eneth" them. Let them overcome the sin of diffidence, and neither stop nor pause until they are led to the very throne of grace, of Christian helpfulness, and enabled to fulfill the Master's mandate to heal the sick as well as to preach the gospel. Let them not be diverted by any phase of self-assertiveness in others into self-depreciation, but know that the same Christ who said, "Ye have not chosen me, but I have chosen you," chooses his followers now as of old, of "the poor in spirit," of the meek, and of the peacemakers.

The following of Christian Science may truly be said to be already great, but the laborers are still comparatively few. "Every day makes its demands upon us for higher proofs rather than professions of Christian power. These proofs consist solely in the destruction of sin, sickness, and death by the power of Spirit, as Jesus destroyed them. This is an element of progress, and progress is the law of God, whose law demands of us only what we can certainly fulfil" (Science and Health, p. 233). These words of our Leader, like all her teachings, make it plain that compliance with the law of God, obedience to it, is no self-seeking process. It means advancement, and it means our advancement. It means, however, that this Christian advancement can occur only because of our advancing others,—because of our helping them on the way. Christianity does not change. It is "the same yesterday, and to day, and for ever," and it whips self-seeking of every kind out of the temple now as it did in Jesus' time.

Jesus said, "The labourer is worthy of his hire." It is right to be paid, that is, to be advanced because of one's work. But it is not right to work for the advancement, the mere pay. In this connection Ruskin has said, "If your work is first with you, and your fee second, work is your master, and the Lord of work, who is God. But if your fee is first with you, and your work second, fee is your master, and the lord of fee, who is the devil; and not only the devil, but the lowest of devils—the 'least erected fiend that fell.'" If we are working for God we can rest assured that God will pay us, and the more we work, and the more secretly we work for God, the more openly will God reward us.

The world is to-day defending its highest Christian product,—democracy,—the freedom of mankind to exercise self-government; the product of the Christ, Truth, which makes free. Nothing could so clearly illustrate the ultimate meaning of that freedom as does the unselfishness of the individuals, the masses of individuals, the nations, who now stand in defense of the whole world's freedom. This illustration shows that men in their emancipated state stand for that which is highest, for the truth which makes free, and so, whether they know it or not, all stand for Christian Science, the all-emancipating truth.

Christian Science, like the Savior of old, came to those who were, in some degree, prepared to receive it. It needed this democracy for its reception, needs it for its development,—and democracy needs, must have,

Christian Science in order to become altogether righteous, and thus altogether free, a God-governed democracy,—the kingdom of God “in earth, as it is in heaven.”

Thousands are giving their all that mankind may be free; for “greater love hath no man than this, that a man lay down his life for his friends.” Shall not we, then, who have tasted of the greater freedom, the freedom not born of blood, but of spiritual understanding,—all of us who are in some measure enjoying this “glorious liberty of the children of God,” enlist under the captaincy of Christ, and in the might of meekness stand ready to obey his command to heal, as well as to preach, in order that the world may the sooner know what true freedom is? “The head of every man is Christ; and the head of the woman is the man [the Christ man]; and the head of Christ is God.” The head is that which directs, governs, and enables to achieve. If this be so, does not the head of all men and of all women who are followers of Christ, direct them to do what it

directed Jesus to do; does it not govern them and enable them to do it?

The questions that confront each and every one of us, then, are: Whom am I following? For whom or for what am I working? Am I truly interested in Christian Science, that universally understood and lived would heal, save, reform, bring peace and freedom to a suffering, bleeding world; am I interested in the advancement of this Science, or am I just interested in myself, my own ease, peace, health, prosperity, freedom, and advancement? The answers to these questions will be the measure of our discipleship, the measure of our right to Christian progress and accomplishment. Again we might ask: Do I want to serve Christian Science, or do I want Christian Science to serve me, to merely enable me to have things and to shine? The courage of meekness is requisite for the one; sloth, pride, and self-assertiveness attend the other; and the Master’s pronouncement was, “Blessed are the meek: for they shall inherit the earth.”

UNTRAMMELED INDIVIDUALITY

ALFRED FARLOW

THE Scripture declares: “One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.” This teaching not only advocates the wisdom of thinking for one’s self and arriving at one’s own decisions, but also implies the right to do this, the right of individual thought and opinion. The above passage refers spe-

cifically to a religious observance, while another verse in the context, “For one believeth that he may eat all things: another, who is weak, eateth herbs,” seems to refer particularly to dietetics, a medical requirement. The right to one’s individual religious opinions, or to his medical beliefs, carries with it the right to practice these religious or medical methods in one’s own case, or when

called upon to do so by others who are fully persuaded in their own minds as to what they desire.

It is quite true that although one has a God-given right to choose his own religion and medicine, he has no right to foist his beliefs and practices upon others, although the courts have held that one may practice upon others who voluntarily place themselves under his care, provided he practices what he advertises and provided his practice is not positively harmful. Any system of compulsory religion or medicine is contrary to human rights and individual privileges, which are vouchsafed by pure religion and by the Constitution of the United States and other enlightened countries. It is contrary to Scriptural provision, contrary to divine Principle, and it must eventually be set aside. Critics have said that dependence upon Christian Science amounts to neglect, and jeopardizes the safety of the patient by delaying "proper medical treatment." But this argument is unreasonable, because it is based upon the assumption that *materia medica* is an invariably safe remedial system, and Christian Science in comparison an unsafe means of caring for the sick; yet no physician will guarantee good and satisfactory results from his practice in any given case. It is thereby admitted that notwithstanding four thousand years of experimentation, material remedies for the sick have not yet passed the experimental stage.

A few years ago a compilation of statistics in two states, a northern and a southern state, established the

fact that about ninety per cent of those who had turned to Christian Science had already exhausted their hope in material remedies, had failed to obtain permanent benefits therefrom, and that about seventy-five per cent of these so-called incurables had been healed or substantially benefited by Christian Science. Judging from this, it is seen that the chance of recovery under medical treatment is only problematical, even when considered from the standpoint of the experts.

When called upon to submit to medical treatment, a thinking public is justified in asking why it should be compelled to accept a method of treating the sick which can claim no measure of certainty and which is constantly changing. When questions arise regarding the advisability of compulsory medical instruction and examination in schools and workshops, we are told that such questions should be left to the medical fraternity, because they understand better the requisites of health, and are experts in deciding such matters. At first thought this seems plausible, but upon more mature consideration we recognize that it overlooks the fact that a tree is known by its fruit and not merely by its promises. Many medical theories regarding precautionary methods are in direct conflict with demonstrated ideas of Christian Science,—ideas which have been adopted by many medical practitioners. Many of the modern precautionary fads, which compel undue contemplation of disease, create more disease than they prevent. It is unwise to subject children to the

contemplation of disease. If it is ever necessary for them to be instructed in these things, such instructions should be deferred until they have reached riper years.

If *materia medica* had demonstrated its right to claim the sole guardianship of the public health, the people would not be looking for new remedies; but the fact that from twenty-five to thirty per cent of the population of our country has been so impressed with medical failures as to lose faith in medicine, and that this number is rapidly increasing, constitutes indisputable evidence that medicine has by no means established its right to autocracy.

As a rule, when the public undertakes to settle upon a general plan it considers the opinions pro and con. A prejudiced jury is not qualified to consider the evidence in a trial. It is in accordance with the conservatism of human nature that a superannuated mechanical appliance is often kept in use by its mistaken owner, although it has been discredited by later improvements. In keeping with this situation, a biased medical fraternity naturally clamors for its right to forced recognition in spite of revolutionary discoveries; therefore its critics are justified in claiming a voice in the consideration of its demands upon the public. We do not ordinarily leave the establishment of public institutions altogether to special beneficiaries who in many instances might not be considered unbiased judges. In all disputes it is customary to choose moderators from both sides or all sides. So long as doctors disagree among them-

selves as to whether a germ is a scavenger, or a producer of diseases; so long as they disagree in their diagnoses; so long as they disagree as to whether vaccine prevents more diseases than it creates; so long as the effect of preventive serums creates a greater dread than the prospect of facing the enemy's guns, the medical fraternity should not feel abused because public opinion protests against its compulsory systems, and people object to being inoculated with disease.

In the days of primitive Christianity a proper reliance upon divine power was a more effective remedy for disease than any which has been in vogue since those days; and the Master of this system, who was its best judge, claimed no special dispensation for himself, but liberally and from the standpoint of Principle acknowledged that all who understood what he understood, and practiced what he practiced, would obtain the same results. The Master had no failures. His success was perfect, giving evidence that his system was perfect and would always give perfect results when perfectly understood and practiced. Mrs. Eddy has rediscovered this system, and it is being used with a large measure of success by a rapidly increasing proportion of people throughout the civilized world. Strange to say, it is at such a moment in the world's experience that the medical fraternity has selfishly or thoughtlessly hastened to seek the establishment of its monopoly.

It is natural that selfish mortals should fight for the preservation of

their own interests, but the unselfish individual is filled with "gladness to leave the false landmarks," as Mrs. Eddy says on page 324 of "Science and Health with Key to the Scriptures," and, she continues, "this disposition helps to precipitate the ultimate harmony." He cheerfully lets go the old and takes hold of the new, realizing that it is useless to throw himself under the wheels of progress. It is never to our disad-

vantage to heed as well as read the handwriting on the wall. If our methods promise a decline in value, we should act the part of the wise man and hasten to exchange them for those which augur a better future. If the future promises no returns from even our most cherished theories and practices, we should spare ourselves avoidable humiliation and suffering by ready response to the demands of progress.

SELF-IDENTIFICATION

JOHN B. WILLIS

HE who wrote, "Self-reverence, self-knowledge, self-control,—these three alone lead life to sovereign power," is universally regarded as both a sage and a poet. Nevertheless, apart from a discriminating sense of selfhood, the effort to profit by this aphorism is quite sure to lead to confusion and discouragement. The sense of self which is entertained by the many is often found to be altogether too ignoble and contradictory to merit respect, much less reverence; while the effort to better it, unaided by spiritual discernment, has precipitated more heartache and pessimism than any other ethical undertaking, perchance, in the whole field of aspiration.

The analysis of human impulses reveals the fact that the stimulus of the great majority of them is regard for some personal satisfaction, for the interests of a material sense of selfhood. True, one not infrequently comes upon the exhibition of a splendid unselfishness, a readiness to venture even the greatest possible

hazard for the benefit of others. The promptness with which men will volunteer to imperil their lives in the effort to rescue a mine-entombed or shipwrecked mate, speaks for the existence of latent nobility even in natures which may seem to be rough and coarse. Nevertheless, experience compels one to concede that unspiritual desire, the assertion of a material self, is the dominating factor of the great bulk of everyday motives, and it is seen that we can never hope to acquire a genuine self-respect until we have escaped from ignobility, until we have gained at least the vision of a wholly spiritual self.

It is just here that in teaching the unmarred ideality of God's offspring, forever "unfallen, upright, pure, and free" (Science and Health, p. 171), Christian Science affirms the divine origin of man, illumines the way of moral advance, and makes practically possible that true self-identification and that putting off of "the old man," the embodiment of false personality, to which all would-be fol-

lowers of Christ Jesus are imperatively called. Generally speaking, men are tempted to excuse what they should frankly condemn in their own conduct, by averring that they are what they are as the result of no choice or fault of their own. Having been taught to think of man as a composite of flesh and spirit, of good and evil, they quite logically reach the conclusion that this is a normal order for which they cannot be held responsible; and this conscious or unconscious habit of accounting for selfish and sensual impulses explains, no doubt, much of that spiritual stagnation which is so constantly deplored by Christian leaders and teachers to-day. So long as ignoble instincts are thought of as pertaining to the man of God's creation, so long will their elimination be logically regarded as both visionary and impossible. When, however, one begins to know "no man after the flesh," to realize that the only true selfhood is godlike and glorious, then every least lapse from the ideal is seen to be apart from the real man, and delight "in the law of the Lord" takes on an entirely new meaning.

It becomes clear, therefore, that it would be quite impossible to overstate the significance of this question of self-identification to the solution of our daily problems, and to the attainment of the Christ-life. St. John's words, "For this purpose the Son of God was manifested, that he might destroy the works of the devil," become inspiringly intelligible the moment we clearly perceive and wholly accept the teaching that man as God's idea is like God, his

origin and continuous support, and that the common, unideal sense of selfhood has no place in right consciousness, and therefore can be put away. Further, the conviction immediately springs up that this consummation would solve the human problem; that to know this truth in all its fullness would make all free, even as the Master said, and this is at the very heart of Mrs. Eddy's teaching. It is a radiation of the light of Truth revealed as Christian Science.

This question of who or what he considers himself to be, thus relates itself to every issue and determination of a man's experience. If he regards his selfhood as in part "of the earth, earthy," he surely cannot be shocked by the discovery that he has personal instincts and impulses which belong to this plane of life. The lusts of an animal nature will not be an offense, and their indulgence will not awaken a sense of degradation. Further, no one can deny "all ungodliness," or try to resist, with any great earnestness or enthusiasm, the sway of that which he regards as a normal habit or desire, if he believes that the enjoyment of this indulgence pertains to the life order which God has given him, and from which he cannot escape if he would. More than this, the suggestion, What is the use of trying? now bores its weakening way into the fiber of every good resolve, and Paul tersely defines the result when he says, "The evil which I would not, that I do." Lack of confidence in one's power to achieve is the very substance of incapacity,

and this lack always companions with ignoble self-identification. The heights are not attempted because the lowlands are thought of as "home," and this is the explanation of the bulk of human biography. Furthermore, self-condemnation invariably attends self-identification with unworthiness. He who rates himself as mortal and material is never unsupplied with occasions for self-flagellation. He has linked himself not to the ideal, but to the unideal; not to strength, but to weakness; not to the inspiring, but to the uninspiring; not to success, but to failure; and that he should condemn himself under these circumstances is not at all surprising.

On the other hand, if one begins to think of man, of his own selfhood, in terms befitting godlikeness, as "that which has not a single quality underived from Deity; that which possesses no life, intelligence, nor creative power of his own, but reflects spiritually all that belongs to his Maker," to quote Mrs. Eddy's words on page 475 of "Science and Health with Key to the Scriptures," a sense of dignity, of duty, of high calling, and of privilege is instantly awakened. Every unideality of conduct and of purpose is rebuked. One realizes that both consistency with respect to his nature, and duty with respect to his fellow men, require him to manifest only the "thoughts and desires that draw mankind toward purity, health, holiness, and the spiritual facts of being" (Miscellaneous Writings, p. 37). The effort to stand erect, as before God, becomes more feasible and less wearisome. One be-

gins to take heart in the struggle for righteousness, and gains a new understanding of Paul's declaration, "I can do all things through Christ which strengtheneth me." If wise he will not forget the apostle's words, "Flesh and blood cannot inherit the kingdom of God," and so will not go about inviting attention to the human personality and saying, Behold, a child of God. Promiscuous statements of this kind are very likely to be misunderstood, if not ridiculed; but in his heart one may rejoicingly remember St. John's great words, "Now are we the sons of God," and be inspired to manifest this fact in greatness of thought and deed.

It has been said that the end of life is to find one's self, and in a very important sense this is true. To live in the realization of the spiritual nature of man is to be done forever with fear of the flesh, and to gain the effective vantage point for the healing ministry. Christ Jesus thus came into his own when but a boy, and this was the prelude of his life symphony. How greatly he witnessed for the divine idea, for man, when he stood up in his native village and accepted the mantle of self-identification which the prophet Isaiah supplied in those marvelous words beginning, "The Spirit of the Lord God is upon me"! It was this recognition of his spiritual nature, its prerogatives and power, which enabled him later on to say, "I have glorified thee on the earth." Christian Science is mightily helping believers to know what it means to manifest the Christ-spirit. This is to be the distinction and the glory of their daily living.

THE SON OF GOD AND THE SON OF MAN

MABEL C. LUCAS

THOSE persons who were deep in the entanglements of sin or sickness when Christian Science was first presented to them, know how gladly they welcomed the hope inspiring interpretation of John's statement in his first epistle,—“Beloved, now are we the sons of God.” It mattered not to them whether their pains were mental, moral, or physical; the idea of divine sonship presented a spiritual vision of possibility which quickly evidenced itself in increased health and happiness. So vivid was this idea that often it was of itself sufficient to produce complete bodily healing from ailments of many years' standing. All obstacles which presented themselves as daily impediments were brushed aside with an all-conquering faith in God, and in man's dominion as the “Son of God.”

There are, however, many progressive steps to be taken in the life of a Christian Scientist. Revealed truth presents an exact science, requiring the student to learn its rules correctly and to practice them faithfully. Progress is the law of Christianity no less than of mathematics, and intelligent demonstration is the next step which substantiates inspiration with tangible works, accomplished neither through blind faith nor by guesswork. When one has proved a rule in mathematics by solving the problems provided to elucidate that rule, he then understands the basic law which that rule illustrates. Just so in the progressive steps of scientific Christianity

the time inevitably comes when the spiritual fact that we are the “sons of God” must be supported by the understanding of how to illumine daily life so as to make this apparent under all circumstances and in all ways. Some students pass through a period when obstacles which were formerly cleared away readily under the illumination of inspired thought, no longer melt quickly into nothingness. This indicates the necessity for further unfoldment of Principle.

We never relinquish the idea that we are the “sons of God,” because we have proved that statement, in healing, too frequently to permit of doubt; but somewhat to our own amazement we are forced to take notice of material conditions to which, before, we seemed immune. We have to reckon, as it were, with stubborn materiality which refuses to give place before our present sense of man's real being as the son of God. Then there is danger of falling into a sort of compromise. When stating the absolute facts relative to perfect God and perfect man, the student holds a mental reservation, sometimes audibly expressed, such as “Oh, yes, I know that is true of the real man, but ——,” or “Since the physical body is only the expression of sensual mortal mind, what difference does it make whether it lives or dies?” He may even assume an attitude of carelessness, thrusting the body into dangers, fatigues, and unnecessarily severe experiences. Or he may carry an unwarrantable prem-

ise to an altogether erroneous conclusion by entertaining false theological suggestions to the effect that there are two separate entities—the real man, or “Son of God,” and a mortal man. Then this false theology further insists that in his everyday human existence he must go through a long conflict, by means of which he is gradually to make his mortal selfhood over until it is regenerated and regains its supposedly lost estate as the son of God. These latent theological suggestions must be scientifically silenced, or they will produce discouragement as well as a doubting belief in the reality of both sickness and sin. Daily living will lose much of its spontaneous joy, each day’s duties will become tasks wherein and whereby personal sacrifice is accepted as the savior, instead of divine Principle, and, to a limited extent, life will become drudgery and hardship again.

This mental condition is anomalous in a Christian Scientist, and he certainly needs to find salvation from this unhappy state. He finds it in another idea just as inspiring as was the first. He begins to realize that Jesus recognized a difference between the “Son of God” and the “Son of man.” Speaking of this, the great Master said: “The hour is coming, and now is, when the dead [those buried in trespasses and sins] shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself . . . because he is the Son of man.”

The meaning of this passage is

made clear to us through the transparent consciousness of our beloved Leader, Mrs. Eddy, when she says on page 8 of her Message to The Mother Church for 1901: “The Christ was Jesus’ spiritual selfhood; therefore Christ existed prior to Jesus, who said, ‘Before Abraham was, I am.’ . . . Christian Science explains that mystic saying of the Master as to his dual personality, or the spiritual and material Christ Jesus, called in Scripture the Son of God and the Son of man—explains it as referring to his eternal spiritual selfhood and his temporal manhood.” On page 10 she says: “The Christ was not human. Jesus was human, but the Christ Jesus represented both the divine and the human, God and man.” Our inspired Leader further says, respecting the divine idea (Miscellaneous Writings, p. 164): “Its divine Principle interprets the incorporeal idea, or Son of God; hence the incorporeal and corporeal are distinguished thus: the former is the spiritual idea that represents divine good, and the latter is the human presentation of goodness in man.” With similar inspiration to that which lifted up the “Son of God” in his thought, the student now lifts up the “Son of man.” With joy he realizes that Jesus gave a rule for this period of progress when he said, “As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.”

Immediately he begins to lift up his “Son of man,” he ceases to try to make mortal man good, for he has awakened to the man to whom Paul referred when he said, “Henceforth

know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more." His daily life must express the fact that this is his divine identity. It is therefore necessary to overcome the belief in death, for only by so doing can be presented the right idea of the deathless, eternal Christ. He now perceives that his first healing on the basis of the "Son of God" was, so far as he was concerned, faith healing. He now knows that he must progress to spiritual understanding, and faithfully take every ascending step in orderly unfoldment in order to preserve thereby Jesus' accurate, scientific Christian healing.

Jesus undoubtedly felt his need of divine strength in order to hold this concept of man steadfastly above the mesmerism and testimony of sense, when he said, "And I, if I be lifted up from the earth, will draw all men unto me."

An interesting fact gathered from a careful study of the gospels is, that Jesus is chronicled with using the phrase the "Son of man" eighty times, while only six times did he use the phrase the "Son of God," as applicable to himself. It was the voice of God which declared him to be "My

beloved Son, in whom I am well pleased," at the time of Jesus' baptism and again on the mount of transfiguration. Those who were healed and even the men from the tombs, possessed with devils, so proclaimed him; while the uninspired multitudes and the worldly wise scribes and Pharisees always called him the "son of David." They acknowledged only his mortal lineage and were willfully blind to the spirit of Truth which animated him. This makes all the more significant Jesus' persistent affirmation regarding himself. In this he has given us a wonderful illustration of true humility. He kept his demonstration of Truth and its law ever foremost, and gives Christian Scientists a useful hint to keep their declarations modest and their "works" so convincingly good that they will declare the presence and power of the incorporeal "Son of God." Jesus' followers to-day, through the inspired teaching of Christian Science, are coming to understand more clearly their own "dual personality." They are purifying their sense of human selfhood through the understanding of spiritual individuality, and bringing forth the evidence of Soul, "with signs following."

"IS THERE NOT A CAUSE?"

CHARLES EDWARD ARNOLD

WHEN David was sent down to the battle field to take food to his brothers, he found two great armies drawn up in array for battle, the armies of the Philistines, who were a very idolatrous people, on the

one side, and the Israelites on the other. The camp of the children of Israel was in a state of great commotion and fear. Every morning and evening for forty days a giant, Goliath by name, had appeared from

the camp of the Philistines, and with every indication of invincibility, had issued a challenge to the men of Israel to send forth a champion to meet him. After David had arrived at the camp and had saluted his brothers, this same giant came out as on previous occasions and issued his challenge; and as before, the men of Israel fled. This consternation on the part of his kinsmen did not agree with David's sense of the omnipresence and omnipotence of the God of Israel; and it is not surprising that, after questioning the men standing near, he should ask, "Who is this uncircumcised Philistine, that he should defy the armies of the living God?"—what or who is this unclean and unholy thing that defileth itself with idols, and disputes the power of omnipotence? Why, indeed, should Israel be afraid? In all that vast array of mailed and armored warriors, David seemed to be the only one who realized that something must be done to take "away the reproach from Israel."

This attitude on the part of David of course rebuked the sense of fear, and his eldest brother, Eliab, immediately began to upbraid him and even to question his motive for being there at all, intimating that it was merely due to a perverse and stubborn desire to witness the battle. Error thus attempts in a subtle way to retard the demonstration of Truth; for in view of the fact that their father had sent him, and that, too, on an errand of kindness to his brothers, the injustice of this accusation must have appeared to David; yet he did not become angry or stop to argue the

question with Eliab, but quietly turned and with meekness replied, "What have I now done? Is there not a cause?" Right here is where the real purpose of David's errand begins to appear, and subsequent events proved he was there to demonstrate that nothing could thus assert itself in the face of omnipotence, no matter how real or how terrible it might seem to be. He was there to establish the fact to his people that there was "a God in Israel," and to magnify and show forth His power in spite of all seeming opposition.

David had a zeal "according to knowledge," and during the succeeding incidents there was no boastful or unkind word spoken by him, not a word of denunciation or of criticism. After he had finally succeeded in obtaining an audience with Saul he recounted how he had on a former occasion, single-handed and alone, while watching his father's flocks, slain a lion and a bear—while guarding and nurturing thoughts of innocence and love, he had proved the utter powerlessness of anything opposed to good. That this recital inspired Saul's confidence is evident from the fact that though David was but a mere lad and was going out to engage in conflict with this great giant, yet Saul said to him, "Go, and the Lord be with thee."

The student of Christian Science finds here no indication of self-justification or of self-seeking on the part of David, only a laudable determination to prove the righteousness of his cause. Back in the solitude of the sheepfold, when the lion and the bear had attacked the lamb—as when ha-

tred and animality seek to slay the idea of Love—he had proved his cause, and now he was ready to prove it before all the armies of Israel. He refused the world's weapons,—the coat of mail, the helmet of brass, the sword,—because he had "not proved them," and went forth to meet error, not with error, but with Truth, in the name of the living God. This but typifies the conflict that necessarily results through the belief in a power opposed to Spirit, God. This mortal belief, this exile from God's kingdom, false corporeal sense, is ever arrogantly proclaiming itself and challenging the command, "Hear, O Israel: The Lord our God is one Lord." But no matter how high error exalts itself, no matter how loudly it may seem to thunder forth its challenges, it is only the champion of a lost cause; for before the might and omnipotence of Spirit, the sound of its voice inevitably dies away into silence.

Christian Scientists are daily and constantly called upon to combat and overcome the arguments of error in one form or another; and often in the struggle, evil in its natural resistance to the truth attempts to cause discord and strife through both silent and audible arguments which would deter one in his purpose toward demonstration. Mortal mind may even assign to Truth's representative certain motives, and possibly question the motive altogether. Then instead of answering in kind, how much better it is to listen quietly to the inner voice which whispers, "Is there not a cause?" The one who is prayerfully and earnestly striving to

overcome and destroy that which opposes itself to good, and who does not stop and listen to these arguments of evil, is able to accomplish much in the way of bringing about harmony. He follows the example of David in not striving nor contending nor entering into vain disputations, not meeting envy and hatred with their own weapons; but quietly and meekly recognizing the righteousness of his cause, and putting "on the whole armour of God," he goes confidently into the battle, resolved, as we read in *Science and Health* (p. 242), "to dissolve with the universal solvent of Love the adamant of error,—self-will, self-justification, and self-love,—which wars against spirituality." This scientific right thought does not injure; it cannot destroy aught of good; it does not create discord; it comes not "to destroy, but to fulfil;" and it only serves to bless and to heal.

It was this might of meekness which established the Christian era. It enabled Jesus to prove positively and eternally that Love is the destroyer of hate, that Truth has the victory over error, and that Life is the master of death. It was this same meekness and humility, combined with the confident realization of the righteousness of her cause, that enabled our Leader to reestablish Christian healing in the world to-day. This same mental attitude, coupled with the unshaken understanding of the omnipotence of God and devoted consecration to the cause, is the only means through which to continue and perpetuate what Mrs. Eddy has established. This cause she has

carefully protected with words of admonition and counsel, that the purity of her teachings may be preserved. The duty of every Christian Scientist is to prove his cause. Could there be a grander or more righteous cause than that of Christian Science—a cause that seeks not to tear down but to construct, not to injure but to bless, not to hurt but to heal, not to destroy but to establish. This cause was established to prove the omnipotence of God, to demonstrate the permanence of health, harmony, and holiness, and the unreality of all that is opposed thereto. For those who enter the conflict with every motive charged with a holy purpose and every thought fired with

divine Love, there is no such thing as a possibility of defeat, therefore they should not fear.

But should we sometimes weary of the fray and be assailed by doubt and discouragement, could there be a more inspiring exhortation than that contained in the following beautiful lines from page 206 of "Miscellaneous Writings": "As you journey, and betimes sigh for rest 'beside the still waters,' ponder this lesson of love. Learn its purpose; and in hope and faith, where heart meets heart reciprocally blest, drink with me the living waters of the spirit of my life-purpose,—to impress humanity with the genuine recognition of practical, operative Christian Science."

LOVE THAT HEALS

ADELA ROGERS ST. JOHNS

TO the Christian Scientist whose daily study of the Bible in connection with his textbook, "Science and Health with Key to the Scriptures," impresses him ever more forcibly with the fact that the foundation, inspiration; and power of this healing truth is divine Love, it seems at once strange and unjust to hear the remark from one who is not a student of Christian Science, "Oh, yes, it does a great many wonderful things, but it makes people so cold and unsympathetic."

We have nearly all come face to face with this accusation at some time from friend, relative, or business associate. Our first feeling is one of surprise. Knowing as we do the complete falsity of such a charge, we perhaps lay the entire blame

upon the speaker's lack of understanding in regard to Christian Science. We decide that the remark is part of the cross of the world's misconception of things spiritual, and is to be met with a patient smile; and because we are so sure that Christian Science is glowing with love, because we realize that there is hardly a page of Science and Health or of any of Mrs. Eddy's writings which does not contain the word love, because we are constantly reminded by her that above all else we must strive to reflect Love, we fail to turn the searchlight upon ourselves and our manner of living this religion of Love.

We do not immediately inquire of ourselves whether we are reflecting Love as well as we know how, or ask

if we are in any way to blame for this impression of coldness. Do we really love our neighbors as ourselves in all ways and by all means? Are we ever unconsciously guilty of word or deed which might be deemed cold or unsympathetic by one who does not understand the deep sympathy of Christian Science, expressed in the daily endeavor to see nothing but God and His idea? On page 367 of "Science and Health with Key to the Scriptures" we read, "The tender word and Christian encouragement of an invalid, pitiful patience with his fears and the removal of them, are better than hecatombs of gushing theories, stereotyped borrowed speeches, and the doling of arguments, which are but so many parodies on legitimate Christian Science, aflame with divine Love."

It is our duty as obedient Christian Scientists to avoid voicing error. It is necessary to our demonstration of the nothingness of sin, disease, and grief that under all circumstances we see these things as unrealities. For those striving to prove the mortal illusion of all that is unlike God, it is rarely advisable to enter into discussions of evil, sickness, or discord of any kind. The first desire of our lives should be so to live Christian Science that we may accomplish the purpose set forth on page 207 of "Miscellaneous Writings" by our Leader, "To impress humanity with the genuine recognition of practical, operative Christian Science." This can never be done by mere assertions of the unreality of the material condition to which another seems to be in bondage.

To the person suffering from the false sense of the many ills that flesh is heir to, these ills seem exceedingly real. Until their powerlessness is proved in the truth, they bring a solid conviction of suffering, unhappiness, and woe. In speaking, therefore, of these dread specters as nothing, when talking with those who believe themselves in their grasp, it is necessary to exercise the wisdom which is ours as the reflection of the one intelligence. If we are called upon to hear some tale of woe, some description of mental or physical suffering, we can listen patiently, asking our Father to show us the right moment to speak and to give us the words which will carry healing. There are many gentle and helpful things that are not "unscientific" which can be said under such circumstances. We need not admit the reality of evil in order to feel the deepest compassion for those laboring beneath a mistaken sense of its power and to show this love by Christlike tenderness and encouragement. We need not hesitate to express love under all circumstances, but we should never chill the sorrowing heart with mere theory or argument.

The understanding of divine Life, Truth, and Love, for which we are so grateful to Mrs. Eddy, is no secret power, no personal gift. We should feel no superiority because we possess it in some small degree, and we ought to manifest none. Pure, unselfish affection is Christly and scientific. If we allow divine Love to guide us we can safely leave to God the adjustment of all human difficul-

ties, never fearing that we shall injure ourselves, others, or the cause of Christian Science. The apostle has left us, as on a plain guidepost, the words, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

It is well, perhaps, to remember that the very nature of Christian Science precludes its adoption of many of the ordinary forms of charity to which the world is accustomed. Its foundation stone is the healing of many conditions on account of which other charities are instituted, but the material thinker may fail to see and appreciate this, which but adds another reason for showing forth this charity in our daily lives. No matter how strictly we obey the letter of Christian Science or how faithfully we study it, we are not following in the footsteps of our dear Master if we cause anyone who is struggling in the wilderness to feel an added weight of discouragement. No matter how sure we are that our thought is right, we are not true to the example of the gentle woman whose teachings have lifted us above our own sorrows if we fail to express the love our hearts profess.

It is not courteous to meet with a rebuff expressions of sympathy for some condition of error not yet overcome, nor to forget the thanks due for well-meant advice, even if we cannot follow it. The right word, spoken at the wrong time or with the wrong spirit, may raise a distinct antagonism to Christian Science on the part of those we desire to help. Any assumption of superiority, any im-

pression of placing ourselves on pedestals, any utterance which may appear to flaunt our freedom from ills in the face of those in bondage, may cause the seeker to array himself against Christian Science, and cause us to fail of obedience to Christ's command, "Go ye into all the world, and preach the gospel to every creature."

The letter of Christian Science is fairly well known to the world to-day. Through the wide channels opened by The Mother Church humanity has been told of this truth; Mrs. Eddy reminds us, however, that "the vital part, the heart and soul of Christian Science, is Love. Without this, the letter is but the dead body of Science,—pulseless, cold, inanimate" (Science and Health, p. 113). Perhaps it is some contact with this letter without the spirit of Christian Science which may cause people to believe that Christian Scientists are cold and unsympathetic. Stock phrases taken from our beloved textbook, separated from the context and containing words unfamiliar to the non-Scientist, may indeed be cold comfort to those in the depths of despair.

Love can never do aught but heal. Love is always the Comforter, "wherewith we ourselves are comforted of God." Meekness, patience, gentleness, kind words, forever hold healing in their wings. Humility never awakens aught but hope in the troubled breast. The argument, whether mental or audible, is merely the staff by which we support our feeble footsteps. Let us, then, daily watch and pray that our first aim be

to gain more of the spirit of Christian Science and never to render our practice void by an application of the letter without the spirit. The good temper, kind words, smiling faces, and beautiful, happy lives of true Christian Scientists reinforce the great demonstrations of physical healing in bringing the multitudes into our churches. When it is our privilege to present a cup of cold water in Christ's name, let us be sure that we do not lay more emphasis upon the cup than upon its contents, but rather follow the example of a small boy whom a Christian Scientist observed recently.

Hot and dirty, he was walking along the board walk, followed by a most disreputable looking dog. The two came to a marble drinking fountain where, several feet above the ground, a stream of cold water bubbled forth. The dog put his front

feet on the edge of the font as the boy stopped, but discovering that he could not reach the water, turned pleading but trusting eyes upon his companion. Before quenching his own thirst, the boy with utmost patience made a cup of his dirty little hands, which he filled not once but many times, and lowered to a convenient level so that his friend, the dog, might drink of the water. With kindly affection he gave water to a thirsty creature in the best way he knew how.

If we look to the one "altogether lovely" as the model for our affection, we need never fear to express too much love. Divine Love is always wise, always helpful, always satisfying. Let us meditate often upon the fact that Jesus followed his command to "love one another" with the significant words, "as I have loved you."

THE WITNESS

REGINALD H. SCHENCK

THE prisoner at the bar and the witness in the box are characters inseparable from history and fiction; nor is this the extent of their activities, for, as every one knows, a witness is not confined to a court room nor a prisoner to a dock. In the broader view many witnesses are constantly offering evidence in the daily round of individual experience,—captives and witnesses of physical sense, fear, sickness, and superstition, as well as glad messengers of freedom, joy, health, and life. Upon our acceptance or rejection of their pleas in accordance with our under-

standing or ignorance of the nature, quality, truth, or falsity of their evidence, depends much, even the working out of that all-important problem, salvation—the coming of the kingdom of heaven, harmony, to the individual.

From the human or material point of view we may seem to have many problems, but there is in reality only one, and that one is to put off material-mindedness,—to refuse to hear the testimony of the false witness of material sense, which is all there is that seems to present the many problems. The Master made it very clear

just what the one great work is that we all must do, when he answered Pontius Pilate in these words: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." To Pilate's question, "What is truth?" Jesus made no verbal answer, and the reason for his silence must appear in the light of Christian Science.

On page viii of the Preface to "Science and Health with Key to the Scriptures" Mrs. Eddy writes, "The question, What is Truth, is answered by demonstration—by healing both disease and sin." All demonstrations are the direct result of bearing witness to the truth. Truth, however, is not in any sense mortal, material, or human. Truth is Spirit, God, and God is infinite Mind or intelligence. "The Father that dwelleth in me, he doeth the works," said Christ Jesus. Therefore, to bear witness unto the truth is an entirely metaphysical process; it is the reflecting of intelligence, the true idea, and to reflect the true idea is to be God's witness. Conversely, a lie or erroneous belief claims to bear witness unto the truth; claims as truth that man is human, material, mortal; claims that evil is, and that substance and power exist separate and apart from God. This counterfeit is the supposititious opposite of God; it is the image of the beast, which together with the false witness, or false prophet, as we read in Revelation, is doomed to be cast into the lake of fire and brimstone. Metaphysically interpreted this lake of fire and brimstone symbolizes the

annihilation of every form of error through the consuming and cleansing fire of Truth.

In the fourth gospel it is written, "If I bear witness of myself, my witness is not true." Of Truth only can we bear true witness. In so far as we seem to bear witness to material selfhood, or the Adam man, we are bearing false witness. Hear the command from Sinai, "Thou shalt not bear false witness;" and the words of the prophet, "A false witness shall perish: but the man that heareth speaketh constantly."

So it is our part to learn that we have nothing to do with that which bears the name of matter, sickness, sin, and all the host of erroneous beliefs that follow in their train, except to know them as false beliefs and cast them out of human thinking, which is the only place where they have even a seeming existence. All there is of mortal existence is the result of false education, of a long accepted, even cherished, belief in the testimony of material sense. That which says I am sick, sinful, material, mortal, something created and existing apart from good, God, is the false witness, the image of the beast. If anyone accepts its testimony he will suffer by his own act of acceptance; but let him reject it, and he is free. The time must come when each one will stop listening to the siren voice of the false witness and bear witness to Truth.

Christian Science treatment consists in silencing this false witness. A knowledge of Truth even in a small degree gives dominion and takes away the fear of seeming

power from the lying witness. Christian Science affords a practical, always available, and scientifically sure method of accomplishing results. Through true prayer the realization of the ever presence and all-power of Truth becomes so plain and clear that there is no possible room for aught else, and it thus necessarily casts out everything unlike itself. As the dark shadow of false belief disappears from consciousness through the flooding sunlight of Truth, the captive of sense is freed—the patient is healed.

We have Mrs. Eddy's direct statement on this subject in *Science and Health* (p. 417), which reads, "When you silence the witness against your plea, you destroy the evidence, for the disease disappears." What is the basis of your plea but the allness of Spirit, the absoluteness of good, and the perfection of man in God's image? And the false witness? It is not a person or thing, but an argument,—self-assertive mortal mind; that which bears witness not to good but to God's opposite.

To be a competent witness for Truth is to express the divine idea every moment of our human experi-

ence. It is to make instant protest against every phase of erroneous belief, however long the time this false belief may have been accepted as a fact. It is to champion fearlessly the spiritual rights of all those in ignorance of God, and who are in consequent suffering. Truth's vital efficiency is made manifest through the exercise of the Christ-spirit, which was humanly exemplified in the Founder of Christian Science, who never feared nor failed.

Jesus gave effective and convincing testimony to Truth when, answering the messengers of John inquiring as to his identity with the Christ, he said, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." The "signs following" are the testimony of the true witness made manifest in the flesh,—our human experience. Mrs. Eddy says (*Science and Health*, p. 411), "If Spirit or the power of divine Love bear witness to the truth, this is the ultimatum, the scientific way, and the healing is instantaneous."

SERVICE

GEORGE SHAW COOK

SERVICE is a divine idea. It is an idea of that Mind which is the only source of the inspiration, love, humility, purity, fidelity, and constancy which characterize one who is the true minister to mankind. Separated from these qualities service would be only a spurious counterfeit

of the divine. Being a divine idea service is quite unlike servitude. It is never unwilling, grudging, or self-seeking. It is always unselfish, free, and joyous. It is at once meek and mighty; it is humble in its obedience to law, and majestic in its serenity and confidence. Service is

unvarying and infallible. It is courageous and enduring. It is impartial, just, honest, merciful, loving, ample, abundant. It is universal, unlimited, untiring, uninterrupted.

The true idea of service, as it is revealed in Christian Science, has already freed many to a great extent from the bondage of mere servitude. As the individual discerns more clearly the right idea in serving he is correspondingly freed from the sordid, selfish sense of it. This freedom is, to human sense, gained gradually; but with persistence and faithfulness its achievement will be complete. In the master Christian, Jesus of Nazareth, is found the perfect example of a true servant. He came to save from all that is false, including a false sense of service. His rebuke to self-seeking was, "Whosoever of you will be the chiefest, shall be servant of all." Without his willingness to serve mankind his ministry would have been like that of his professed followers who are content with preaching, and apparently lack the desire or ability to practice what they preach. Mrs. Eddy estimates the worth of his example with wonderful conciseness when she says in "Science and Health with Key to the Scriptures" (p. 25), "The divinity of the Christ was made manifest in the humanity of Jesus." Her ability to discern the true worth of the career of Jesus was doubtless responsible in a great degree for the fact that she in her time became a most valued servant of humanity. The world is beginning to acknowledge her life work as a marvelous example of constant, unselfish, intelligent, lov-

ing ministry to mankind. Her service was effectual and productive of glorious results because it was divinely inspired and unselfishly performed.

All down the ages there have been those who were ready to serve, not for reward but for pure love of mankind. True service is not, however, without its reward. "The work of righteousness shall be peace," says Isaiah, and there can, obviously, be no true service without the inspiration of right ideals. This right doing and the reward are, therefore, inseparable. The true servant does not work for reward, but he receives it. His is that peace which the world cannot give and cannot take away. The reward of the real servant of mankind is quite apart from matter, and in no way depends upon persons or circumstances. The reward of true service comes from the "Father of lights, with whom is no variableness," and in whom is no lack, either of ability or willingness to reward right motives and right doing. A recognition of this fact on the part of the servant results invariably in his receiving a suitable recompense for the duty required.

The thoughtful, earnest servant will not deceive himself or others by words without deeds. It is plain that right talking is worthless unless it is expressed in right living. Ideals entertained are without value unless they are expressed in practice. A mere theory is of no value unless it be proved. Ideals furnish the inspiration. Practice furnishes the proof. Jesus put his spiritual understanding into practice by healing

"sickness and all manner of disease" among the people of his time. The students of Mrs. Eddy's writings are for the most part humbly striving to follow obediently the example of Jesus. They realize that they have no right to claim that they are followers of the Nazarene unless they are to some extent proving the truth of his words, "He that believeth on me, the works that I do shall he do also." Servants of Christ must give proof of their obedience to Principle by overcoming sickness and sin according to the Christ method.

There are, however, other forms of service much in evidence to-day that would not ordinarily be classed as healing, although they are, in the final analysis, precisely that. Thousands, yes, millions, are to-day enlisted to fight and work for freedom. Admitting that there are those who may have allowed fear or compulsion to influence them, and others hope of reward,—profit, advancement, applause,—it still remains a fact that the great majority "at the front" and "at home" are unselfishly serving an ideal, the ideal of liberty. These true servants of mankind, whether civilians, soldiers, or sailors, have their reward in the consciousness of duty done. The brave men who on land and sea have been willing to sacrifice all that is humanly dear for the preservation of freedom and the establishment of democracy in government, are in a true sense the servants of mankind. The officer with his responsibility and the private with his willing obedience are alike servants in a noble cause, and nothing can deprive them of their just

recompense of honor and gratitude. Likewise, those who remain behind, whether in prominent positions of public trust or in obscure places in which they are striving to "keep the home fires burning," become faithful servants of mankind in their common effort to advance a just and righteous cause.

Without in the least disparaging the efforts of those who are serving in other ways, it may be truly said that no form of service is of greater value to humanity than that of the growing army of Christian Science practitioners, they who have "enlisted to lessen evil, disease, and death" (*Science and Health*, p. 450). Through the efforts of these servants of mankind the world is constantly being freed from all forms of bondage. The true Christian Science worker is never content to remain at ease in matter. He is always annulling through spiritual understanding the mesmerism of material sense in its every phase. The life of the genuine Christian Scientist is one of constant activity. He learns that in serving God and his fellow men he is laboring in the field of eternal Life. Thus he, too, has his reward; for the law of compensation is a just law, and it must apply to Christian Science practice as well as to other forms of useful and needful service. It is the chief joy of the honest practitioner of Christian Science to share with Mrs. Eddy what, on page 207 of "Miscellaneous Writings," she expressed as the spirit of her life purpose,—"to impress humanity with the genuine recognition of practical, operative Christian Science."

MEASURING SUCCESS

ISRAEL PICKENS

TRUE success is the attainment of spiritual understanding. To "bear witness unto the truth," so that this truth might be discerned and demonstrated by all mankind, was the mission of the divine Way-shower. He who transcended the vision of patriarch and prophet beheld man and the universe as spiritual, perfect, and eternal,—the emanation and manifestation of omnipotent, omniscient, and omnipresent Love. This light of spiritual understanding is the Christ, Truth, which reveals the work of divine Love as finished, and in this revelation is included all healing and salvation. "Be ye therefore perfect, even as your Father which is in heaven is perfect," is the demand of the Christ that predicates absolute and imperative fulfillment. The proportion in which this divine law is apprehended and is made operative in human affairs determines success.

So deeply implanted, however, in human consciousness have been mortal mind's false concepts, that this spiritual fact concerning God and His idea was lost, in tragic measure, to the vision of mankind. Turning aside from the teachings of the Master, mortals have come to set a standard which claims to measure success in terms of money, material accomplishments, social position, and the pride of human power. These false beliefs have precipitated strife and war and turmoil on earth, and have, to mortal sense, held humanity in a death grip of bondage. This gloam-

ing of materialism was not, however, to be followed by an endless night of error; for upon the horizon of the centuries the light of Christian Science, the Science of the Christ, was destined to burst forth again upon a sleeping world. The dawning of this great truth of being upon the darkened sense must inevitably unfold the fact that "old things are passed away; behold, all things are become new."

Strikingly illustrative of Mrs. Eddy's perfect order of logic, are the many statements contained in her writings regarding success, it being noteworthy that she invariably treats the theme as pertaining to spiritual understanding. In setting forth the requirements necessary to its attainment she says in "Science and Health with Key to the Scriptures" (p. 462), "Some individuals assimilate truth more readily than others, but any student, who adheres to the divine rules of Christian Science and imbibes the spirit of Christ, can demonstrate Christian Science, cast out error, heal the sick, and add continually to his store of spiritual understanding, potency, enlightenment, and success." The Christian Scientist must needs learn this truth and always know that spiritual attainment alone constitutes success. It will then be seen that the gaining of humility, meekness, unselfishness, kindness, and the love that is a reflection of Love divine represents the progress in which he should be most concerned; for these are ideals that

deliver human consciousness from itself and reveal man as being in accord with the divine nature.

Errors that once lay hidden in the darkness are now disclosed, and come before the attention as problems to be met and solved. Physical problems, problems of sinful beliefs, domestic problems, and those of supply, all must be handled from the one standpoint of spiritual understanding. Herein is witnessed the new birth which may be sometimes attended with mortal mind elements of doubt and loneliness, of travail, heartache, and sorrow. Why, it may be asked, does the battle rage and the struggle become so seemingly intensified before the spiritual idea unfolds? Who has not felt these conflicts and experienced within his own consciousness this pain of giving up material beliefs, before the joy of laying hold on spiritual reality? Not until error is stripped of its seeming reality does human consciousness gain sufficient spiritual understanding to advance without wrestling.

Because there are some who may seem to be advancing more rapidly than others in the spiritual understanding to which all mankind must ultimately and inevitably attain, the student of Christian Science cannot guard too closely his thought in viewing the problems of his fellow man. Those things which seem easy to one may not be easy to another, and the Christian Scientist must put on the armor of Love that he may not uncharitably criticize or condemn another who may be in the midst of seeming troubles, unable for the time being to "prove all things." To bur-

den another with thoughts of condemnation will never help him rise.

We cannot measure success by old standards, for we are dealing with things unseen. The pharisaical spirit, therefore, that would view with scorn the seeming failures of another, may itself be binding with chains the one who is manifesting it, even though he may have made some progress in demonstration. Who shall judge? Because there is in another's experience an unsolved problem, shall we by making a reality of it dim our own perception of the real, and at the same time burden him with either censure or a false sense of sympathy? Let us hold steadfastly to the vision of the perfect man, but let it be with the real charity that would seek to loose our brother man from the heavy yoke. "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." Paul's injunction is not new. There is found a striking correlative in the ancient Israelitish law as stated in the twenty-third chapter of Exodus, which says: "Thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt."

The suggestion that money measures a man's success is cast aside when it is realized that money is not a factor at all, but that it is the gaining, rather, of spiritual understanding which furnishes "a table in the wilderness." It is absolutely true that divine Love supplies our every need, and it is also true that our needs in every case are spiritual. Creature

comforts and so-called material possessions are the added things which follow the seeking "first" of God's kingdom. Christian Science, therefore, cannot be used as a means to gain material riches. If there comes into experience, after the advent of Truth, a trying financial problem, it is not an occasion to be disheartened; it is only a testing time, wherein one may begin to learn true values. It is a purifying process which should reveal the refined gold of the Christ nature and character. Even after Mrs. Eddy was able to receive the inspired message which is indited in *Science and Health*, she was compelled to grapple with and master the belief of lack, and solve the problem of supply with the understanding that is from God. Her experience and that of many others whose work in the cause of Christian Science may be valued, furnish us with abundant assurance that divine Principle unerringly solves this as well as every other human problem.

The working out of one's salvation, while individual, brings to light experiences which are in large measure common to all workers. It is the curse of the mortal belief of life in matter which has to be nullified, the way out of which the Master came to reveal. The process to him was orderly, and followed in progressive steps and stages. On this way the Christian Scientist has at least begun to walk, and he knows that his course thus far is in accordance with divine law; for the sick are healed, the sinful are reformed, and discord of every nature is being replaced with harmony and peace. We cannot af-

ford to become discouraged because other problems remain yet to be solved. Let us press onward and upward unflinchingly!

One of the important elements entering into successful scientific demonstration is gratitude. Failing to recognize spiritual being as the only reality in God's infinite realm, we cannot hope to be grateful, but real gratitude comes spontaneously in proportion as the spiritual universe is seen and acknowledged. Throughout the Bible we see the law of gratitude preceding, accompanying, and following spiritual achievement. The life of the blessed Nazarene was one great psalm of gratitude. Even death itself yielded to that humble yet mighty prayer of spiritual understanding, "Father, I thank thee that thou hast heard me." It was the Master's own lips which acknowledged, "The Son of man hath not where to lay his head;" yet his career stands forth as the one of all the world's history most eminently successful, and throughout eternity will it ever unfold and reveal its wonderful and mighty mission. The demonstration of the Christ-healing has reappeared in Christian Science, and the life of its Discoverer and Founder, truly patterning the Master's, has reflected in like manner this wondrous gratitude and love. So vibrant, also, are her writings with this spirit of gratitude that in *Science and Health*, even preceding the table of contents and Preface, there is found this expression from one of her poems:—

O! Thou hast heard my prayer;
And I am blest!

TESTIMONY GIVING

BESS NALL SCHAEFFER

ALL Christian Scientists, and many who are not Christian Scientists, find help and benefit beyond measure in the Wednesday evening meetings. The individual members of the congregation have opportunity during these meetings to testify to the healing power of Christian Science, and the success of the meetings is thereby dependent to a very large extent upon a proper participation on the part of the congregation. The reading from the desk is greatly beneficial, but Mrs. Eddy made the giving of "experiences, testimonies, and remarks on Christian Science" (Manual, p. 122) a vital part of the meeting. Indeed, the testimonies that are given serve to illustrate how the spiritual facts heard from the desk, discerned and applied to everyday experience, correct whatever is apparently out of harmony with these facts.

There is not a person who has had the privilege of attending these mid-week meetings who would not feel the deepest sense of deprivation were the testimonies excluded from the hour. Such an exclusion is of course impossible, as our Leader has provided a definite place in the meetings for testimonies; but the supposition serves to make us realize how vital to all is this element so wisely provided by Mrs. Eddy. Testimonies of healing are helpful to every one. They cannot fail to encourage and strengthen those who have undertaken, as their life work, to combat with the truth of Christian Science

the hidden forces of evil, expressed in disease and sin. The beginner, hesitating and afraid, through listening to the experience of one who in some great crisis has been healed by divine Truth, loses his fear and finds courage to trust in divine power. There is also the stranger within our gates, who comes almost wholly for the testimonies; he may come merely out of curiosity, or he may come because he is weary and heavy-laden and has been told that he will hear at this meeting the proofs of healing he so earnestly seeks.

In the congregation are many who have experienced healing that the stranger knows nothing about, countless proofs, just such as he is longing for. How needful it is that he should hear from the congregation the blessed truth of spiritual healing! If the testimonies are few, with long pauses between, the stranger will probably leave with the thought that Christian Scientists have not so many more blessings than other people after all. The congregation has failed to give that proof of its gratitude and love which Jesus required of Peter in his tender commission, "Feed my lambs." Think of the different effect when the stranger finds quick and spontaneous gratitude such as is almost always evident in our annual Thanksgiving service. Christian Scientists have reason to be grateful every moment of their lives, and if there is an opportunity to let their light shine at any time during the year, that time should

be joyfully utilized. The responsibility for the right use of this time is not with the Directors, not with the practitioners, not even with the church members, exclusively, but it rests upon every one who has been healed by Christian Science.

A man once remarked that he did not testify because he would seem to himself a hypocrite posing as a student of Christian Science, or as a good Christian Scientist, when he felt so far short of either. When Jesus healed the man who had been born blind, that man when questioned by Jesus' opponents about the healing did not say it came about through any righteousness of his own; he did not claim that he was healed because of his understanding of God, or even of Jesus' teachings; but his testimony was simple and conclusive, "One thing I know, that, whereas I was blind, now I see." Could any unhappy person within reach of his voice, afraid perhaps to trust Jesus' ability to heal, have asked a more convincing testimony of the power of the Christ?

There are all manner of arguments presented to tempt us from the straight line of duty. Perhaps a personal experience will be helpful to some one. I had been attending the Christian Science church regularly for about four years, after having been healed by Christian Science, and had been helped over many rough places by the testimonies of others which were given in the Wednesday evening meetings, when the question came with such insistence that it would not go unanswered, What are you doing to make possible the continuance of

what Mrs. Eddy has named "this feast and flow of Soul" (Miscellaneous Writings, p. 149)? It was very apparent that if every one else had done as I had done, there would have been no helpful testimony meetings those four years. The thought of speaking to the great number of people in the large church attended at that time brought a great sense of fear. Even as a child, when called upon for a recitation in the school-room, fear would cause such distress that my voice would almost entirely leave me. I went ahead, however, with the preparation of the testimony, familiarizing myself with what I wanted to say, but Wednesday after Wednesday went by, and one excuse after another would be made,—I might embarrass those who were with me if I made a mistake or failed completely; my voice might not be heard in such a large place, and so on.

One night I went to church alone and felt there was now no possible excuse for procrastination; and although I dreaded to face that large audience, many helpful promises came to thought which encouraged me, such as "Open thy mouth wide, and I will fill it;" also, "Perfect love casteth out fear." Several times I seemed literally to have been lifted out of my seat. I followed my watch anxiously as I felt this favorable opportunity was about to pass, and at last I realized that I was on my feet and speaking. I was conscious, too, that without undue effort my voice reached every part of the room, and never will I forget the great joy of having done my duty to our Leader who had done so much for me, and

to those who might be seeking proof of Christian Science healing.

Benefits come rapidly in Christian Science, and uniting later with another church, I felt the time had come to give another testimony. I expected to be helped as on the first occasion when I seemed actually lifted from my seat through no volition of my own. This experience was not, however, repeated; and although I have since given a number of testimonies, the first is unique in this respect. It is needless to add that from the moment it was realized that a duty had been performed, the giving of testimony became a blessed privilege, and for a number of years the privilege has been so dear to me that it is much easier to speak than to remain silent at the midweek meetings, particularly if there is an undue pause in the testimonies.

It is sometimes said that if we go to church with grateful hearts, we are contributing to the healing intent of the service, even though we may not feel like speaking. A grateful heart is much more acceptable than an ungrateful one, and a mental review of our blessings and silent acknowledgment of them are beneficial, to be sure, to ourselves, but the purpose of the Wednesday evening meeting is that we may give—share our blessings—that others “also may have fellowship with us” and may know that “truly our fellowship is with the Father, and with his Son Jesus Christ,” as we read in the first epistle of John. It is to this end that “that which we have seen and heard declare we unto you.” There is a time for silent gratitude, but if we will

study carefully Mrs. Eddy’s letter to The Mother Church on page 148 of “Miscellaneous Writings,” we shall appreciate that she did not intend the Wednesday evening meetings to be such a time; for she tells us in this letter that “after presenting the various offerings, and one after another has opened his lips to discourse and distribute what God has given him of experience, hope, faith, and understanding,” we should “gather up the fragments, and count the baskets full of accessions to your love, and see that nothing has been lost.” Has one precious moment intended for expressed gratitude and praise been lost? Then each individual should have a reckoning with himself to see if he has fulfilled his duty and availed himself of the privilege of witnessing to God’s healing love.

How little we like to wait for the harmony which is the demonstration that God is with us, even when it is our own ignorance or disobedience which delays the demonstration; and yet, how long we wait to express the gratitude which should be a spontaneous witness to Truth. David, throughout the psalms, tells us over and over again to praise the Lord and, as to himself, says, “I have not hid thy righteousness within my heart; . . . I have not concealed thy lovingkindness and thy truth from the great congregation.” Our Leader tells us on page 372 of Science and Health that “a denial of Truth is fatal, while a just acknowledgment of Truth and of what it has done for us is an effectual help.” If when the Reader announces from the desk that the meeting is open for “ex-

periences, testimonies, and remarks on Christian Science," we sit silent, we are actually denying Truth and "what it has done for us."

In giving testimony it is well to keep in mind the paragraph on "Testimonials" in the Manual (p. 47). It is advisable to eliminate everything that is not necessary to the purpose of praising God for the healing. In an effort to avoid using expressions of material belief relating to disease, we sometimes employ awkward phrases which may leave criticism and antagonism where we would plant healing. If we desire to tell of the healing of some disease, there is no reason why we should not do so fearlessly. We know its unreality in the light

of Christian Science, but as we are addressing those who speak the language of material belief, we must to some extent use its own terms in order to be properly understood.

If we are grateful for the Wednesday evening meetings and their helpful testimonies, grateful to God for His lovingkindness and constant care, grateful to our Leader for her unselfed life of devotion, grateful for our own healing; if we are sufficiently grateful to desire to help others that they "also may have fellowship with us" in that fellowship which is with the Father, then nothing can by any possibility defeat the purpose of each Wednesday evening meeting to bless and help humanity.

[Written for the *Journal*]

LIFE

LAURA GERAHTY

I THANK Thee, Father, for the larger life,
 For health to live
 So that to all mankind I may impart
 What Thou dost give.
 I thank Thee, Father, for life's lesser joys—
 Each smile or word
 That triumphs o'er a sigh or tear to greet
 Our risen Lord.
 I thank Thee, Father, for the smallest proofs
 That like a breath
 Steal through prophetic lips and warmly claim
 There is no death.
 I thank Thee, even for life's duller days—
 Dark moments when
 We strain from sensuous apathy and rise
 To Thee again.
 I thank Thee, daily, for the truth that streams
 From flower and song:
 No bud too lowly, but its life and light
 To Thee belong.

THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

WILLIAM P. MCKENZIE

ANNIE M. KNOTT, WILLIAM D. MCCrackAN
Editor and Associate Editors

EDITORIAL

THE GOLDEN RULE

MEN use the word golden as descriptive of that which is precious, auspicious, or excellent, and have agreed that the rule for conduct given by Christ Jesus in the Sermon on the Mount, that whatever men would like others to do to them, just the same should they do to those others, was indeed the golden rule. Now, it has been said that this rule is not special to Christianity but was formulated in human philosophy long prior to the days of Jesus. We find, however, that when formulated as for instance by Confucius, it has not the heart of Christian feeling, being just the negative expression of worldly wisdom, that one should avoid doing to another what he would detest having that other do to him. But in the positive expression of Jesus there is warmth and good will, for his counsel means just this: As you would like men to do to you, so do to them. From such a course of conduct love cannot be absent, nor, indeed, is there lacking that fine imagination whereby you put yourself in the place of another and determine the kindest way for dealing with him.

"Do as you would be done by" is the popular phrasing of the rule, and "Be done by as you did," the ex-

pression of judgment on those who disregard it. Now if a man has lived according to the *lex talionis*, or law of tooth and claw, if his fortune and power have been acquired by the method of the wolf and the wildcat, the judgment might seem severe if it meant that the aggregate of his woundings of others must come back upon himself. But there are plenty of warnings to human beings that they should not give animalism play in their lives. The warning, "He shall have judgment without mercy, that hath shewed no mercy," parallels the beatitude, "Blessed are the merciful: for they shall obtain mercy." Evidently it is the merciful life which will triumph in the day of judgment and receive according to its actions, so every man is day by day providing the verdict upon his own life. Indeed Mrs. Eddy shows that we need expect no spectacular day of judgment when the special few shall have special favor, for she tells us in "Science and Health with Key to the Scriptures" (p. 291): "No final judgment awaits mortals, for the judgment-day of wisdom comes hourly and continually, even the judgment by which mortal man is divested of all material error."

Exhorters have tried to instill into listeners some sense of the need for careful consideration of their actions by such advice as, "Live to-day as if to-morrow might be the judgment day," but somehow the consideration of to-morrow has little influence with those who say, "Let us eat and drink; for to-morrow we die." To gain the wherewithal for eating and drinking to-day, they will engage in strange trades wherein thriftless corrupters of youth, heartless slave dealers, vice promoters, and the purveyors of morality-quenching drugs are regular employees. A life ruined is not a pretty thing. For the libertine to taste the woe of but one life poisoned by his brutality would seem severe punishment. What if he must trace out every ugly pattern and make restitution for every wrong done? If this be the case, he cannot start upon the work of reformation too soon. Indeed, every one of us should seek reformation. We are wise if we unwind the snarls quickly while it is now. The teaching of the Christian Science textbook is quite clear (*Science and Health*, p. 240): "In trying to undo the errors of sense one must pay fully and fairly the utmost farthing, until all error is finally brought into subjection to Truth. The divine method of paying sin's wages involves unwinding one's snarls, and learning from experience how to divide between sense and Soul."

Those who disregard the golden rule are apparently influenced by a deep selfishness. It is their fear of missing what they think to be the good of life which urges them to traffic in the ruin of the sons and daugh-

ters of their neighbors, whom they are not loving by any means, because they love their own lusts too greedily. Fear also may be at the bottom of business exaction which is unfair, and of all overreaching and dishonesty; and this fear is of course based on the material view of life which is the dense darkness of sensuality in which many devils hide, promoting piracy and plunder, and justifying murder and horror and hatred. With the dawn of spiritual life comes the desire to do good.

Now it may be true that for a long time the good man will have to love his neighbor without evident results, yet he should continue. Not too soon does any reward come, for he lives in a suspicious world where hypocrisy masquerades as a real doer of good. Nevertheless, in the end sincerity is always triumphant, and if the judgment always impending is, Be done by as you did, every day the right doer is judged more worthy, and from his God the good man receives and within himself enjoys the blessedness inseparable from following the example of Christ Jesus. So the "revelation of the righteous judgment of God, who will render to every man according to his deeds," is really with us, and what does it mean, glory or despair? This era is blessed because men may learn and practice the available and scientific teaching of Christian Science and find their outlook to be all glorious.

Mrs. Eddy sets forth the practical aspect of the golden rule for both men and nations when she says (*Miscellany*, p. 282), "Through the wholesome chastisements of Love, nations

are helped onward towards justice, righteousness, and peace, which are the landmarks of prosperity. In order to apprehend more, we must prac-

tise what we already know of the Golden Rule, which is to all mankind a light emitting light."

WILLIAM P. MCKENZIE.

SCHOOL AND SCHOOLMASTER

THE first ray of Christian Science which penetrates the gloom of a human consciousness opens the way for an infinitude of rays. A never ending succession of illuminations awaits permission to enter and enlighten the dark places. Ideas thus admitted multiply and scintillate, are reproduced by reflection, bless, heal, redeem, and reconstruct. The individual who is showered upon by this celestial bounty is really learning more and more about God's creation already existent. He is beginning to go to school with Christ as the schoolmaster. There is no valid reason why this unfoldment which feeds human understanding with divine facts should not continue indefinitely and joyously, so that the Christian Scientist may keep at school under a schoolmaster who has always something more to teach.

There is never a moment when further development can cease for the open-minded. There is always new light on old problems, more spiritual strength available, and a higher interpretation; there is always some more metaphysical viewpoint to be reached, quicker healing to be accomplished, a compassion which is more Christly to be applied. Divine Science comes to meet the human need, thus proving itself to be Christian. Mrs. Eddy writes in "Science and Health with Key to the Scriptures" (p. 486),

"Earth's preparatory school must be improved to the utmost." This is the "preparatory school" which leads to the high school and higher criticism of the Christ, Truth. Paul wrote to the Galatians: "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." Commenting on this Mrs. Eddy wrote (*Retrospection and Introspection*, p. 30): "St. Paul declared that the law was the schoolmaster, to bring him to Christ. Even so was I led into the mazes of divine metaphysics through the gospel of suffering, the providence of God, and the cross of Christ. No one else can drain the cup which I have drunk to the dregs as the Discoverer and teacher of Christian Science; neither can its inspiration be gained without tasting this cup."

This sort of schooling is quite different from that of the world's classification. There are schools of philosophy and medicine, schools of art and trade, which teach mortal mind about mortal mind's own beliefs, making clever adaptations of the conclusions of material sense, but drawing no line of demarcation between the real and the unreal. Those who go to school in Christian Science should realize that they "are no longer under a schoolmaster" of the old school, the

school of sickness or of mortal law, but should go forward in their studies under the great schoolmaster, the Good Shepherd of the sheep. This is the school of spiritual Mind-healing wherein instruction is given concerning the nature of God and man and the universe, in which all real causation is revealed as good and every real effect as equally good. This new school interprets the Scriptures, explains the human footsteps of the patriarchs and prophets while they were learning of God, concealing nothing but proving error unreal. This school of Christ, Truth, sends its scholars to the bedside of the dying and bids them practice what they preach. It places on its books the crown and the cross and the text, "Heal the sick, raise the dead, cleanse the lepers, cast out demons."

But the old schools die hard and seem still to draw upon hidden reserves of delusion. The great mass of mankind seems still satisfied with schools of idolatry, wherein it is taught that matter is a product of God and the crimes of material sense are ascribed to divine perfection. By this monstrous mixture of church and state the free school is threatened. Children should be protected from the insidious attempts of ecclesiasticism and material medicine to keep them under the instruction of the discredited schoolmaster, the law of mortal mind. Their scholarship, health, and happiness should flourish under the freedom of the free school guaranteed by an impartial state. Christian Scientists are alert to the evil wish which is father to the evil plan to keep the child mind in medieval

fetters, whereas the great schoolmaster beckons them into a new heaven and a new earth, into the New Jerusalem to receive a new name.

Scholastic theology would keep mankind perpetually in the old school of suffering. Christian Science offers them the opportunity to graduate from that school. It calls upon all to progress through Science, which makes null and void the necessity for any law of penalty in doing good. It sets aside the pride of martyrdom, the sham of self-pity, and bids all men rejoice in the eternal facts heralded by the beloved disciple, "Beloved, now are we the sons of God." Shall the old school be permitted to falsify this scientific utterance by vain repetitions of outworn dogmas? Let those who have come out of great tribulation answer—the former invalids, the former slaves of bad habits, the former poverty-stricken, fearful, dejected, and dying. Having graduated from the school of suffering, shall they again succumb to the delusion that God penalizes their progress with pain and punishment? Behold the new scholars going to school to study the book of life and not of death, the code of liberty and not of slavery, the law of God and not of mortal mind. The countenances of these scholars shine with the radiance of faith, hope, and charity. Their step is lively. The joy of obedience to God is in their hearts. They fear no scolding and no rod, no inability to understand, no unrighteous judgment. They love their school, for the compassionate Christ is their schoolmaster.

WILLIAM D. MCCrackan.

HARVEST JOYS

IN all lands and at all times the harvest season is regarded as an occasion for much rejoicing; and little wonder, even if it sometimes fails to bring all that we desire, or brings instead much that we would rather be spared. Let this be as it may, the promise made to Noah, "Seedtime and harvest . . . shall not cease," holds good whether it be applied to the physical plane or to the mental and spiritual. Our Master had much to say about harvest, but in every instance he lifted thought above the material manifestation to the mental plane, and left his followers lessons which should never be forgotten. This is especially true of his words to the disciples at the close of his interview with the Samaritan woman, when he said, "He that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."

In Isaiah's prophecy we are told of a great light coming to "the people that walked in darkness," and the prophet says, "They joy before thee according to the joy in harvest,"—the immediate occasion for this joy being the fact that the yoke of the oppressor had been broken. From the Christian Science viewpoint this would mean that with the healing which is individually experienced the joy of harvest comes when the erstwhile sufferer is given freedom from the oppressive yoke of mortal and material belief, and reaps instead the harvest of truth which awaits all who seek it throughout the

ages. It is not necessary to remind the student of Christian Science that we are to-day reaping a rich harvest from the spiritual sowing of Christ Jesus, for, as the poet has said,—

All the good the past hath had
Remains to make our own time glad.

To-day the sick are healed even as they were in the Master's time; and not only so, but with the healing comes the blessed discipleship which makes the beneficiary of Truth a co-worker with God and His Christ in the world's redemption from sin, disease, and death.

There is, however, another view of harvest which is too apt to be forgotten until its experiences press hard upon the human sense, and this means the reaping of the tares with the wheat in order that all evil may be cast into the furnace and forever destroyed. It is easy enough to accept this cheerfully with respect to the wrongdoing of other persons or other nations than our own; but divine law is inexorable in its demands, and all that is not of God must be, will be, annihilated. It is quite true that humanly speaking one mental harvest follows another throughout the years, alike in individual experience and with respect to all the nations of the earth; but the Bible clearly points to a harvest time which will be characterized by a greater sense of finality than anything known in the past, and no thinking person would deny that we have entered upon this period with all that it implies. As the demands of divine Principle have been brought to this age

in Christian Science, we no longer deal with partial views of Truth, but must be prepared to acknowledge and obey God's law in its entirety; and as this is recognized and responded to we look forward with absolute certainty to the reign of righteousness, the establishment of God's kingdom on earth.

On page 269 of Miscellany we find an article by our revered Leader entitled "Harvest." This was first published in *The Independent* in November, 1906, and its prophetic import may well be pondered by Christian Scientists to-day. Mrs. Eddy here says: "God hath thrust in the sickle, and He is separating the tares from the wheat. This hour is molten in the furnace of Soul. Its harvest song is world-wide, world-known, world-great. The vine is bringing forth its fruit; the beams of right have healing in their light. The windows of heaven are sending forth their rays of reality—even Christian Science, pouring out blessing for cursing, and rehearsing: 'I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground.'"

This passage points unmistakably to the fourteenth chapter of Revelation, where the world's great harvest is described. There we are told of a white cloud and one sitting upon it "like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." We then read of an angel who came out of the temple and cried with a loud voice to him that sat on the cloud, "Thrust in thy sickle, and reap: for the time is come for thee to reap; for the har-

vest of the earth is ripe." We are told that the reaping began, and then it follows that another angel "came out of the temple which is in heaven, he also having a sharp sickle." This harvest experience is very fully described, the glorified Son of man being the reaper, as he responds to the bidding of the angels. As we read of "the great winepress of the wrath of God," we can see that all the evils which have so long darkened the human vision and crushed out the hopes of humanity are themselves to be annihilated in the final struggle between right and wrong, by the might and majesty of divine Truth and Love; that God and His idea may be known and acknowledged as supreme.

In the closing chapters of Revelation a good deal is said about the wrath of God, which to the student of Christian Science would mean the inexorable demands of divine justice. This is very clearly expressed in Paul's epistle to the Galatians, where he says: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." At times we are tempted to think that justice comes slowly to humanity; but we must never forget that the working together of all things for the ends of good is a necessary process which cannot be dispensed with. On page 214 of "Miscellaneous Writings" Mrs. Eddy says: "The Christian Scientist cannot heal the sick, and take error along with Truth, either in the recognition or approbation of it. This would prevent the possibility of destroying the tares: they must be separated from the wheat before they can be burned,

and Jesus foretold the harvest hour and the final destruction of error through this very process,—the sifting and the fire.”

In individual experience it is always true that the greatest joys result from the purification of character which as a process often seems not joyous, but grievous; and this is true whether it apply to individuals or nations, or indeed to the whole human race. We must not, however, lose sight of the joy which is inseparable from the real harvest, and we must not forget that Christ Jesus spoke of the urgent need for harvest workers. We are accustomed to think of our work in Truth being most closely associated with the sowing of the seed, but the Master left special instructions that we should pray “the Lord of the harvest, that he will send forth labourers into his harvest.” The best laborers may be few, as Jesus intimated, but we can all be fitting ourselves for becoming real laborers and being the first partakers of the harvest joy which we are to bring to others.

In the fifteenth chapter of Revelation, following the announcement of the crowned Son of man with the sharp sickle, we have “another sign in heaven” to describe the triumph

of Truth over all error, the rejoicing of those “that had gotten the victory over the beast, and over his image.” We read that they sang the song of Moses, the song which followed the triumphant passage of the Red Sea by the children of Israel; and well may we join in the mighty chorus to-day as the greatness, the goodness, the allness, of God is made manifest to us at this hour in Christian Science. The passage reads: “Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee.”

When all nations come to worship the one God, bow down before the might and majesty of divine Principle, sin, sickness, and death must of necessity disappear, as the Scripture tells us; and already the bright and morning star of Truth has arisen to presage the nightless day of Spirit. In its greatening light we may well take heart, and with all who know the truth realize daily, hourly, the full import of Isaiah’s words, “They joy before thee according to the joy in harvest.”

ANNIE M. KNOTT.

PROGRESS OF CHRISTIAN SCIENCE

FIRST CHURCH OF CHRIST, SCIENTIST, MARSHALL, MICHIGAN

IT was early in 1894 that the Christian Science movement started in Marshall. At the time there was one class student, besides a few others who were daily applying the healing power of Truth and Love in this city. Three very remarkable cases of healing resulted in attracting a few who were desirous of knowing about the teachings of Christian Science. These few began meeting together at their homes to study the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy. In the fall of 1895 G. A. R. Hall was rented, and meetings were held with twelve who attended regularly, others coming often and showing a lively interest in the testimonies given. On the seventh day of April, 1896, First Church of Christ, Scientist, of Marshall, was incorporated.

In the fall of 1899 the place of worship was changed to a hall on State Street. Later the Universalist Church on North Division Street was rented, and services were held there until

the Scientists, having purchased the Congregational Chapel, at 109 East Mansion Street, moved into their own edifice September 23, 1901. All this time the collection the first Sunday of each month was being sent to The Mother Church building fund. In April, 1905, there were thirty-three pupils on the roll of the Sunday school, which during several years subscribed for the *Sentinel* for the city jail.

The first lecture was given in 1899, and one has been given each year since then. In 1916 an additional lecture was given through assistance from the Trustees under the Will of Mary Baker Eddy. A distribution committee is doing good work. A rest tent is maintained at the County Fair each year, Albion, Battle Creek, and Marshall cooperating in the work. The year 1917 marked an important step in the history of this church; namely, the dedication, which occurred Sunday afternoon, February 11, at three o'clock.

FIRST CHURCH OF CHRIST, SCIENTIST, AKRON, OHIO

CHRISTIAN SCIENCE came to Akron through one whose heart was burdened with the loss of three members of her family in the years of 1888 and 1889, and who sought spiritual comfort from "Science and Health with Key to the Scriptures" by Mrs. Eddy. Others soon became interested, and for quite a while the little group of students met in this lady's home for study, and a Sunday school

was started with six pupils. In 1895 a Christian Science Society was organized and held meetings regularly in a private residence. Progress became so manifest that in 1898 two rooms in the Arcade Block were fitted up, in which to conduct the services and to establish a reading room, various members of the society gratuitously giving of their time to its needs, as it was kept open for a

few hours every day. In response to an invitation published in *The Christian Science Journal* of September, 1897, to the children everywhere to partake in the work of the Busy Bees, a number in the Sunday school here responded, and a little later on, from their small building fund, gave generously to the fund for the extension of The Mother Church in Boston. The first lecture on Christian Science in this city was given in 1900.

The larger growth and development of the church, which up to this time was but a voluntary organization, made it advisable to incorporate under the state laws, and a charter was granted November 28, 1900, signed by seven of the pioneer students. The work of readjusting itself under the charter started immediately. The leaven of Truth was perceptibly present, demonstrated in mental, moral, and physical healing, and the words of Jesus, who said, "I am come that they might have life, and that they might have it more abundantly," were being verified in hearts made happy and hope revived through answered prayer.

In April, 1902, the congregation removed to the Universalist Church and some time later to the Hebrew Temple. Slowly and steadily it enlarged its borders; then there was a separation. The church and reading room were returned to the quarters formerly occupied in the Universalist Church.

In the spring of 1909 the church furnished more commodious quarters in the Walsh Block and removed there. The members who had with-

drawn returned, and a few months later were reinstated into full membership with a greater sense of unity and love. It was obvious that more democracy in church government could be brought about by new by-laws, and these were provided. Several of the members began to devote all their time to the public practice of Christian Science. By September, 1910, growth was so apparent that a decision was reached to look about for a site on which to erect our own church home. A committee was appointed for this work, and in December concluded negotiations for a parcel of ground on the corner of Buchtel Avenue and Fir Street for the sum of five thousand dollars. The Sunday school contributed in no small degree to the progress of the church, demonstrating again that "a little child shall lead them." It is also worthy of note that since a decision was reached to give two lectures a year instead of one, interest in Christian Science has appreciably increased.

Plans for a church edifice had in the meantime been drawn and considered; the question of finance was carefully gone over; much of inspiring interest and aid came from a study of "The Mother Church," by Joseph Armstrong, together with frequent recourse to our Leader's interpretation of church as given in the Glossary of Science and Health. Pending the erection of the new edifice which had been duly decided upon, the growing congregation had to be provided for, so a removal to the Crouse Gymnasium took place in March, 1915. On the twenty-second

of this same month the board of trustees formally entered into a contract for a building. Ground was broken on the twenty-fifth, and the corner stone was laid in the early morning of May 18, 1915.

The building was ready for occupancy in the early part of 1916, and has a seating capacity of about five

hundred and fifty. Its cost, inclusive of the ground and furnishings and exclusive of organ, was approximately forty-seven thousand dollars. It stands as an outward and visible sign of the true church, which Mrs. Eddy defines (*Science and Health*, p. 583) as the "structure of Truth and Love."

FIRST CHURCH OF CHRIST, SCIENTIST, WILMETTE, ILLINOIS

FIRST CHURCH OF CHRIST, SCIENTIST, was organized November 10, 1896, with nine charter members, all of whom had been attending services in Chicago churches and were class instructed students of Christian Science. At this meeting by-laws were adopted, Readers and other officers elected, a charter was applied for, and a room in a business block at 1152 Central Avenue decided upon as the most suitable location for the meetings. Here services were held until November 1, 1903. These seven years of pioneer work were years of growth in faith and understanding, the members of the church being united by the earnest desire to "be of one mind," to be obedient to the teachings of Christian Science, and to recognize God, Principle, as their only guide.

The Sunday school was organized in 1897, and a free public reading room opened in January, 1900, and maintained in the various places where church services were held. Increased attendance at the services necessitated a move to more commodious quarters, so a large hall at 1217 Wilmette Avenue was secured. During the three years' occupation of this hall, steps were taken toward

the purchase of a building site and the erection of a church edifice. A large and desirable lot at the corner of Central Avenue and Tenth Street was purchased, and a simple and appropriate building erected, costing with the furnishings approximately \$10,500. The corner stone was laid on October 5, 1905, and on Sunday, May 13, 1906, the building was opened with services in the morning, afternoon, and evening. Later a pipe organ was installed, thus completing the furnishing.

Previous to building, the church was reincorporated under an act of the Illinois legislature applicable to religious organizations. The loving effort on the part of each individual member to realize the meaning of church, as defined in "*Science and Health with Key to the Scriptures*" by Mrs. Eddy on page 583, brought to pass in a measure the understanding that the church is "the structure of Truth and Love; whatever rests upon and proceeds from divine Principle," thereby overcoming a sense of human limitation. The dedication of the church took place on September 24, 1911, and marked a new epoch, one of rapid growth and development. In May, 1915, at a special

meeting of the members, necessary action was taken to provide additional room for the Sunday school and the increasing attendance at church services. A building committee of three was appointed, and in June plans for enlarging the edifice were adopted. At the same time a store was rented for the reading room at 1163 Wilmette Avenue, the civic center of the village, where the church has since maintained this haven and retreat, and where the seeker for Truth may find peace and rest.

The church building was vacated and reconstruction begun the latter part of August, 1915. During the interim the Sunday school and the Sunday morning services were held in the village theater, and the Wednesday evening testimony meeting in the theater on Central Avenue. The plans for the enlarged edifice included an auditorium twice the original capacity, with a room of the same size on the ground floor for the Sunday school; also rooms for the board of directors, Readers, soloist, and literature distribution committee, all conveniently arranged. On Thanksgiving Day, ninety days after the work was begun, services were held in the new auditorium of the church edifice, and in January, 1916, the entire work was completed, with new furnishings throughout, at a cost of approxi-

mately nineteen thousand dollars. Through a financial advertiser in *The Christian Science Monitor* the church was enabled to carry the indebtedness without placing a mortgage on the property, and with the privilege of payments at intervals until October 30, 1917, when the entire amount was paid in full, with the assistance of a gift gratefully received from the Trustees under the Will of Mary Baker Eddy.

Gratitude for the privilege of distributing authorized Christian Science literature is expressed in the continued growth and activity in this branch of the work. The first report of the literature distribution committee shows an extensive work begun, which has been wisely and effectively carried on with valuable and healing results.

The services afford the members and attendants peace and harmony, and manifest in a degree the healing works which are the requirement of the church which our Leader further defines on page 583 of *Science and Health* as "that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick."

FIRST CHURCH OF CHRIST, SCIENTIST, BEAUMONT, TEXAS

IN 1904 a few students of Christian Science met in a private home to read the Lesson-Sermons on Sundays. This led to the organization of a church holding meetings in a room in the Temperance Hall Building. After

a few months this body was disbanded and services were discontinued. Some months later it was reorganized as First Church of Christ, Scientist, and regular services were held in the same building as before. Afterward a room

on the fourth floor of the Keith Building was obtained. At this time a charter was applied for, and it was granted by the secretary of state. Soon it was necessary to take out a partition and throw two rooms into one to seat those attending the services. The next move was to an unoccupied room on the first floor of the Pipkin Building, where services were held for about two years. During these two years the lot whereon the church now stands was purchased and paid for as a building site. A room in the Masonic Temple was the place next chosen. Here the services were held for several years, while the work expanded and the numbers grew. The way opened up in the year 1915 to erect a church building. Plans were accordingly made and contracts let. The corner stone was laid May 9, 1916, and the first service was held in the new edifice July 2, 1916.

Courage, conviction, and self-sacrifice are necessary in the beginning of every Christian Science church, and deep gratitude is due the early workers who laid the foundation of

this organization in this community. No sacrifice was too great, no opposition too stubborn, no task too humble for them. The brick and mortar in this handsome edifice represent the externalization of that great work.

Donations from outside friends have helped to pay off the indebtedness, but these have been absolutely spontaneous. No one has ever been asked for a contribution, either directly or through the medium of church entertainments. To those who have been healed of sin or sickness, giving is a privilege and a pleasure. The church is paid for, and no individual has been impoverished by giving; on the contrary, each one rejoices in better mental, physical, and financial conditions. To-day, May 5, with hearts overflowing with gratitude to God, the giver of every good, and to Mrs. Eddy, the Discoverer and Founder of Christian Science, this church is humbly consecrated and dedicated to the service of God for healing the sick and reforming the sinner.

FIRST CHURCH OF CHRIST, SCIENTIST, PAINESVILLE, OHIO

THE first meeting of Christian Scientists in Painesville was held in the Pioneer Trust Building, Sunday, August 9, 1903. There were twenty-one people in the congregation that day. In September, 1904, a Christian Science Society was organized and meetings were held in the Childs Block. In June, 1905, a charter was

obtained from the state, and First Church of Christ, Scientist, was organized. In the same month the Christian Scientists moved to their own building, on the site of which the present structure now stands. The first services were held in the new church Sunday, May 6, 1917, and the dedication Sunday, May 5, 1918.

TESTIMONIES OF HEALING

MY acquaintance with Christian Science dates from the year 1901 when, through its ministrations, one near and dear to me was healed almost instantaneously of a nervous condition which had rendered life well-nigh unbearable to her for many months. I did not make the study of this Science my own, however, until some four years later, when a similar condition made it imperative that I turn sincerely and earnestly to it for my own healing and peace of mind. Little by little, through the careful and constant study of Science and Health, my erroneous concept of life was changed, until the errors of thought which bound me were loosed, and "the angel of his presence" delivered me. Since turning whole-heartedly to Christian Science and proving the truth and availability of its teachings, my blessings have been manifold, and I have experienced healings mental, moral, and spiritual, as well as physical. Among the last I might mention the immediate overcoming of the physical manifestations of measles during an epidemic, and the almost immediate and certainly permanent healing of malaria in a most aggravated form after medicine had failed to cure me. For nearly nine years I have not taken any medicine, or been tempted to do so.

Next to the priceless perception of the nature of God and of man in His likeness, as revealed by the teachings of Christian Science, I am grateful for the understanding of man's inherent capacity for development and progress. During the first

few years that I tried to practice the teachings of Christian Science, I was engaged in a peculiarly distasteful and cramping occupation, which seemed to present no promise of progress or betterment; but in proportion as my knowledge of man's inalienable rights as God's child increased, I was wonderfully guided and directed into a broader and more congenial field of activity, and was able to satisfy my desire to teach. Whereas many laws of limitation and objection had to be rendered invalid, I was finally able to secure a desirable position in one of the best schools in the country.

I am deeply grateful that through my trust in and knowledge of Christian Science, I have been able to turn some other weary mortals to God. Among other things I am grateful for the teachings in Science and Health, through the practice of which mankind can become of greater service. I am also grateful for the constantly helpful publications of the Publishing Society, which contribute to our monthly, weekly, and daily needs.—*Samuel N. Baker, Andover, Mass.*

It is nearly six years since I decided to take up the study of Christian Science, and my husband and I, as well as our children, are very grateful for this glorious teaching. When troubles seem to overwhelm us, whether in the form of sickness or difficulties of other kinds, we turn to God for help and are never disappointed. When the trouble is not overcome quickly through our own

understanding, we ask help from a practitioner, and all is well again.

We have had many wonderful healings, some being instantaneous. We had a great test in August, 1916, when I was seized with sudden illness in the form of what is called spinal meningitis. My husband at once telephoned to a practitioner for help. On learning the following morning that I was worse, she called and found me very ill indeed, not able to help myself at all. For three nights and two days she did not leave me. Thanks to her loving help and care I was lifted above the sense of pain, but there was still more to overcome in the form of helplessness, for I could not move without help. There was also impaired vision and partial deafness to be overcome. Three Scientists stayed with me after the practitioner went; they could each stay only three days. After a week or so we were fortunate enough to obtain the services of a nurse. Meanwhile absent treatments, with occasional visits from the practitioner, were continued. At the end of the second week I sat in a chair for one hour, but the next day I could not sit up so long, and at the end of the week I could not move at all. I did not feel discouraged, however, as so much had been overcome—I did not doubt even then—and my healing came quite suddenly. After vainly trying one morning to get up, I asked to be left alone, and an hour afterwards I told the nurse I thought I could get up. I shall not forget how joyfully she assisted me to dress, and with her help I walked into the next room. I remained there for a couple

of hours and walked back to bed by myself. Next day I got up in the morning and remained up until evening. Three days later I walked to the telephone bureau to speak to the practitioner.

This to me is a wonderful healing, as there was much opposition from members of my family who happened to visit our house at the time, and I myself was at times unable to read Science and Health. My eyesight and hearing were soon restored.—*(Mrs.) Violet A. M. Haynes, Sydney, Australia.*

I wish to state that everything my wife has mentioned when referring to her illness is correct. At first we thought it was acute rheumatism. Although she sometimes wandered in her mind about things around her, she always quoted Christian Science statements correctly, and she sang Mrs. Eddy's hymns day and night. Although a Christian Scientist myself, my faith was tested to the utmost. I asked my wife if she would see a doctor, but she refused, and the practitioner requested me not to send for one without informing her. I remained steadfast, although receiving great opposition from members of my wife's family.

I also wish to mention that two of our children, respectively three and five years old, have never had medical treatment in any shape or form.—*E. C. Haynes.*

GRATITUDE for Christian Science and love of the Christ inspire every word of the following testimony. The daughter of a minister, I was brought up to love God, and with a desire to

be of service to my fellow man. As I grew older, this desire sought expression in various forms of church work and in what is known as social service work; but I could not feel that God directed me in this activity or that I accomplished very much. In a restless hunger for truth, my thoughts were directed to Christian Science by the quiet example of some neighbors, whose lives bore witness to an understanding of God and a trust in His goodness that broke down the prejudice I had entertained for this new religion, and brought me at first humbly and then gladly to drink at the fountain of Life. At my first reading of Science and Health I received great physical help in a number of ways, but did not realize the cause of this improvement until several days had elapsed. My four-year-old daughter was healed, through treatment from a practitioner, of what would have been called pneumonia. This healing was practically instantaneous; at noon the child was in a high fever and delirious, breathing with great difficulty, but in the evening she was playing about as usual.

My new found hope was put to a test when soon afterward we moved to a distant city where we knew no one and where the manner of living was very different. I did not see how I could continue my study alone, but prayed earnestly to be led by Truth, and for the assurance that I was taken care of. This prayer was answered, for upon our arrival in the new place we were led to make our home for a few days with people who proved to be Christian Scientists. This proof of protection was so help-

ful that I turned with greater desire to the study of this healing truth, and wonderful days followed. The Bible became to me a treasure house of blessings; I could hardly lay it down to eat or sleep, and I knew that I had indeed found the "pearl of great price," for which I would give all that I had. A few weeks after this, my second child was born. The experience was almost entirely without pain, and my joy and amazement were shared by my husband and the nurse. At the end of three days I was perfectly well and strong, and resumed all my regular household duties. When the baby was seven days old I took a walk of two miles without the slightest suggestion of weakness or fatigue.

During the five years that have passed since then, proofs of our Leader's statement, "When we wait patiently on God and seek Truth righteously, He directs our path" (Science and Health, p. 254), have been abundantly given to me in the form of many physical healings for myself and family, and in an ever increasing peace, happiness, and confidence in the healing power of Truth. A case of measles was overcome in about two days. Colds and influenza have yielded at times instantly to the realization of the ever presence of God, good. A severe throat trouble was overcome by the help of a practitioner in a few hours. My husband was relieved of intense suffering caused by a sprained back, the healing being so complete that there were no after effects of weakness or soreness, such as are often said to follow an injury of this kind. Chronic

headaches, from which I had suffered since childhood, slowly yielded to the power of Truth. A tendency to disobedience in one of the children was instantly overcome through the clear understanding that God's child can manifest no quality which is not in divine Mind. Whereas I was usually tired out at the end of the day, I have led an active life for five years and am always fresh and strong at evening. This seems to me very wonderful, and I often rejoice and give thanks for it.

A desire for a wider and more useful education is daily being met by reading the *Monitor*, and I have no words in which to express my love and gratitude for this newspaper. Through study of Christian Science I have learned better what it means to love God, and man made in His image and likeness. My heart overflows with gratitude for all who have helped me to understand Him better, especially our dear Leader, and for all those faithful ones who are striving to make known this Christ-teaching among all nations.—(Mrs.) Catherine Aller, Phoenix, Ariz.

I HAVE profound reason to be grateful for Christian Science, as any reader of my experience will readily admit. Three years ago there appeared on my cheek a small sore or growth, which gradually grew larger and more disfiguring. Many remedies were tried but it only grew larger. Doctors then cauterized it in an attempt to keep it within bounds, but to no avail, and I was informed that the only thing remaining to be tried was an operation. A dear

friend then spoke to me again of Christian Science. She had repeatedly advised me to try it, but I had always rejoined that my ailment was real. Now when the only resort of the doctors was to try an operation which would cut away half my cheek, I saw that I surely had nothing to lose and everything to gain by turning to Christian Science. What followed is another illustration of the proverb, "Man's extremity is God's opportunity."

I visited a practitioner, who gave me treatment, at first with seemingly little improvement, but through the continued study of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and the patient and loving explanations by the practitioner, I gradually gained a slight realization of the divine Principle, Truth and Love. I continued to read until one day I seemed to grow worse. My husband immediately called the practitioner, who told him that this was chemicalization, as explained on pages 421 and 422 of Science and Health, but he became thoroughly alarmed, for even while she was speaking I seemed to grow worse. My head was greatly swollen, with all the symptoms of what is called erysipelas. The beautiful serenity and firm conviction of God's goodness and power that the practitioner possessed, however, quickly overcame the intense fear my husband had, and as she explained and we gradually gained a little understanding of these great regenerative truths, given in the Bible and explained in its "Key," I improved in health so that in about five weeks I was per-

fectly well, the original trouble having entirely disappeared. During my sickness I lost all of my hair, but a new growth of fine hair, thicker than before, took its place.

Anyone can easily understand how thankful I am to God for this most wonderful demonstration of the healing power of Christian Science. I am especially grateful for the spiritual understanding.—(*Mrs.*) *Katharine Lundberg, Chicago, Ill.*

I am very thankful that I can testify that Mrs. Lundberg has stated the exact facts, for I saw her every day for three weeks or more during that time. When I read her testimony I said to her: "You should say you lost almost all of your hair;" but she replied, "No, every hair came out," and then took down her hair to show me that not one long hair was left on her head. I mention this, for some may think, as I did, that her statement was overdrawn.

Words cannot express my gratitude and thankfulness for this healing, as well as for many others. Christian Science has healed and helped me physically, mentally, financially, and last and best of all spiritually. I am most thankful to God and grateful to Mrs. Eddy for the teaching and understanding of Christian Science.—(*Mrs.*) *Rosa A. Mathews, Chicago, Ill.*

WHEN a boy eleven years old, I united with a church and tried to live according to its doctrines, but the temptations were many and seemed too much for me. I became discouraged and began to lose my

health, until I seemed to come under the law of mortal disease. By the time I was of age there were many questions regarding man and God that no one could answer for me; hence I finally lost all faith in religion. For twenty-five years I never knew a well day. I was suffering from a form of lung trouble, was underweight, and felt and looked about as bad as possible. During all these years I never ceased to try physicians and every medicine that offered any hope of relief. I was treated by several very prominent physicians who were personal friends and would have saved me if possible, but all to no purpose. I felt myself slipping into the dark shadows, when Christian Science saved me.

While traveling from the West to Chicago, my home, I met a lady who told me she had been healed of lung trouble by reading a book called "Science and Health with Key to the Scriptures" by Mrs. Eddy. This seemed to me such an utter impossibility that I considered her mentally unbalanced; but later, on getting better acquainted with her, I came to the conclusion that she was a very bright woman. Some six months after this I went to the Christian Science reading room in Chicago and requested to see the best practitioner they had. I was given the names of three workers, and was told any one of them could take care of my case. My first interview was very unsatisfactory; when the practitioner began to talk about the Bible and God, I frankly told her I did not believe a word of it. I had been unable to find a minister who could explain fallen

man or the scheme of salvation to my satisfaction, and when the practitioner showed me the real or Christ man, the only man God ever made, I was offended as all my ammunition was taken away. But I went back to her, and for several years she patiently assisted me in working out many problems, as I seemed to be diseased all over with complications. I began to improve steadily, became happier and more contented, and gained remarkably in weight.

After four years of more or less work with a practitioner, I took class instruction and became a member of the Christian Science church, teaching in the Sunday school and serving in many other capacities. The Science of being was unfolded to me, until I am now devoting all my time to the work. Infinite Love, divine Principle, is revealing to me the ever present Christ-idea and a God who is infinitely good, loving, and kind. The consciousness of this truth was the healing balm that banished from me the beliefs of hate, malice, lust, dishonesty, and disease.

Our Leader, Mrs. Eddy, has through precept and practice illumined the mentality of mankind to a greater degree than any other since Jesus' time, through the discovery of Christian Science and of spiritual law—the same law that he applied in his wonderful life work. I desire right here to make the unqualified statement that I do not believe there is a man in the world to-day who cannot find healing, no matter how severe or what the nature of his trouble and discord is, whether mental, moral, or physical. If he will lay

aside his prejudices, always founded on ignorance, and honestly seek Truth through the faithful study and application of Christian Science, as taught in "Science and Health with Key to the Scriptures," and the help of a practitioner, when needed, he will be healed just as I was. The time will surely come when all mankind will awaken to the truth revealed, and acknowledge its debt of gratitude to Mrs. Eddy.—*Frank Maccoy, Houston, Texas.*

CHRISTIAN SCIENCE was brought to my notice in the autumn of 1904. I had been searching for a guiding principle for a long time, especially the previous four years. My husband had passed on in 1900, and I seemed to be overwhelmed with care, responsibility, and a steadily increasing sense of loss. I had become agnostic, and the idea that any human being could know the truth seemed too impossible for discussion. My mental state was so miserable, chaotic, and resentful—although to outward appearance I was cheerful for the sake of my young sons—that it was some time before I could overcome it sufficiently to approach a practitioner. Eventually I applied for help. When asked, "What do you want me to do for you?" I replied, "I do not know; you know that best yourself; all I know is that I am all wrong, and I want to be put right."

In regard to physical ailments, which were of secondary consideration to me at the time, I felt at first a sort of pity for the practitioner, as I presumed that she would have

to confess inability to help me. However, during most careful guidance and loving treatment my whole outlook on life gradually changed: I experienced a wonderful sense of freedom mentally, while a rupture of sixteen years' standing was healed, and severe headaches, formerly of frequent occurrence, were forgotten. Since that time I have had many beautiful demonstrations and am deeply grateful to be able to pass on some of the help and joy I have received. My daily desire and effort is to understand and put into practice more and more of the wonderful, yet simple teaching of the Bible, as explained by Christian Science.—*(Mrs.) Jennie Cheesman, Oxford, England.*

It has been over a year since I took up the study of Christian Science to see whether there was an answer to a question which has always been a puzzle to me, and that is, why we suffer even though we ask for help in prayer. I did not know the answer before, as I did not know the meaning of the commandment, "Thou shalt love thy neighbour as thyself." I did not know that "perfect love casteth out fear." Fear of certain things that I ate was a source of trouble to me. I did not know at times what comfort was after meals, even though I took material means or so-called cures in order to get relief. I only found comfort in eating and living through right thinking as taught in the Bible and "Science and Health with Key to the Scriptures" by Mrs. Eddy. Wrong habits were overcome without an effort and al-

most without my knowing it until they were gone.

I have had two wonderful demonstrations for which I am always grateful and in both cases the healing was almost instantly brought about by absent treatment, which proves Mrs. Eddy's statement on page 179 of *Science and Health*: "Science can heal the sick, who are absent from their healers, as well as those present, since space is no obstacle to Mind"—for I was six hundred miles from home. The first case was the overcoming of what would be termed a start of lockjaw. While on a farm I experienced a sensation of not being able to talk or eat mornings except with an effort. This kept up for a week and then left me, but it returned a week later in a more severe stage. As I was unable to gain a clear realization of the truth, I wrote to a practitioner one morning and by noon the following day all signs of the ailment had left me and I never experienced it again. Another time there was a severe pain in my side. I treated myself for a week, but had to call on a practitioner for help, and after that the pain disappeared almost instantly.

I worked for a corporation for eleven years and did not believe I could work elsewhere until I was convinced of the fact that there is no idleness in divine Science. Since then I have found work far more encouraging. Although some of my beliefs in so-called matter are difficult at times to overcome, I am always grateful for being able in some degree to follow the Master's counsel,

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." I have also found that by giving less thought to the body, suffering can be overcome. I am indeed grateful for knowing that divine Love meets all needs, physical as well as those of supply. Christian Science is the Christ-teaching. Words cannot express my gratitude for the lessons I have learned from Science and Health and for the help I received from the practitioner, who was able to demonstrate that God is ever present. Everything pertaining to Christian Science has been a source of comfort to me, and my evenings spent in reading the literature have been a great help. I have found a difference in friends, as Christian Scientists talk mostly on good and not error, and their words are always of encouragement instead of failure.—*Julius W. Mueller, Chicago, Ill.*

WITH deep gratitude to God for the many blessings which my family and I have received through Christian Science, I give this testimony. Several years ago when Christian Science was mentioned to me, I refused to believe it, being ignorant of its teachings; nevertheless through intense suffering I was compelled to turn to it, as *materia medica* was of no avail and could give me no relief. After undergoing two operations on my nose, and after months of very painful treatments with little relief, I decided to give up medical treatment, and turned to Christian Science with the happy result of being healed in one treatment.

I became greatly interested in the teachings of "Science and Health with Key to the Scriptures" by Mary Baker Eddy, and began to study its meaning very earnestly; whereupon I was healed of skin disease, bowel disorder, throat afflictions of every description, which I had been subject to for many years. I wish to state that I am exceedingly grateful for the spiritual uplift, as before turning to Christian Science I was a very discontented, ailing, and unhappy woman. To-day I can thankfully say I am enjoying perfect health. I also wish to express my thanks for the Lesson-Sermons. I am also thankful for the Sunday schools, as my children are deriving great benefit therefrom. My heart goes out in overflowing gratitude to the dear gentlewoman, Mrs. Eddy, whose life was so pure and unselfish that she could perceive the truth and give it to me and mine and the world.

Words are inadequate to express how grateful I am that I can pray to an ever loving Father who answers all my prayers and right desires, and who is an ever present help in trouble; and I wish to say that Christian Science is the most wonderful thing that can come to any human being. For all these blessings I am indeed grateful to God.—(*Mrs.*) *Goldie Moser, New York, N. Y.*

WHEN I read of a fatality resulting from a child swallowing the acid in a golf ball, I felt that I had not done my part in telling others how Christian Science is to-day proving the statement made by Christ Jesus, which is given in the last chapter of

Mark's gospel, "If they drink any deadly thing, it shall not hurt them."

Three years ago our daughter, then nine years old, was playing with an old golf ball. It exploded, and the acid was forced down her throat—some of it getting on her face. She came screaming into the house and began rinsing her mouth out with water. When I realized what had taken place my husband went at once across the street to a Christian Science practitioner and asked for help. We declared the truth as best we knew; but fear seemed to have me bound. We asked the practitioner to come to us and he did. In an hour's time she was safe,—as we learned afterward. We all went to bed that night and slept, only being disturbed a few times.

She was back at school that week, and although there seemed to be a disturbed stomach condition for four weeks, after the first week her appetite was good and she ate anything she wished. Her healing was complete when our fear that she had swallowed some portion of the ball was overcome, but all the parts of the ball were found. I could not have trusted the problem to anyone but God, and I feel sure that therein lay our only possible help. Although our parents lived in the same town and were at our house daily, aside from knowing that she was not feeling just right, it was six weeks before they knew of the nature of the accident. Then every manifestation was gone. To-day she is a strong, healthy young girl, above the normal, as compared with physical standards. We often thank God that we knew

enough of Christian Science to turn to God for help.

To me as a public school superintendent and principal, as a business woman, as a wife and a mother, Christian Science has been a source of great help in the past nine years. Previous to my taking up this study, I had become so critical of all religious teaching that I had ceased attending any church. In this truth I found a practical religion, which in place of making my college work seem a waste of time, put a far truer sense of value upon it than I had ever had.

I am grateful for the opportunity to take part in church activity and for class instruction. My respect and love for the revered Discoverer of Christian Science, Mary Baker Eddy, can best be expressed in living a life governed by Principle, which she has explained so clearly to us, and by keeping that glorious truth undimmed by human invention and hypothesis. —(*Mrs.*) *Laura Sage Jones, Delavan, Wis.*

I AM very grateful for Christian Science, and am glad to tell of my wonderful healing and the many blessings that have come to me through this teaching. I arrived here from the East on December 31, 1909, an entire stranger, and knowing nothing of Christian Science. I was then suffering from what is known as nervous prostration, which, in August, 1910, terminated in a complete mental and physical breakdown. During a fit of temporary insanity I undertook to put myself to sleep forever, as I thought of it, by taking poison.

Next day I was found in my room and restored to a semblance of health, but for nearly two years I was mentally unbalanced, physically ill, and was also suffering intensely from homesickness.

I was finally led to seek help in Christian Science, although I knew nothing of this teaching, and was restored to health and happiness. A recurrence of the desire to end my life caused me to consult the practitioner, and I was greatly helped after the first treatment, but I did not study as faithfully as I should have done, and it was necessary again to ask for help, which was of course received. I purchased a copy of *Science and Health*, and began to attend church and to study regularly. I am now a member of The Mother Church, of a local church, and a teacher in the Sunday school. I have also been privileged to work for some time on the literature distribution committee. As a result of my healing, one of my daughters has become interested in Christian Science, although she is not yet a member of the church. Seeing what has been done for me, other members of my family, although not ready to receive the truth themselves, are not at all antagonistic, but encourage me all they can. Peace and love and harmony now reign in my household.

I send this testimony out of gratitude for Christian Science, for our Leader's devotion to it for the benefit of mankind, for the work of the practitioners, and for all the literature which Mrs. Eddy in her wisdom has provided for us.—(Mrs.) *Edythe Dater, Portland, Ore.*

A NUMBER of years ago (August, 1913) the *Journal* published my testimony as to the healing of my eyes after many years of suffering and no help from the best specialists. Now I want to add that my sight continues good, although I am past fourscore years of age. I read and sew without glasses both day and evening. I am grateful for this blessing, and know I should be more so if this statement should help some sufferer to know that God heals and God preserves.—(Miss) *Sara Buttles, Boalsburg, Pa.*

ABOUT nine years ago, while living in Denver, Colorado, I was taken down with a severe attack of what is called typhopneumonia. I had been going a pretty fast gait, and that made the case more complicated. We were living at a hotel, so I was moved to a hospital, where I remained for about seven weeks. Twice during that time it was thought the end was very near. Finally the doctors told my mother that as she did not want me to die in the hospital they would consent to my being taken home, for they had done all they could for me and it was only a question of a few hours or a day or two at most before I would pass away. They added that if by any chance I should live, my mind would be affected.

I was therefore taken home to die, as the doctors said. I knew nothing of being moved to the hospital or of being brought home. The night I was taken home was one of my worst, and a very dear friend, a Christian Science practitioner, spent the greater portion of it with me. I finally

dropped off to sleep and slept for about nine hours. When I awoke I was in full possession of all my faculties—under Christian Science treatment the delirium had passed away. From then on my recovery was rapid; in two weeks I was able to go out, and shortly after that I went to work. I was healed absolutely not only of the disease, but also of the inclination or desire to lead a dissipated life.

I am indeed thankful to God and grateful to Mrs. Eddy for the healing and for restoration to a better, happier, and more useful life.—*F. W. Brown, Kansas City, Mo.*

GRATITUDE for the many blessings I have received from God through the study of Christian Science prompts me to send a testimony of healing for publication.

Several years ago I became troubled with a growth in my right breast, which grew more and more painful as time passed by, until finally to my dismay I found one of like nature forming in the left breast also. Becoming alarmed, my husband decided I must see a doctor, which I did. The trouble was pronounced serious and an immediate operation advised. We waited a short time, however, and then consulted a specialist, who said the growths were malignant and also advised an immediate operation, which was promptly performed. After six painful weeks in a hospital I was dismissed as cured; but just one year later the trouble again manifested itself and I returned to the hospital for a second operation. Though the

doctor was conscientious and kind, his work proved of no avail; for six months later it became evident that there was more to be removed, and he advised me to return and submit to a third and more extensive operation. This I refused to do, for I felt there was no use in going through all that misery again, as the doctor had said the growth was without doubt malignant, and I knew it was considered incurable.

For a short time I felt almost hopeless, but I had heard of Christian Science and wanted to try it. My husband was willing and wished me to go to a town some distance from our home to have treatment, but this I did not do as my two little daughters needed me at home. I wrote to a practitioner, however, and asked for help, which was lovingly given, with the result that after eleven treatments I was healed. I then began the study of Science and Health, and the understanding I have thus gained has brought great peace and enabled me on several occasions to help others. I have never seen the practitioner, and have had only one opportunity to attend Christian Science services. That was a year ago in Grants Pass, Oregon, where I attended one Wednesday evening meeting and two Sunday services. My little daughters study the Lesson-Sermons with me, and turn naturally to Truth for help in all things.

I am truly grateful to God and also to Mrs. Eddy for this healing truth, of which all may avail themselves if they will.—(*Mrs.*) *Ivy M. High, Happy Camp, Cal.*

I CAN bear grateful testimony to the fact that Christian Science heals organic disease, even when beyond the power of surgery to do so. Through God's loving care I was guided to this healing religion when a number of physicians could give me no relief. My case was diagnosed as heart trouble and chronic stomach disorder, with many other complaints. I am now strong, and know that I am healed. Christian Science has taught me how to fill my consciousness with thoughts of Truth and Love, and as I have done so, all erroneous conditions have disappeared. When our consciousness is filled with the true knowledge of God, the discordant human body improves, disease is replaced with health, and normal action of all organs takes place.

I have found Christian Science a great help in solving business problems. God has never failed me. My greatest desire is to help others receive the same blessing that has come to me. I feel that I owe everything to the understanding of Christ, Truth, which this religion enables one to gain; it has brought to me freedom and happiness. I am also grateful for the privilege of having had class instruction, which has been a wonderful blessing. This glorious truth has made me more pure in heart, and has enabled me to love both God and my neighbor more. I am indeed grateful to Mrs. Eddy for Christian Science, which is helping the whole world; grateful for her untiring efforts in behalf of mankind; for all her writings and our periodicals, through which we gain a clearer understanding of the Bible.

On page 449 of *Science and Health* our Leader says, "A grain of Christian Science does wonders for mortals, so omnipotent is Truth." It has indeed done wonders for me, and this Scripture has been fulfilled in my experience: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." For this peace and satisfaction, and for all the good received, I desire to express my thankfulness to God. Christian Science has awakened a greater desire on my part to follow closely in the footsteps of Christ Jesus.—(Mrs.) *Susie A. Leonard, Hamilton, Ohio.*

WITH a sense of deepest gratitude I write of the many blessings that have come into my life through Christian Science in the last three years. One of the most wonderful was the healing of our eight-months-old son of what doctors would have pronounced pneumonia and peritonitis with very grave complications. I was a professional nurse before my marriage a few years ago. The night the baby became sick we asked a Christian Science practitioner for help, and seemingly with all odds against him he took the case. The child appeared to grow worse for several days and nights, and to mortal sense his life hung in the balance, but we held steadfastly to the truth, and worked diligently. From about the seventh day he began to show signs of recovery and the fever left him. His improvement kept up and soon he was like himself again, laughing and playing. In the week that followed he became so much better that we were

able to take him to church the following Sunday. At the present time he is as strong and healthy a baby as one could find anywhere. His sickness occurred in April, 1917.

This is but one of our many demonstrations; blood poisoning and many other seemingly serious ail-

ments having been overcome through knowing the truth about them. My earnest desire is that this testimony may help some struggling brother along in the path which leads us to a clear understanding of God and man's relation to Him.—(*Mrs.*) *Geraldine Clark, Norfolk, Neb.*

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

The next admission of candidates will be Nov. 1, 1918. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Wednesday, Oct. 9, 1918.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to May 31, 1918, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

CHARLES E. JARVIS, *Clerk*,
236 Huntington Avenue, Back Bay, Boston, Mass.

CHURCH TREASURER

Per Capita Tax:—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions should be sent to WILLIAM R. RATHVON, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Mass.

CLERK OF THE MOTHER CHURCH

Please address correspondence relating to membership with The Mother Church and requests for blank applications for membership to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Mass.

INSTRUCTIONS REGARDING CARDS

ADVERTISED IN THE CHRISTIAN SCIENCE MONTHLY PERIODICALS

Applications for advertisements in *The Christian Science Journal*, *Der Herold der Christian Science*, or *Le Héraut de Christian Science* are received when made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for advertisements in the *Journal*, payable in advance, are \$10.00 for each line or fraction thereof for the church advertisements, and \$5.00 for each line or fraction thereof for the practitioners' and nurses' advertisements. The practitioners' and nurses' advertisements are published only in the January, April, July, and October issues of the *Journal*. The charge for practitioners' advertisements in *Der Herold* or *Le Héraut* is \$2.00 for each line or fraction thereof.

A few weeks previous to the termination of an advertisement, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner requests its removal. When once discontinued, a new blank must be filled out and presented, in order to have an advertisement reinserted.

PRACTITIONERS

Applications for advertisements in the list of practitioners in the *Journal*, *Der Herold*, or *Le Héraut* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. Applications for advertisement in *Der Herold* are received only from those able to speak and write both English and German. Applications for advertisement in *Le Héraut* are received only from those able to speak and write both English and French.

Applicants are required to accept and use as their textbooks the Bible together with "Science and Health with Key to the Scriptures," and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9).

It is understood and agreed that practitioners will be found regularly at the addresses published in their advertisements. Should a practitioner of necessity be temporarily absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the notice during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

NURSES

Applications for advertisements in the list of nurses in the *Journal* will be received only from members of The Mother Church, and applicants should have the qualifications stated in Article VIII, Sect. 31, of the Church Manual.

CHANGE OF NAME

As the names published in the *Journal*, *Der Herold*, and *Le Héraut* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

SOCIETIES AND CHURCHES

When members of The Mother Church in a community believe that the time has come for the holding of regular services, and for the formation of a Christian Science Society, or the formation of a branch Church of Christ, Scientist, if they will write to The Christian Science Publishing Society, a letter will be sent regarding the steps to be taken in organizing their work, and the rules to be observed in order to have an advertisement in the *Journal*.

The Manual, Article XXIII, Sect. 6, under the heading "Organizing Churches," says of a branch church formed according to the order indicated, "Upon proper application, made in accordance with the rules of The Christian Science Publishing Society, the services of such a church may be advertised in *The Christian Science Journal*." The regular services of a Christian Science Society also may be advertised.

COMMUNICATIONS FROM CHURCHES

The name and address of the duly elected clerk in office of each church and society is kept on file by the Publishing Society, and all communications from a church or society as an organization should be officially signed by its clerk. In cases where the clerk is not available, communications affecting the interests of an organization should be certified as official by its

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*"For the weapons of our warfare are not carnal, but
mighty through God to the pulling down of strong holds"*

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REAL BEING IS SPIRITUAL

WILLIS F. GROSS

INDIVIDUAL spiritual man is the idea of divine Mind. On page 475 of "Science and Health with Key to the Scriptures" Mrs. Eddy says that "man is the reflection of God, or Mind, and therefore is eternal; that which has no separate mind from God; that which has not a single quality underived from Deity; that which possesses no life, intelligence, nor creative power of his own, but reflects spiritually all that belongs to his Maker." The mortal concept of man is in no sense identified with real being. It does not reflect the divine image and likeness, but manifests a material sense of existence which is little else than the embodiment of discord. The real man cannot be separated from God any more than a ray of light can be separated from the sun. Mortal man is but the belief of mind, life, substance, and being, apart from God.

Divine Mind can never become a "kingdom divided against itself." All the sons and daughters of God

"dwell together in unity." There can be no discord in that which God creates and governs. Mortal belief presents a phase of existence which is the antipode of the real. In the belief of minds many, confronted on every hand by the sense of limitation, there are too many conflicting interests to permit of any great degree of unity in thought and action. The belief that what one gains another loses is so deeply rooted in mortal consciousness that personal considerations are too often paramount to the universal good. Selfishness always prevents the unfolding of spiritual ideas, which is the only basis of enduring harmony.

At this stage of progress it is perhaps impossible to comprehend to what extent mortals have been blinded by the false sense of existence, or to realize how this sense has prevented the attainment of good and hindered the destruction of evil. Some are unwilling to be saved, others can see no way of escape; and

so bondage to a false sense of man, based on a wrong concept of God, continues to take away the joy and freedom of spiritual being which is every man's legitimate and rightful heritage. The belief in material existence establishes a false sense of relationship which seems to make it very difficult to live according to the requirements of the golden rule. Personal sense is always selfish. It cannot understand that good is infinite, universal, impartial, and therefore its chief concern is for its own welfare and for those who are personally identified therewith. The great Teacher once said, "My mother and my brethren are these which hear the word of God, and do it." Herein was revealed a sense of relationship not understood by mortals.

The pride of ancestry may prevent a clear realization of man's true identity as a child of God. There are those who feel that the good deeds of ancestors, the amount of worldly goods they accumulated, the important positions they filled, their acquaintance and association with persons of renown, can in some way contribute to their worth, and they derive not a little satisfaction from this reflected glory; whereas the teaching of Christian Science, that the measure of reward and the burden of responsibility rest upon each individual, is Scriptural and demonstrable. A man can neither escape his responsibilities nor reap the reward he has not earned. Jesus said to the Pharisees and Sadducees, "Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham

to our father." The mere fact that they were descendants of Abraham could avail them nothing. On another occasion when certain of the Jews reminded him that Abraham was their father, he answered, "If ye were Abraham's children, ye would do the works of Abraham," showing that he considered right doing of far greater importance than personal relationship.

Anything that has its foundation in the mortal belief of existence retards spiritual growth and progress. Mrs. Eddy writes in *Science and Health* (p. 239): "Take away wealth, fame, and social organizations, which weigh not one jot in the balance of God, and we get clearer views of Principle. Break up cliques, level wealth with honesty, let worth be judged according to wisdom, and we get better views of humanity." Striving for the seeming good which has its groundwork in the material sense of existence and relationship is not laying up treasures in heaven. Sooner or later one must separate himself from everything which does not emanate from divine Principle.

The real man has all in good; no one or no thing can separate him from God. Material personality can give him nothing, neither can it take anything away. The question arises, Whence comes the good which seems to come through personality? The answer is, All good is the manifestation of the one infinite good, and whatever of reality seems to come through a person is reflected by the divine idea. If the recipient of this good knows not whence it comes it may be lost, but if he understands

that "every good gift and every perfect gift is from above," he will not fail to appreciate the honest endeavors of those who labored in his behalf, and the good will remain. If the one who was instrumental in helping another believes that in his own strength he was able to accomplish the good work, he will rob himself of the greater blessing because he fails to acknowledge God in all his ways.

The denial of material selfhood requires the giving up of nothing that is real or necessary to man's present well-being and lasting harmony. On the contrary it brings the realization of greater good and the power to lay hold of things that are real and eternal. Nothing that God requires is impossible or unnecessary. The loving invitation to deny self and follow the spiritual idea is simply a call to forsake the false sense of existence and accept the true. The young man who desired to know what he should do that he might have eternal life had kept the commandments from his youth. He believed that he had been faithful, but he was conscious that something more was required; and so he asked, "What lack I yet?" He desired to know what more he could do, but he was hardly prepared for the answer to his question, for we are told that "he went away sorrowful: for he had great possessions."

Mortal selfhood believes it has "great possessions," and the demand to forsake all of them seems impossible as well as unreasonable. A limited understanding of Truth, and the experiences of a few short years are

scarcely sufficient to lift humanity above the false sense of existence. Mortals go on heedless of the fact that he that "exalteth himself shall be abased." All that material selfhood has, or can have, is a poor counterfeit of what belongs to every one of God's children. Does mortal man boast of a superior mind? Individual spiritual man reflects infinite intelligence. Is mortal man exalted because of what he has accomplished or believes it is possible for him to accomplish? He who is learning to forsake the false sense of existence for the true, is able to say with Paul, "I can do all things through Christ which strengtheneth me." Does mortal man trust in material possessions; or if these be lacking, does he live in the thought of how much they will do for him when he reaps the reward of his labors? He who best understood man's spiritual being and lived above the material sense of things, had not where to lay his head; but there was never a time when he could not prove that all things needful were at hand. There can be no sense of lack or limitation in the understanding that good is infinite.

Mortal selfhood is the sinner and the invalid,—all that can experience discord or suffering. So long as this sense of existence is accepted as the reality of being, it is impossible to escape the many ills which humanity so greatly fears and is so anxious to avoid. Sin, sickness, fear, anxiety, discouragement, despair, and kindred evils are a constituent part of mortal existence and inseparable from it. If it were possible to enjoy the seeming

good in the mortal sense of things and escape the inharmony of these beliefs, one might be content with the things of earth; but it is impossible to indulge any error and escape the consequences of that indulgence. True harmony is gained only as that which makes discord possible is eliminated from consciousness. Unless one has a clear sense of what is to be accomplished he is inclined to work spasmodically and in the dark; or if he is mistaken in his conclusions his efforts may be such as will hinder rather than help.

Jesus understood that he suffered because of the world's hatred of truth. Those who crucified him were the helpless victims of this error. Because he saw clearly just what it was that caused the people to reject him, he was able to rise above the personal sense of error and demonstrate that individual spiritual man could not be touched by any phase of evil. For his persecutors he was able to pray, "Father, forgive them; for they know not what they do."

For centuries the Jews had been expecting the Messiah, but they were not prepared for the spiritual teachings of the Master. His demonstrations of divine power to heal the sick and reform the sinner were antagonistic to their material beliefs. Because they were not ready to accept what he taught, they could not comprehend his works. They considered both his teachings and his works objectionable, and because they entertained a personal and material sense of things they believed the only solution of the problem was to remove the personal Jesus. The high priest

expressed the thought of the people when he said, "It is expedient for us, that one man should die for the people, and that the whole nation perish not." This error of belief culminated in the crucifixion.

From the beginning mortals have hoped to get rid of truth by persecuting its heralds. Only a few have been as wise as Gamaliel, who admonished the Jews after this manner: "And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it." When it is understood that the struggle is always between good and evil, truth and error, the real and the unreal, it will be seen that the belief in existence apart from God always obscures the vision, making it more difficult to gain good or overcome evil. There is one infinite good, and each individual must gain good for himself; his own understanding must give him the victory over evil.

The understanding that real being is spiritual enables one to perceive and appreciate all good, and he is not deceived by the belief in evil. Knowing that mortal belief can neither add to, nor take from, infinite good; that it cannot give to evil what evil cannot possibly possess, namely, intelligence, power, or reality, he will understand that the belief in minds many is to be recognized only as an error to be destroyed. Good is gained and evil overcome on the basis of the oneness and allness of God, hence the necessity of denying all material beliefs and following only the spiritual idea.

"OUR UNSELFED BETTER SELF"

NELLIE B. MACE

EVERY conquest of the belief of material selfhood means an advance in the direction of reality. The total elimination of all belief in a self apart from God will mark the consummation of the task which awaits each human being, and Christian Science assists this accomplishment with its light of revelation and exposition of the truth of being. It elucidates the unity of good, or the relation between God and His idea, to which Christ Jesus referred when he said, "At that day ye shall know that I am in my Father, and ye in me, and I in you." The perfect understanding of this unity of God and man, including individual spiritual consciousness, would mean the complete destruction of the belief of material selfhood and the end of all human suffering. To the unillumined human mind, however, this statement of being appears merely as a threatened extinction of what seems to it an integral element of its real being; so self-interest opposes the advance of spiritual understanding at each step, and erects its own obstruction to the realization of man's present and perpetual perfection.

The only thing which stands between the human being and the realization of heaven or harmony is the belief of material personality, or selfhood in matter. The process of conquering self, therefore, resolves into a question of reversing the testimony of material sense. All that can be stated as a fact about material self and sense is that they hint of, though

they by no means represent, the existence of a true selfhood and spiritual sense concerning which an untruth is being uttered. It is sufficiently clear, then, that man's spiritual selfhood can be reached only as the false material self is overcome. Just as the material self is a manifestation of mortal mind which disappears as mortal mind itself is seen to be unreal and nonexistent, so the true selfhood can be understood and proved, or expressed, only as its origin, divine Mind, is scientifically understood. This understanding of God produces in us the effect of repentance, or willingness to surrender the false sense of self, whatever it may cost in the way of struggle, since in no other way can scientific Mind-healing be accomplished and the sufferings of the flesh be exchanged for the harmonies of Spirit. On page 6 of "Unity of Good," Mrs. Eddy says: "Sooner or later the whole human race will learn that, in proportion as the spotless selfhood of God is understood, human nature will be renovated, and man will receive a higher selfhood, derived from God, and the redemption of mortals from sin, sickness, and death be established on everlasting foundations."

Scientific understanding or worship of God consists, as Jesus explained to the woman by the well at Sychar, in so true and spiritual an acknowledgment of the allness of Spirit that the worshiping consciousness reflects God—is His image. It awakens the

adoring desire to become the likeness of Love, to increase in obedience to divine Principle. Such worship leaves no room for a material selfhood. The logic of Spirit's allness precludes the possibility of dualism. What seems to be mortal self is to be considered in the Science of Mind-healing only so long as it is necessary to prove it unreal. Hence to deny the material self utterly, to acknowledge that man is now the immortal idea of God, is necessary to metaphysical healing of physical disease. Every effort to heal by spiritual means is, therefore, virtually an effort to unself material sense, and to rise into the true consciousness of being.

It is apparent that every human problem which calls for solution in Christian Science must be seen as incident to the belief of material selfhood apart from God. Any attempt to dispose of a specific problem by scientific processes of thought while temporizing with the causative belief of mortal selfhood, must prove abortive, because it evades the fundamental issue between the mortal and unreal, and the immortal and real. But if, when seeking recourse to Spirit in some special need, that is, in some phase of material selfishness, a man honestly endeavors by his appeal to Principle to give up more of his belief in mortality's self, he enters, in just the ratio of his understanding, into a clearer sense of his spiritual sonship with God, and lessens by that much his liability to the specific sufferings of the fleshly nature. If he works to deny material sense instead of seeking merely to produce ease in the senses, he will emerge from every

contest with error with a clearer understanding of divine Love and law as the Principle and rule of being.

Since Christian Science promises nothing but good, reveals nothing but good, it would seem as if there should be no struggle in accepting all that it has to offer. There would be none if the human mind knew how to receive the absolute good which Christian Science declares and demonstrates. The human mind with its sense of self is, however, a counterfeit of divine Mind and spiritual sonship, and for that reason it can never become good or know good. It must give place to that which is real, and this is where we find the sense of contest of the human against the divine.

Why, then, disturb this false sense of self if it is never to be made into something better? Why not let it go on to its own inevitable extinction, since the real man is untouched by the counterfeit? Because a lie is not to be got rid of by admitting that the lie has presence and power and then ignoring it. Error is disposed of by proving its unreality through the understanding of God and His idea. There must first be a proper sense of material self as an unreality, then the beginning of its complete renunciation in the conquest of the minor manifestations of selfishness, of self-will, self-love, appetites, the pleasures as well as the pains of sense. A man becomes materially unselfed in just the degree that the human mind surrenders to the Mind "which was also in Christ Jesus," and which is the true selfhood. Just as the night fades before the breaking day, the truth that "ye are all the children of light,"

to use Paul's phrase, must be employed in its positive power in order to prove that "we are not of the night, nor of darkness."

There is no way to overcome the human sense of self but by admitting that man is the image of God, and then living so consistently with that admission that where thought once dwelt upon one's personal desires, it now seeks to be receptive to spiritual ideas, and where it once looked to matter for substance and happiness, it now looks to Spirit as the realm of reality. Thus it is that, as Mrs. Eddy says (*Miscellany*, p. 167), "Spirit teaches us to resign what we are not and to understand what we are in the unity of Spirit—in that Love which is faithful, an ever-present help in trouble, which never deserts us."

Scientific conquest of materialism will be accomplished in the measure that a man perceives his true identity as the idea of God, as he grows to love God supremely and to see that there is nothing of so great importance as that he shall give up all sense of existence apart from Spirit and begin at once to do this by re-

sisting all of the little daily inclinations toward selfishness. This does not mean that in the maze of human strife one shall yield to the control of another's will in order to prove that he has escaped from his own sense of self. This would be the weakest possible way of begging the question by shouldering upon another person the burden of selfishness which one is too indolent or too cowardly to deny and overthrow. There is but one belief of selfhood apart from God. If a man scientifically disposes of this illusive claim, he will be delivered from any necessity of submitting to selfishness as manifested by another person just so surely as he overcomes his own more personal sense of self. Self-renunciation means obedience to Principle, though that obedience may require the cutting off of the right hand and the plucking out of the right eye of material will and desire. Then, as Mrs. Eddy says (*Miscellany*, p. 6), "To abide in our unselfed better self is to be done forever with the sins of the flesh, the wrongs of human life, the tempter and temptation, the smile and deceit of damnation."

SCIENTIFIC MODESTY

FRANK BELL

A SPEAKER at a recent Wednesday evening meeting in a Christian Science church discussed his spiritual selfhood with the confident familiarity of more or less complete achievement. An inquirer who listened to the testimony remarked that, after all, the speaker had gone home on two material legs and in a

material street car. The inquirer appeared not to have been helped by the testimony, but rather to have received an impression that Christian Science had failed to heal at least one of its adherents of a tendency to indulge in self-adulation. This conclusion may have been unjust. The speaker may not have lacked hon-

esty so much as wisdom. Certainly the man in the Bible who could say only, "Whereas I was blind, now I see," had a more useful concept of a Christian Science testimony.

Students of Mrs. Eddy's writings know that she recognized the insufficiency of material language to express spiritual ideas, and that she was careful to protect the earnest inquirer from misinterpreting her statements. Surely her followers are not justified in being less careful than was she. During a number of years the writer had occasion to review public utterances in unfriendly criticism of Christian Science. Nearly always the critic would try to make Christian Science appear absurd by lifting out of its explanatory context some statement of our literature concerning the perfection of spiritual realities, holding this up to view as if it had been uttered with regard to mortal man or material things. Obviously the favorite method of those who wish to misrepresent Christian Science cannot be used to make Christian Science clear; yet is not that what is attempted by the ultra-metaphysical Wednesday evening testifier who talks of the deep things of Spirit without apparently considering that the uninformed visitor, for whose benefit primarily the meeting is held, may interpret these statements of absolute truth only in terms of materiality, with confusion as his reward?

The Master knew better. He made clear distinction between that which might be uttered within the spiritual closet and that which could be said helpfully standing in the synagogue.

To those whose spiritual sense had been awakened sufficiently to understand that he was not referring to a material body, he could say with healing conviction, "I and my Father are one." "He that hath seen me hath seen the Father." To the materialistic multitude his spiritual teaching took the form of simple parables and healing.

Let us suppose that one person is at the top of a mountain, and another at the bottom. He who is at the top, inspired by the grandeur of the view, wishes to help the other to ascend. Can he do this better by descanting on the glories of the great expanse before his liberated vision, or by pointing out the one safe and certain path that leads from valley to crest? Of course, the beginner, if he is to climb the mountain, needs to know that it has a top; but he may assume that from the fact that it has a bottom. He will be encouraged, no doubt, to learn that some one has climbed ahead of him, though on the other hand too much emphasis on the difference between highland and lowland may engender only a discouraging sense of the length of the journey ahead. As a matter of fact, the best Christian Scientist on earth to-day is only a little way beyond the beginner in the journey out of materiality into spirituality, and neither one of them will be helped by anything tending to suggest otherwise.

The climbing of a mountain always commences at the bottom. At any stage of progress what one needs most of all to know is where and how to take the very next step up-

ward. For first-hand knowledge of things farther along he must await progress, but he may be ready to be shown how to prove for himself the state of the way immediately ahead of him, and thus to gain something by demonstration instead of by mere hearsay. A helpful testimony as to Christian Science, therefore, is one which the hearer can understand; and of course a hearer does not understand something far removed from his present basis of thinking. The spiritually unlearned in the first Christian century did not know how to respond to the "Be ye therefore perfect," but the language of healing won "the multitude." It is the same to-day. The spiritually unlearned of the twentieth century will get the meaning of sickness healed and fear destroyed, and will then instinctively join the multitude of seekers after demonstrable good.

If the effect of talking over people's heads were merely negative, it might be less regrettable; but mental impressions do not stand still. Wrong sense counterfeits the natural tendency of intelligence to unfold after its kind. For example, high sounding assertions regarding the impossibility that man can die, without consideration of the picture that may arise in the hearer's thought at the mention of the word "man," might lead to the mistaken impression that the ultimate of Christian Science is the perpetuation of so-called physical life, whereas, in fact, for a human being to continue indefinitely in a material sense of existence would disprove Christian Science. If some thousands of prac-

titioners were endeavoring to build up in the minds of some hundreds of thousands of patients an aspiration after mere length of years in mere animal ease, how great would be the multiplication of painful awakenings! Were all testimonies as we are admonished by our Leader to make them when she advises workers "to keep their demonstrations modest, and their claims and lives steadfast in Truth" (Miscellaneous Writings, p. 172), we might feel less individual responsibility for the mistaken notion, still altogether too prevalent, that Christian Science professes to offer a sort of patented formula for making the material sense of existence everlasting.

While some of those whose thoughts turn hopefully to Christian Science for help may not be able to see at once that the goal of our effort is the ultimate demonstration of the fact that Life is God, Spirit, not a form of material mechanics, may they not at least be spared as many as possible of the mental steps in the wrong direction, which must only be retraced? The Christian Scientist whose single desire is to be helpful, will wish to avoid giving utterance to statements that might falsely allure anyone into seeking an impossible material heaven or that might no less falsely repel an earnest thinker by a suggestion of inconsistency, as between promise and fulfillment.

So-called theoretical testimonies would seem to be out of place also, because they may both use time which might be devoted to recitals of actual healing and tend to discourage such recitals by overempha-

sizing the oratorical or intellectual quality. Some one who could tell a real story of what Christian Science will do for mankind, because it has done it for him, may be tempted to hesitate to offer his simple words after the fine phrases of the empty theorist. Of course, it would be a mistake to assume that the only helpful testimonies are those concerning the physical effects of healing. Many who come to the Wednesday evening meetings for help need to know how Christian Science corrects wrong habits or tendencies of thought, before or after these have been manifested physically. The healing of moral and mental ills attests effectively the practical value of Christian Science, and mankind needs to hear about it.

That which particularly is not needed, which in fact is not only negatively useless but positively perverse of the true purpose of a Christian Science testimony meeting, is preaching. The unique provision that "the Bible and the Christian Science textbook are our only preachers" (Explanatory Note, *The Christian Science Quarterly*), has never been amended to read, "Wednesday evenings excepted." The problem is not new. Ultrametaphysical testimonies threatened to impair the usefulness of the public meetings of the church at Corinth to such an extent that Paul found it necessary to write most pointedly on the subject. The fourteenth chapter of his first epistle to that church is devoted almost wholly to a scientific analysis of the evil of talking over the heads of the audience. He cites two kinds of tes-

timonies as examples. The giver of one of these is described as one who "speaketh in an unknown tongue . . . not unto men, but unto God: for no man understandeth him." The other "prophesieth," that is, he "speaketh unto men to edification . . . and comfort."

Throughout the chapter the terms "speaketh with tongues" and "prophesieth" are used to designate the wrong and the right ways of testifying. Thus the members are reminded that "he that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church." With fine irony the apostle declares that concerning "even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?" and he adds, "So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air." The good intent of the ultrametaphysical speaker is not impugned, but he is reminded that those who are "zealous of spiritual gifts" have special need to be careful that they "excel to the edifying of the church." One who has yielded to the subtle temptation to offer strong meat to babes is admonished to "pray that he may interpret;" in other words, to strive for simplicity of expression. "For," the letter goes on, "if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful." He desires, therefore, to "pray" and to "sing" not merely with the "spirit" but "with the understanding also. Else when

thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified."

Evidently determined to reemphasize the importance of keeping in mind always the possible effect of one's words on another, rather than one's own understanding of them, the apostle continues: "If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all . . . and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth." The value of the highest metaphysical concept

is not questioned, only the wisdom of trying to express it indiscriminately.

Hear this: "If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God." In other words, are there not deep impartations of spiritual truth that pass naturally as between two or three, practitioner and patient, teacher and student, or that illumine the quiet contemplations of the heart, but which, without interpretation into the simplest forms of expression, would be worse than meaningless to the uninstructed inquirer? "I speak with tongues more than ye all," confesses this marvelous metaphysician, "yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."

WHAT CONSTITUTES CHURCH VITALITY

ROBERT NALL

IN the same way that the right thinker is the only true Christian, so a right state of thought constitutes the only true church membership. The true church is not something external to consciousness; it is the divine idea reflected in the human consciousness which is purified, regenerated, and active in fulfilling God's will in relation to all mankind. Therefore our concept of the church determines our attitude toward it, and the place we give it in our thought and work. Nothing can be clearer to

the enlightened understanding than Mrs. Eddy's definition of church on page 583 of our textbook, "Science and Health with Key to the Scriptures": "CHURCH. The structure of Truth and Love; whatever rests upon and proceeds from divine Principle." Spiritually to apprehend this, to recognize the church as a divine idea clothed with the power of righteousness and Truth, and to be consecrated to its service, is to bear the impress of Christ, and to be enrolled into its membership with responsi-

bilities and opportunities that are universal in their operation and perennial in their fruitfulness.

To every loyal Christian Scientist such an ideal, embracing all that comprises the kingdom of heaven, should make an insistent and persistent appeal. It should cause him to think of his spiritual endowments, rejoice in the wealth of spiritual ideas available, and remember that he is the heir to all the gifts of Love. It should call to mind the almost incredible fact that it is only fifty years since the discovery of Christian Science, since the day when to our revered Leader, through her healing, there was revealed one of the greatest of all demonstrable facts, "the scientific certainty that all causation was Mind, and every effect a mental phenomenon," as she says on page 24 of "Retrospection and Introspection."

Let us consider for a moment how much Christian Science has contributed to the salvation of the world. Conceive, if possible, of the mighty mass of testimony in the last fifty years in regard to the redemptive effect of this Science of Christianity,—the destruction of error, the purification of thought, the awakening from the mortal dream of sickness, sin, and death! That testimony is embodied in the lives of multitudes of God's children, in the volumes of Christian Science literature, in the more spiritual, scientific, and intelligible interpretation of the Scriptures, in the increasing desire to depend wholly upon God for the supplying of all human needs, and in the growth of those activities which are based upon divine Principle and which are show-

ing the world that Principle is the only real power. If we remember all this, then we shall have some idea of what the church, scientifically understood, stands for to-day.

But it is not sufficient to rest there. Under the impulse of a love which is always pressing on to greater heights and more triumphant victories, we shall be led to some close questioning. What are we contributing to still further expand this volume of testimony to Love's beneficent work? What is the church to each one of us? Do we see in it a mere organization, whose objective is chiefly the maintenance of Sunday services, Wednesday evening meetings, and the circulation of literature, or have we in our capacities as members of the church risen above formalism and lethargy, two of the subtlest devices of mortal mind, to that devotion and self-immolation which engenders a wholehearted longing to be ready for the Master's use anywhere and at any time?

The fundamental needs of men are now precisely what they were in the days of early Christianity, and they can only be met in the way outlined and practiced by Jesus and his disciples. The secret of vitality in the early church, the secret which led to the extraordinary spread of Christianity, was an all-absorbing realization of Christ, Truth, as the only Savior, and dependence upon "the spirit of Truth" for that regeneration which means the cleansing from all unrighteousness or evil thinking. The temptation of the flesh or matter assailed its members, but with the renewing of the mind came freedom,

strength, victory. No man knew the secret better than did Paul. He saw the temptation to instability on the part of the neophyte, the occasional evanescence of the first flush of ardor and enthusiasm, the mortal proneness to yield to the seductions of materialism, "philosophy and vain deceit." Therefore he wrote, "As ye have therefore received Christ Jesus the Lord, so walk ye in him;" and he added words which symbolize the foundation of a living, active church, "rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving."

The power that saves is the power that sustains. The life of the church is the reflection of Life. Growth follows only from spiritual nourishment—a deeper understanding of Spirit. Fruitfulness is in proportion to the faithful, compassionate use of that understanding, or knowledge of the truth, in the elimination of evil. He who most clearly expresses the qualities of Mind contributes most to the vitality of the church as a spiritual power. The church, in its true significance, is synonymous with the existence of the kingdom of God,—the kingdom that is invisible, that "cometh not with observation." It is, and always has been, existent in Mind. It is the privilege and the province of those who are united to Christ, Truth, as the branch is united to the vine, to use the simile employed by Jesus, to make the church potent in the redemption of mankind. The visible church is imperfect in many respects; the real church is perfect, the idea of Truth, always unfolding,

and finding its manifestation wherever the kingdom of Love is coming into the hearts of men.

It has been intimated that those who come to Christian Science now, start with advantages not possessed by early students, because to-day less heroism or moral courage is required. Is it really any easier now to take one's stand boldly on the side of Truth and unflinchingly bear witness in our lives that we are "enlisted to lessen evil, disease, and death" (*Science and Health*, p. 450)? The one possible advantage lies in the leavening influence exerted by the Christianly scientific thought, which is reminding the world that in so far as the Christian church has ignored the healing efficacy of the prayer of understanding, it has departed from the teachings of Christ Jesus.

Henry Drummond reminds us that "the time was when a Christian used to apologize for being happy." Are there not those to-day who remember when it was found necessary almost to explain the reason for being a Christian Scientist? But this phase of narrowness and prejudice is passing. Nothing now can offset the established fact that the Christian Science church is the embodiment of the Christ-spirit. Its credentials are in the Bible as spiritually interpreted in "*Science and Health with Key to the Scriptures*." The evidence of its divine origin is to be found in the multitudes of men and women who have been healed physically, morally, and spiritually. And the momentum of its conquests over the cohorts of evil is gathering force continually. That momentum can be accelerated

only as we recognize the sacredness and majesty of the church, and are actuated by love and gratitude to a deeper sense of our obligations..

What then should weigh in our thought regarding our relation to the church? Is it not to determine for ourselves what part we can take in vitalizing it, remembering that all its springs are in infinite Love, and that though we may have to bear the reproach of Christ, yet our days may be so filled with the exemplification of the truth that heals and saves that we may be living epistles "known and read of all men"? That is the

true spiritual endowment which the church needs as well as each member.

Well may we be arrested by, and in our quiet moments ponder over, these words found on page 191 of Miscellany, which were addressed to a branch church many years ago by our Leader: "Continue steadfast in love and good works. Children of light, you are not children of darkness. Let your light shine. Keep in mind the foundations of Christian Science—one God and one Christ. Keep personality out of sight, and Christ's 'Blessed are ye' will seal your apostleship."

THE TRUE LOGOS

RICHARD P. VERRALL

THE word Logos, which in the King James Version and many other versions of the New Testament is rendered "the Word," should never, according to an eminent philologist, have been translated out of the Greek, for he maintains that no other language possesses an exact equivalent for it. Recognizing this fact, Dr. James Moffat of Oxford University, one of the most recent translators of the New Testament, leaves the word Logos in its original form, thus throwing upon the reader the responsibility of ascertaining its meaning. In his translation, the first three verses of the gospel of John are thus rendered: "The Logos existed in the very beginning, the Logos was with God, the Logos was divine. He was with God in the very beginning: through him all existence came into being, no existence came into being apart from him."

In the search after the true meaning of this key word of the fourth gospel, one finds that the thinkers of ancient Greece had by slow degrees evolved a threefold conception of being which they finally symbolized by the single word Logos. This word thus became a technical term of Greek philosophy, and its three definitions, all of which are complementary to each other and each of which is necessary to an understanding of the whole, are, when reduced to a simple and comprehensive statement, cause, effect, and understanding.

While the Greek use of the word was without doubt more intellectual than spiritual, still the beloved disciple in recording the life of Jesus Christ evidently saw in it the most appropriate term with which to convey his idea of spiritual causation. In the first verse of John's gospel it will be noticed that both in the au-

thorized and in the revised version not only does it say that "the Word was with God," but "the Word was God." In the fourteenth verse, however, we read, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

These two statements clearly present what the Greeks would have called the inner and outer phases of the Logos. They also represent what in scholastic theology has vaguely been termed the first and second persons of the Trinity. The apparent failure to discern the correct spiritual significance of the inner and outer aspects of the eternal Logos or Word by Christian theologians is no doubt responsible for much of the materialism that has crept into the practice of formal religion.

A legend illustrating this point is told of the missionary Augustine, who came to Britain to establish Christianity in the latter part of the sixth century. One evening as the saint was walking along the seashore trying hard to understand the mystery of the Trinity, he saw a young lad who was filling a bowl from the sea and emptying it into a hole which he had scooped out in the sand. "What doest thou?" asked the saint. "I am emptying the ocean into this hole," replied the boy. "Oh, foolish child," exclaimed Augustine; "how canst thou with thy little bowl empty the great ocean into that small hole?" "Oh, foolish Augustine," replied the child; "how canst thou with thy small mind comprehend the great God?" And with this, the angel messenger

disappeared. This legend was no doubt designed to discourage further discussion upon the subject of the Trinity. Thereafter both clergy and laity were to accept as for granted the existing theological formulas, and any attempt to question the *ipse dixit* of the church was to be regarded as unorthodox and presumptuous. Because of this failure to understand the true Logos, and in spite of the fact that the great Teacher insistently declared, "The Son can do nothing of himself," the deification of the personal Jesus has persisted in trinitarian church creeds to the present day.

Modern idolatry, like its pagan contemporaries, has tended to widen instead of bridge the suppositional gulf which superstition and false teaching have fixed between God and humanity, and has placed God in a separate realm far off beyond the clouds. Thanks to the discovery of Christian Science, it is now being demonstrated that God and man are inseparable as cause and effect, and that no gulf has ever existed between them in reality. The understanding of this great fact clearly constitutes the third phase of the Logos idea. It completes the three in one, and fulfills the promise of Jesus, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." "This Comforter," writes Mrs. Eddy on page 55 of "Science and Health with Key to the Scriptures," "I understand to be Divine Science."

In reviewing the orderly development of the Logos idea, as it unfolds its divine purpose in human history, one finds its first statement expressed in the opening verse of the book of

Genesis. Here we read, "In the beginning God created the heaven and the earth." The name for the Supreme Being as given in the Hebrew text, is rendered in the plural by the almost indefinable word Elohim, a name then considered too sacred for ordinary human lips to pronounce, the priests alone being permitted to use it. It may be said that the Old Testament as a whole presents an account of the evolution of the Hebrew conception of the Deity, with His laws and precepts, the coming of Messiah or Christ being therein referred to only in prophetic vision and as an event to be looked for at a future and more enlightened time.

The New Testament next fulfills the Messianic prophecy, and reveals the Word in its outer and visible form as Immanuel, or "God with us." The mission of the great Nazarene was to interpret the Word to human comprehension, and in doing this he rebuked all attempts at personal adoration. Through his spiritual understanding of God, Jesus was enabled to demonstrate the power of good over evil in every form, and to present an example of perfect manhood which has never ceased to inspire and uplift the human race. Before the close of his earthly ministry, Jesus foresaw and foretold the coming of "the Holy Ghost, whom," he said, "the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

The fulfillment of this promise in the discovery of Christian Science by Mary Baker Eddy in the year 1866,

marks the beginning of the third epoch of spiritual evolution. The life work of Mrs. Eddy includes a revival of the practice of early Christian healing, together with a published statement of the divine Principle and rule for demonstrating the teachings of Christ Jesus, and containing in itself a complete system of self-instruction; also the founding of a democratic church organization, based upon individual equality, and rotation in office of its Readers, which is already an internationally accomplished fact. Upon the basis of Christian Science all are now enabled to understand, in a measure, the laws of God, and to apply them to human needs so far as is possible under existing circumstances. The future growth of the Christian Science movement must now depend wholly upon the fidelity and spiritual progress of the individual. The world is now ready for this ministry of pure and undefiled religion, and our beloved Leader has herself declared in "Pulpit and Press" (p. 22): "If the lives of Christian Scientists attest their fidelity to Truth, I predict that in the twentieth century every Christian church in our land, and a few in far-off lands, will approximate the understanding of Christian Science sufficiently to heal the sick in his name. Christ will give to Christianity his new name, and Christendom will be classified as Christian Scientists."

Thus the Father, Son, and Holy Spirit, as represented by the Logos, while appearing to mankind in chronological order, have always in reality been one and inseparable. Old Testa-

ment seers, New Testament healers, and inspired thinkers in our own day, have all glimpsed in a measure the threefold meaning of the Logos. To Abraham, as he sat in his tent door on the plains of Mamre, God appeared as three men. To John the Evangelist there were "three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three," he said, "are one."

In contradistinction to the true Logos, the illusions of the physical senses present their false trinity as "the world, the flesh, and the devil," which are now being uncovered and destroyed through the spiritual understanding of Christian Science.

These three primary statements of evil, with all their innumerable ramifications, have been resolved by Mrs. Eddy into the single expression, "mortal mind." This mortal or human mind, with its attendant physical embodiment and sensations, is shown in Christian Science to be made up of what Shakespeare described as "such stuff as dreams are made on." It is the world which Paul said "passeth away," the flesh which Jesus said "profiteth nothing," and the devil who "is a liar." All these must give place to "the true Logos," which Mrs. Eddy declares, on page 134 of *Science and Health*, "is demonstrably Christian Science."

"THE SUPPOSITIONAL WORLD"

JOHN ELLIS SEDMAN

CHRISTIAN SCIENCE is freeing the race from its belief in and fear of evil by making plain the truth that evil is never actual but always suppositional. The existence of any fact renders impossible the actual existence of anything which denies or opposes that fact. "God, good, being ever present," writes Mrs. Eddy on page 72 of *Science and Health with Key to the Scriptures*, "it follows in divine logic that evil, the suppositional opposite of good, is never present."

The knowledge of any fact precludes the entertainment in thought of an opposing falsehood as if it were a fact. The mathematician cannot believe false suppositions which contradict the truths he understands. Because God is the all-knowing divine Mind, to Him there can be no

realm of supposition or belief. The so-called human mind, however, because of its ignorance, is prone to conjecture, to make suppositions, and then promptly to forget that these suppositions are not ascertained facts. This tendency of the human mind is illustrated by a well-known incident in the life of a great statesman. Wishing to enable a group of men to see that they were urging upon him a certain course of action only because they were reasoning from false assumptions, he begged leave to put an apparently irrelevant question, and then asked, "How many legs has a sheep?" "Four," some one answered. "Yes," said the statesman, "and now suppose we call his tail a leg,—then how many legs has he?" Instantly came the answer, "Five." "Why, no," said the

statesman; "calling a sheep's tail a leg will never make it so, and the sheep has four legs as before."

When humanity no longer mistakes fiction for fact, its troubles will disappear, for they all come from this tendency of the human mind to form and fear false human concepts. For centuries the race dared not move about with perfect freedom on the earth, because it had conjectured that the earth was flat, and then naturally reasoned that it was possible to fall over the edge. Ignorant of the nature and character of God and reasoning from its own cruel standpoint, the human mind conjured up the picture of a God of wrath, and then trembled in the presence of its own misconception.

Through many centuries mankind generally was convinced that ghosts and witches were actual realities; and in Shakespeare's day no play was complete unless it numbered among its characters a ghost, or a witch or two. Historians who were widely read at that period had soberly recorded the conduct of ghosts on certain momentous occasions; and students in the universities were solemnly taught what to say when addressing a ghost in order not to come under the malign influence of one who was hostile, nor yet to make the equally serious blunder of offending one who was friendly and who might have something of supreme importance to communicate. Hence when the ghost appears to the three watchers in Hamlet, Marcellus exclaims to the student fresh from Wittenberg, "Thou art a scholar; speak to it, Horatio." Ghosts and

witches have had their day and passed. But microbes still occupy a place in popular thought; and within recent years more than one man has been puzzled to see how he might protect himself from the vicious microbes which came to do him harm, and yet avoid hurting the friendly microbes which (according to medical theory) aid digestion.

The dream about ghosts and witches began to break and disappear when it began to dawn upon human thought that no such creatures had ever existed as actualities in God's universe, and that the human race had seen only its own superstitious beliefs objectified, just as a man in delirium sees objects which terrify him because of the state in which he finds himself as the result of his efforts to find happiness by trusting in evil; the people about him do not see what he sees, of course, because they are not believing what he believes. While it is difficult for the average man to admit that all his troubles are of the same nature as those of the man who believed himself the victim of ghosts or witches, yet that is exactly the case, and is just what Christ Jesus taught and proved. When the great Master said, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free," he certainly meant that the truth which he was revealing would set the race free from all its woes. He also certainly meant that all those woes are illusions and not facts; for all the truth which a man might learn could never set him free from a single fact.

When Mrs. Eddy first told this age

that sin, sickness, and death are a dream, her declarations were greeted with scorn and derision; yet she said only what the Master had said centuries before, and she met the same ridicule and opposition which had greeted his statements. When Jesus entered the house where the daughter of Jairus was supposed to lie dead, and said to the people who had gathered there to mourn, "The maid is not dead, but sleepeth," the gospel records that "they laughed him to scorn." Jesus, however, proved the correctness of his statement—proved that they were dwelling in the realm of false supposition or dreamland, and that he was thinking from the standpoint of actuality when he spoke to the maiden and she immediately responded. Only a living and present being can respond to a spoken statement. We have probably all had the experience of calling to a sleeping person and seeing him awake in response.

When Jesus said, "Heaven and earth shall pass away, but my words shall not pass away," he clearly meant that all which goes to make up a supposititious realm, the realm of human conjecture and belief, will pass away as men become acquainted with the divine facts, but that his words will never pass away, because he understood the truth and proclaimed eternal facts. When John bore witness to the wonderful vision

which came to him on the island of Patmos and said, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away," he recorded his revelation of the exalted state of consciousness in which he beheld the real universe. He saw the heaven and the earth which God creates, the only heaven and earth there really is or ever can be; and the old or false sense of heaven and earth had disappeared, because he was not at that moment entertaining in thought any false suppositions.

The problem which confronts the human race may, then, be stated in this way: each individual must learn, in the way that Christian Science teaches, to lay aside one by one all false suppositions about God, man, and the universe; to accept one by one the divine facts, and thus come into the enjoyment of the eternal good which exists here and now, which has no opposite. On page 167 of "The First Church of Christ, Scientist, and Miscellany," Mrs. Eddy writes: "The suppositional world within us separates us from the spiritual world, which is apart from matter, and unites us to one another. Spirit teaches us to resign what we are not and to understand what we are in the unity of Spirit—in that Love which is faithful, an ever-present help in trouble, which never deserts us."



The Love that doth a sparrow's falling heed,
That clothes each flower, the lofty and the low,
No less will meet His children's every need,—
Ours not to doubt, but simply trust and know!

Edith L. Perkins.

CONCERNING POLITICS

LAURA LEE RANDALL

POLITICS is defined as "the science of government," and in the light of this definition it is peculiarly the field of action for Christian Scientists, for they know that God alone governs, and the science which deals with God's relation to His idea, man, is really the science of government, or the only true politics. If each individual man and woman were completely in accord with divine government, we should have the perfection of politics made manifest, and there would then be no need for the ordinary human agencies, organizations, and activities which are commonly considered under the term.

The narrower sense of politics is established for the purpose of guiding the policy of a nation, state, or community; in other words, it is a method of administering public business. It is carried on by means of legitimate organizations through which the people can be informed as to the business in hand, and may in turn express their will regarding that business. As the public business is in fact the business of each person comprised in the aggregation of individuals which constitutes the public, intelligent participation and cooperation should be the rule; otherwise, what should be the expression of the will of the majority becomes in effect the expression of the determination of the active few.

We have all learned, in the process of demonstrating our knowledge of Christian Science, that it is rarely those qualities of thought allied with

evil which luxuriate in idleness. The shepherd may relax his attention to his work, or lose himself in sleep; the wolf is always alert. In like manner, the lack of intelligent attention to public business, especially in local matters, has often left it in the hands and under the control of those whose only conception of politics is that of influencing the voters to place certain individuals in a position to distribute patronage. Their whole idea is, as Milton phrased it, "to mold the subjection of the people to the length of the foot that is to tread on their necks." The community dweller who is loudest in his condemnation of prevalent conditions is not infrequently the one who has been, time after time, "too busy to vote," or whose concept of active political life is to drop into the polling place long enough to put a cross in the party circle, without for a moment considering the fitness of the applicants for office.

In this connection it is wise earnestly to ponder our Leader's admonition (Manual, Art. VIII, Sect. 1), "Neither animosity nor mere personal attachment should impel the motives or acts of the members of The Mother Church." That a man is an agreeable neighbor does not necessarily fit him to deal expertly with the business conduct of large affairs, matters involving the administration of public funds, or plans whose successful furtherance may vitally affect the public good. Furthermore, the intelligent Christian Scientist does not expect to insure

the success of the candidate he indorses by any vilification of an opponent. He is satisfied to emphasize the commendable qualities of the man and the measures he favors, and to win on the basis of merit.

In national politics there is perhaps more general interest and participation, and as there is a clearer definition of the issues involved, owing to the differing fundamental tenets of the great political parties, the voter is usually more sure that he is indicating his real desire as to the right conduct of the country's business. But if the weighty affairs of state are more definitely regarded, it is also true that the perquisites connected with the higher offices are greater and are more assiduously sought by those who covet temporal power and would pervert prestige and influence to selfish ends. In their desire to exploit the public, these unscrupulous politicians may—and do—resort to aggressive mental suggestion, seeking to becloud the situation, and to bewilder the people who are not dealing intelligently with these hidden agencies of a distorted sense of power. There are many signs of their pernicious activity for those who care to read, but amazing numbers refuse to see them, and resent any attempt to probe beneath the calm surface of the tide of the hour, in order to bring to light the shipwrecks and reefs that mark the perilous passage.

The invasion of Truth into this field of action at first seems to intensify the organized opposition of the so-called powers of evil. This is no cause for anxiety to those who

are working in Christian Science and who are striving to prove their God-reflecting manhood and womanhood in active and intelligent citizenship. It is only necessary to know that each and every manifestation of evil desire, illicit influence, and coercive suggestion is a lie, whose claims to consideration, action, cause, or effect are false and unfounded. We have the guidance of divine Principle, Mind; of the word of God, which, as St. Paul says, is "a discerner of the thoughts and intents of the heart." Understanding that we are governed by God, it follows, with incontrovertible logic, that we are not subject to the control of any other claim of power, nor can we be used to advance the working of any subtle organization inimical to real government. We shall be alert, receptive, obedient, and efficient in the application of the divine governing Principle to the affairs of daily life.

While we consistently declare that righteous government supersedes politics, and that all cause and effect are mental, we should not feel that we are relieved of active participation in the processes of organized government. Christian Science is divine metaphysics worked out in the spiritualization of human activities; it is practice, not merely theory. The clearer our perception of what politics is in its metaphysical sense, the greater our obligation to bear an active part in the interpretation of politics as it affects our country. Jesus said, "These ought ye to have done, and not to leave the other undone."

It is always right to use the natural and normal means at our command.

We know that God is man's Life, but we are not sufficiently advanced in demonstration to dispense with material food. We rejoice that our Master walked on the water, but we do not scorn the service of a waiting boat to cross the stream. Because we do know that God governs, it is our business to manifest that truth to the world, and awaken it from the belief that chance, intrigue, and selfish schemes rule the policy of the nation.

In the article entitled "Politics" on page 276 of "The First Church of Christ, Scientist, and Miscellany" Mrs. Eddy has defined her position, which should also be ours. She says: "I am asked, 'What are your politics?' I have none, in reality, other than to help support a righteous government; to love God supremely, and my neighbor as myself." At this time, when our beloved country has entered the world conflict on the side of Principle, with no impelling motive such as hatred or lust for gain, but with a high and holy determination to uphold the standard of freedom, we can proudly assert that our Government is provedly a righteous one, and gladly give support. Our first step in this direction must be a clear sense of the object for which we are fighting; an unshakable understanding of the demarcation between the ideal of liberty for which we stand and the purpose of personal domination which we are steadfastly opposing. Next, we should be sure we are so alert that no insidious propaganda of evil can use us in any way to hinder the victorious outcome of the right idea. And finally, we should

cherish a high and firm resolve to give our hearty support to the cause of freedom; that every thought shall be charged with the power of divine Principle to overcome all evil, however manifested; that every call to service shall find us equipped and ready, willing and obedient.

In the same article above referred to it is stated that Mrs. Eddy "has always believed that those who are entitled to vote should do so." As Christian Scientists, working to make manifest the government of God, we are assuredly entitled to vote; we have a divine as well as a legal enfranchisement, and it should be a happy privilege to use this means to forward every step toward improved conditions.

The erroneous or malicious suggestion which comes to a Christian Scientist in its own evil guise is readily repudiated and rendered nothing, but the more subtle and dangerous forms of this effort to use active thinkers, for wrong thoughts always choose a cloak of fair-seeming, a deceptive mask of partial goodness, in order to get a hearing from those seeking good. It is in this attractive raiment of advantage to some few that many movements really operating to hinder our Government are pressed upon our attention; for example, the various gatherings ostensibly to discuss peace, but whose only effect can be to impede the successful progress of our country and the world toward a rightly established and safeguarded peace.

Briefly to sum up: The first and most essential factor in a Christian Scientist's dealing with politics is a

firm and clear understanding of government. The second is a consecrated ability to apply the acid test of truth to all matters involved in the administration of government, as typified in our local or national politics, and to challenge and exclude from thought every insidious claim

that evil has a place in government. The third is an unselfish and unwearied determination to render full service of thought, effort, time, and treasure in every activity tending to establish the kingdom of God in our daily life as free citizens, wherever we may be.

JUDAH AND ISRAEL

LOUIS J. LEWIS

THE question is often asked, Why do so many of the Jewish people embrace Christianity through Christian Science? For the greater part they are those who are not satisfied with wordy prayers to be repeated on special occasions in connection with certain ceremonies. Having outgrown the doing of things from a sense of fear, superstition, or tradition, they begin to reason for themselves. They long to believe in God, and have an intense desire to prove their faith in Him. Christian Science answers that desire, for they are soon made better acquainted with God. They find Christian Science to be pure monotheism, just as it was taught by the ancient prophets, Moses, Isaiah, Jeremiah, Daniel, and later by Jesus of Nazareth.

Can a Jew be a Christian Scientist and yet remain a Jew? We answer, Yes,—if the meaning of the word is understood. Whether a Jew adopts the religion of a Christian denomination, Mohammedanism, or Christian Science, or even if he calls himself an atheist, he will always remain a Jew by race, as much so as an Indian will always remain an Indian regardless of the religion he embraces. Whether

or not the Hebrew follows the customs and observes the ceremonies and rites of his people, he is still racially a Jew, and so the distinction must be made between the Hebrew people as a religious body and as a race. Paul himself, "an Hebrew of the Hebrews," has this to say: "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of man, but of God."

While the Jewish religion closes the Bible with the book of Malachi, yet the Jews as a thinking people have not far to turn to see the long awaited light in the New Testament. It may give one food for thought to learn that thousands of the Jewish people never read the New Testament until Christian Science opened the book for them. When this book is opened and studied in the light of Christian Science a new day begins to dawn, an indescribable sense of joy is experienced. For them the Christ is found, the Messiah is come! With this awakened consciousness

there comes a change in the manner of worshiping God. In the one hundred and forty-fifth psalm we read, "The Lord is nigh unto all them that call upon him, to all that call upon him in truth." Now, to call upon God in truth is not to beseech the creator of all things to complete or to alter His work, but to be conscious of the fact that His blessings are infinitely more than we can readily appreciate, and to realize that it is the good pleasure of our Father-Mother God to give us all good now.

Christian Science changes the habit of informing or reminding God or of asking Him to heal, save, forgive, or bless, to a prayer of gratitude for His loving-kindness, making gratitude a means by which to attain heaven. It proves that sin is forgiven in the exact ratio the individual ceases to sin, so that anyone can make his own terms with truth and error. The faith that is instilled through the understanding of God as infinite good is not the faith of a patient who has the Bible on one side of the bed and medicine on the other, at the same time claiming to have absolute faith in God; nor is it the faith professed by one who admits the ability and willingness of the Supreme Being to bless His children if they repeat long prayers and fast. Rather is it the faith that is reached through the understanding of the divine law of Love which, when scientifically applied, destroys evil. This law is ever operative, is continually destroying evil, and the Christian Scientist gradually learns to know it. The knowing of this truth is right thinking, and right thinking is praying. Thus

we may see the possibility of praying continually, and the difference between saying prayers and praying.

Through a scientific understanding of prayer a Christian Scientist can heal the sick, reform the sinner, destroy poverty, and turn sorrow into joy, according to the measure of his understanding of the allness of God, good, and the nothingness of evil. Christian Scientists pray to the one God worshiped by Abraham, Isaac, and Jacob, even the One that is spoken of in Genesis, the one God on the understanding of whom the Jewish religion is founded, the One referred to by Moses when he said, "Hear, O Israel: The Lord our God is one Lord." The teachings of Christian Science lay great emphasis on the First Commandment, "Thou shalt have no other gods before me." To the Christian Scientist these words are deep with meaning, for he finds that this commandment must be obeyed continually through knowing only one creator, one power, and that one infinite good. This power is revealed as divine Love that made all, and never made anything unlike itself, or anything to oppose itself,—as unchanging Love that is able to control, maintain, supply, and protect its children without any assistance from matter or mortal mind.

Christian Science teaches us how to resist evil and to expose its powerlessness by the word of God. Just as Jacob wrestled with error and was changed, so we, as we "put off the old man," as St. Paul says, become transformed by the renewing of the mind. Then comes that spiritual uplift which fills the heart with love for

all mankind, forgiving enemies and burning the bridges that used to connect us with evil thinking, as material beliefs give way to spiritual understanding. After such an experience one may appreciate why Jacob's name was changed to Israel, and Saul's to Paul.

The inquiry is often made, whether it is necessary to accept Christ Jesus as the Messiah. What may here seem to be a stumblingblock is easily swept away when Mrs. Eddy's definition of the word Christ, which means Messiah, is studied. In "Science and Health with Key to the Scriptures" (p. 333) we read: "The word *Christ* is not properly a synonym for Jesus, though it is commonly so used. Jesus was a human name, which belonged to him in common with other Hebrew boys and men." To this she adds: "Christ is not a name so much as the divine title of Jesus. Christ expresses God's spiritual, eternal nature. The name is synonymous with Messiah, and alludes to the spirituality which is taught, illustrated, and demonstrated in the life of which Christ Jesus was the embodiment." We thus see that a blind faith in the coming of the Messiah gives place to an understanding of the Messiah or Christ that has always existed, even before Abraham, and is still here.

Jesus demonstrated the Christ; and this man Jesus, whose teachings have affected the whole world ever since he uttered his Sermon on the Mount, is believed in and revered by Christian Scientists as the Way-shower, the greatest prophet, and the man who expressed more love for humanity than did anyone else who ever

lived. When Jesus' life work as explained by Mrs. Eddy is understood, the desire is keenly felt to seek forgiveness for any mistaken belief or wrong feeling ever entertained about him. All prejudice, anger, and resentment melt away as the Jew feels the ardent love which runs through Jesus' words, purging the thought of the reader. During its early years, the prophecy of the coming of the Messiah was repeated to the Hebrew child, on the knees of a father or at the feet of a mother; possibly a rabbi explained it in the home or voiced it in the synagogue; but through the misunderstanding of the manner of his coming, many are still waiting for him. "He came unto his own, and his own received him not."

Christ, Truth, is coming continually to the receptive thought, changing discord into harmony, awakening men from the mesmeric dream of life in matter, and bringing true peace. God promised Abraham that the Messiah would come of his seed; and later his appearing is foretold by Isaiah and Jeremiah. That he would be born of a virgin mother was predicted by Isaiah, and the place of his birth, Bethlehem, was prophesied by Micah; Malachi tells us that he would come to the temple, and the very details of Jesus' entry into Jerusalem are accurately prophesied by Zechariah. Isaiah tells us how he would be despised and rejected, and even mentions his silence before Pilate when placed on trial.

These prophecies, and also the psalms, should give the seeker for truth a keen desire to study the Old Testament and compare the refer-

ences to the Messiah with historical facts which followed. It should be considered, however, that the earnest seeker for truth is neither narrow-minded nor bigoted. He is unselfish and generous, with a heart receptive to truth, regardless of the avenue it takes to manifest itself. The real truth seeker is willing to part with cherished opinions.

While to-day we see the Jewish people coming into possession of the holy city, the earthly Jerusalem, which is but a shadow of the real, we find the spiritually minded at the same time getting glimpses of the New Jerusalem. In *Science and Health* (p. 592) we find this definition of New Jerusalem: "Divine Science; the spiritual facts and harmony of the universe; the kingdom of heaven, or reign of harmony." With this inspired definition, it is helpful to study our Leader's interpretation of the words "Judah" and "Children of Israel" in the Glossary of *Science and Health*, and recall the prophecy of Hosea: "Then shall the children of Judah and the

children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land."

Thanks to the pure-minded woman through whom was revealed the truth of being, the prophecy of Jeremiah is being fulfilled to-day, "In his days Judah shall be saved." Our beloved Leader says, "To-day, Jew and Christian can unite in doctrine and denomination on the very basis of Jesus' words and works" (*Science and Health*, p. 360). Paul says, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." The Jewish people who are awake do not close their eyes to prophecy and revelation. Rather do they take heed and seek the truth, while still living in a material world full of confusion, and in Christian Science behold the "light that shineth in a dark place, until," as we read in the second epistle of Peter, "the day dawn, and the day star arise in your hearts."

"READY TO DISTRIBUTE"

MYRA KENDALL JACKSON

IN the sixth chapter of Paul's first epistle to Timothy we find this admonition: "Charge them that are rich in this world . . . that they do good, that they be rich in good works, ready to distribute, willing to communicate;" and he goes on to say that the reward is eternal life. On page 570 of "*Science and Health with Key to the Scriptures*," Mrs. Eddy, our beloved Leader, has given us the

same admonition in the following words: "Millions of unprejudiced minds—simple seekers for Truth, weary wanderers, athirst in the desert—are waiting and watching for rest and drink. Give them a cup of cold water in Christ's name, and never fear the consequences."

We as Christian Scientists are indeed "rich" to the extent that we possess the "pearl of great price;"

and through our church organization it is made possible for each one who is grateful for the blessings of Christian Science to do his part toward obeying that counsel given to Timothy by Paul, and reiterated to-day by Mrs. Eddy. The activities of the Christian Science movement are many and varied, and there is a place for every willing heart and hand, and every service is big when given with the right motive.

It has been the writer's great privilege to be a representative on a container committee, and her activities have been along the line of placing boxes containing Christian Science literature where simple seekers after truth may find oases in the desert, where the living water is ready for them. It is not possible to estimate just how much good this method of distributing our literature is accomplishing. To use the timeworn illustration of the pebble dropped in the pond, the ripple is stopped only by the shore; but where is the stopping place for the influence which is set in motion by even one *Monitor* or *Sentinel* or *Journal* or *Herald* hungrily read?

The seeker for beauty may be led to the truth expressed by Mrs. Eddy on page 247 of *Science and Health*: "Beauty is a thing of life, which dwells forever in the eternal Mind and reflects the charms of His goodness in expression, form, outline, and color. . . . The embellishments of the person are poor substitutes for the charms of being, shining resplendent and eternal over age and decay;" also, "the recipe for beauty," given on that same page, "is to have

less illusion and more Soul," to retreat from the belief of pain or pleasure in the body into the unchanging calm and glorious freedom of spiritual harmony.

One seeking employment may find that which will teach him how Mind is his real employer, Mind's work is his work, and the recompense is sure and adequate. Those seeking material food may find "the bread of life" which meets all human needs: Those feeling the need of protection for the feet may learn their greater need of having their "feet shod with the preparation of the gospel of peace." Who would place a limit to the influence of one purified thought? There have been many cases of healing reported as resulting directly from the reading of Christian Science publications taken from our boxes for free distribution of literature.

All branches of distribution activity are indispensable and are bringing grand results; but there is a special joy in realizing the limitless possibilities of these boxes, located in public places, inviting the hungry and thirsty in the words of Isaiah: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

There is a very solemn obligation laid on each Christian Scientist to keep himself ready mentally and practically to feed the world, which so much needs the word of Life. In the present world crisis the "land of the free" has been called upon to feed the world with necessary tem-

poral food. Is not that call merely indicative of the more insistent call to us who are learning what true freedom is, to feed the hungry world with "the true bread from heaven"? Is it not most natural and beautiful, yes, and inspiring, to think that this "land of the free" having been the cradle of Christian Science, should now be given the grand mission of feeding the world with food both temporal and spiritual?

Is there any service we can perform in this glorious cause great enough to show our gratitude to that wonderful woman who has made it

possible for us to provide for earth's hungering multitudes? A lifetime of consecration and demonstration is the only service great enough. She gave her whole life to the cause. Can we do less and be worthy followers of our Leader? A verse of a familiar hymn beautifully expresses the thought of this activity:—

Blest river of salvation!
Pursue thine onward way;
Flow thou to ev'ry nation,
Nor in thy richness stay:
Stay not till all the lowly
Triumphant reach their home:
Stay not till all the holy
Proclaim—"The Lord is come."

SEED SOWING

LOUIS E. SCHOLL

MOST of us who attended other than Christian Science Sunday schools in our younger days can recall the large charts of colored pictures which were used to illustrate the lesson of each week. Among these the writer especially recalls the one illustrating the parable of the sower. The picture portrayed a man with a sack from which he was sowing seed; beside him a winding road led off into the distance; the ground around him was stony, with thorns and briars growing in what appeared to be poorly prepared ground; while above and around him flocks of birds were ready to devour the seed as it was sown.

Whatever the teaching received in the class may have been regarding this parable, the impression left by the picture was one of careless sowing. This impression was not entirely corrected until some time after the writer had become a student

of Christian Science, and this new tongue had made plain many things in the Bible which were hitherto obscure. My first awakening to the deeper, truer meaning of this parable came when I read what Mrs. Eddy says in "Science and Health with Key to the Scriptures," on page 272: "Jesus' parable of 'the sower' shows the care our Master took not to impart to dull ears and gross hearts the spiritual teachings which dulness and grossness could not accept."

One spring I was very desirous of having a good garden, and purchased the choicest seed to be had. The soil was spaded and pulverized, and the seeds were planted with great care, but the only reward for all the labor and expense was a vigorous growth of weeds. It was certain the seed was good, but when the soil was tested it was found to be sour and unfit for planting. Does not this represent the

soil of mortal mind, unprepared and rebellious, in which we too often attempt to sow the seeds of Truth and Love? The new day of agriculture has evolved the scientific farmer, who not only selects his seed with great care but studies soil and climatic conditions, availing himself of the knowledge of experts who can help him increase his production several fold. The new day of religion, of which we are hearing much just now, is already here,—the day of Christian Science, wherein the scientific sower of the word of God, realizing how precious the seed is, sows it with the greatest care.

Jesus, the great sower of the seed, whose example we all need to emulate, certainly did not sow the word of Truth carelessly, letting it fall where it would, by the wayside or on stony or thorny places, with only a little falling in fertile soil. There were about him earnest seekers after the truth, and with great care he sowed the word in these "honest and good" hearts. He chose his disciples, or students, because of their evident receptivity and trustworthiness; and while he spoke to the multitude in parables, "because they seeing see not; and hearing they hear not, neither do they understand," yet to his disciples he spoke plainly and with untiring patience and forbearance with their oftentimes stupid blunderings, as he revealed to them the "things which have been kept secret from the foundation of the world." How often did he withdraw from the multitude and go away with his chosen students alone that he might instruct them. Among the twelve

there were only three whom he deemed at the time ready to comprehend even in part the meaning of his transfiguration. That Peter was scarcely ready for it is shown by his remark, "Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said." The multitude that had been left below could have had no comprehension of what had taken place on the mountain top; so these three disciples, admonished by the Master, "told no man in those days any of those things which they had seen."

What a lesson is here for us! Some of us have had these deeper experiences in which we have been privileged, as it were, to stand on the mount of transfiguration; we have seen God through a new understanding of Him as "the great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence" (Science and Health, p. 587); and this understanding has healed our diseases and set us free from limitation with all its attendant fears. Fresh from such experiences, the tendency is to shout the news from the housetops, to talk about it to every chance friend or acquaintance, and so to both say and do foolish things, when much the wiser plan is always to remember the injunction of Jesus to the two blind men, whom he had healed, "See that no man know it." This in no way means that we are not to let our light shine, or that we are to hide our talents. When we

have reasonable assurance that "we have the mind of Christ,"—that Principle not personality, that divine Mind not mortal mind, is in control,—then we may reasonably assume that we are prepared to sow the good seed, and that the harvest will be bountiful.

Never has the truth been so earnestly sought after as in this day, when the vast material structures on which men have staked their all are tottering to their downfall, with famine and want frightening all the nations; never has the word of God seemed so precious. In the Bible, in

the Christian Science textbook, and the authorized literature, Christian Scientists have the good seed which is yielding a bountiful harvest of peace and joy as it heals and blesses the multitude.

In seeing this glorious work accomplished to-day in the midst of such suffering as has never before been witnessed, Christian Scientists may well recall the psalmist's words: "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

[Written for the *Journal*]

THE SACRIFICE

SAMUEL JOHNSTONE MACDONALD

IF thou wert called upon to-day
 One dearer than all others—yea,
 The very heart of love—to slay,
 As Abraham was called of old,
 And wrote his faith in deeds of gold,
 How should thy story then be told?

Wouldst thou reply unto the call:
 Dear Lord, Thou art supreme o'er all,
 And as Thou wilt it shall befall;
 Not my will, Lord, but thine be done:
 Lo, here I offer Thee my son,
 My heart's delight, my only one?

Then shalt thou lift thine eyes to see
 Obedience liberating thee
 And bidding loss and lack to flee;
 While in the thicket a surprise
 Awaits thine opening, grateful eyes,—
 Thine own self-love, the sacrifice.

THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

WILLIAM P. MCKENZIE

ANNIE M. KNOTT, WILLIAM D. MCCrackAN
Editor and Associate Editors

EDITORIAL

PREPARATION OF THE WAY OF THE LORD

WE expect with faith that when God's way is known in the earth honesty will be regular, kindness will be prevalent, and men will have understanding hearts. Before this can be, however, much that is crooked must be made straight. It is not winding roads and crooked paths that we are concerned with, but human mentality operative to mislead, deceive, and confuse. Of the candid man one says, "He is straight," and that implies clear-eyed honesty, fairness in dealing, truth in utterance. But the secret agent, the spy, the scornful man must ever be crooked in his methods. The well-known phrase from Proverbs applies to him: "As he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee." Even in hospitality he is not true. He will offer it for a purpose, not for your benefit, indeed, but to find out your weakness. Eat and drink, he says, though his heart is not with your interests, but engaged in his own designs for your exploitation.

The Christian Science textbook is full of practical and comforting directions for Christian Science practice. It reveals to its adherents how to be happy within and to radiate

happiness. It shows how to reflect peace and love. True-mindedness has its pattern in the Prophet of Nazareth, and we are exhorted, "Let this mind be in you, which was also in Christ Jesus." Now when all men are evangelized there will be true practice and Christian thinking throughout the world. All men will be "straight," and there will be a clean world. We may have the same assurance that Peter had in looking for and expecting the coming of "new heavens and a new earth, wherein dwelleth righteousness."

More and more is this new world being realized, for the way of the Lord is being prepared and the old world is indeed passing away. Men who loved darkness wherein to hide their evil deeds and crooked ways, are finding that the darkness does not conceal them, because a light shines in the world to-day, and its rays uncover their malpractice, and their deception is seen to be not clever and successful, but brutal and criminal. Hidden ways for accomplishing evil are nullified by spiritual knowledge; they are like the laborious underground tunnel discovered before the makers can lay the mine.

The way of the Lord is the way of

Principle. All that concerns life, truth, and love may be found therein, for God as Principle is Life, Truth, and Love. When the materialist with his science, falsely so called, offers life based on sensuality, materialism, and selfishness, he is laying out a crooked way leading to density and darkness, out from which the man, to be saved, must find the way of redemption. So, too, when the evil thinker sings the seductive song of covetousness, charming his victim to believe in the power of untruth, making him a liar, a deceiver, in the service of a purpose which is finally to defraud others of happiness, comfort, fortune, of whatever human well-being they have, he is following a crooked way wherein he is breaking the commandments and heaping "wrath against the day of wrath."

When the malpractitioner tries to introduce into human thinking malice, moroseness, suspicion, bitterness, hatred; when he manipulates human tendencies to disorder so as to arouse opposition and enmity to every righteous endeavor, or stirs the unthinking crowd with mesmeric emotion to hatred of one who stands for Principle, here is the most crooked way of all, because it is the way of those who "crucified the Lord of glory." In "Science and Health with Key to the Scriptures" (p. 564), it is said: "This malicious animal instinct, of which the dragon is the type, incites mortals to kill morally and physically even their fellow-mortals, and worse still, to charge the innocent with the crime." We are grateful to know what the Discoverer of Christian Science, Mary Baker Eddy, was able

to prophesy when she said (Science and Health, p. 97) that "those who discern Christian Science will hold crime in check. They will aid in the ejection of error. They will maintain law and order, and cheerfully await the certainty of ultimate perfection."

Let us remember that evil conditions are being seen because the time has come for their being taken out of the way. "Whatsoever doth make manifest is light." So if a light from God shows up the hitherto hidden ways of evil, that light will not be darkened but will remain with us, and the just man will be rewarded, for "the path of the just is as the shining light, that shineth more and more unto the perfect day." As Christian Science becomes known it will enlighten the world so that every doer of good in the world may come to the light "that his deeds may be made manifest, that they are wrought in God." Truth comes with increasing power to correct the false philosophy for piracy, plunder, and war, whereby men are taught to think that by killing the heir the inheritance shall be theirs. Christian Science shows that it is in the way of keeping the commandments that men win advantage and blessing and gain the true riches.

A few years ago the world was in a stupor of self-satisfaction and material well-being. Its argument was that it was too wealthy ever again to have a war, and war was spoken of pleasantly as "the great illusion." Yet in a vast prison for the safe keeping of gold, in vaults to be flooded with water in case of any invasion,

lay piled up for preparation of the way of war the ransom exacted in order to debilitate a land once involved in war through treachery and overwhelmed by sudden attack and planned invasion. At that very time men kept gloating on what they termed the glory of this easily won spoil, so that war became their cult, and like the rapidly growing mycelium of a fungus, their malign philosophy ran through the earth; and as mercury drops flow together, schemers, spies, and plotters coalesced with their growing evil plans.

The mesmerism of this dream of world dominion touches every man in some way, but Christ Jesus, victorious over temptation, and ministered to by angels, revealed the true way for overcoming; and as with individuals, so with nations there must be the overcoming before there is peace. As the individual becomes Christianized he learns to "do justly, and to love mercy, and to walk humbly" with Principle. The progressing state will likewise reveal justice; and this may mean disestablishment of the church and denial of temporal power to its princes, as well as giving power to the people who choose their own representatives, who consent to the laws that will govern them, and dispose of the revenues they provide.

Autocracy stands for irresponsible human power. Democracy, as the word is used, means government wherein the welfare of the people is worked out by themselves. In an autocracy many men suffer for the sins of a few; but in a democracy it

is incumbent on every man to rule himself, and to be an example of righteousness to his neighbor. This ideal is made practical in Christian Science; and the very circumstances which have seemed to bring distress and woe to the world, have shown men their need, so that they find the remedy acceptable. Let us cherish our hope of seeing a Principle-ruled world, wherein every citizen is individually responsible for doing justly, for cherishing mercy, and for obeying God with humility and love.

Even though facing war's brutality, already a multitude of men are evidencing a passion for good will and brotherly kindness, and they long for the way of the Lord to be evidenced in a wider brotherhood of man. Malicious mental malpractice would pervert this true desire, cause antagonism where cooperation should exist, as between capital and labor, arouse national hatred where international fellowship would be natural, denying and defying the Christ of God. Now that this its claim is made apparent, shall we give any power to evil made so manifest as that? Shall the Christian fear who knows God and understands the omnipotence of good? Let us hold with quiet confidence to the words of Paul: "In all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, . . . shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

WILLIAM P. MCKENZIE.

SCIENCE AND RELIGION

IT is very well known that when Mrs. Eddy attached the word Science to Christianity there were many protests, and occasionally criticisms of this sort are heard even now. On page 17 of the Manual of The Mother Church we read that early in 1879 "a church without creeds" was formed by Mrs. Eddy and her students, and was called "Church of Christ, Scientist." Its purpose was defined as follows: "To organize a church designed to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing." It is hardly necessary to remind students of Christian Science that this exalted purpose has never been lost sight of by the membership of The Mother Church in the thirty-nine years of its history, nor indeed can it ever be disregarded so long as a visible organization is required to meet human needs. Although there has been great opposition on the part of theologians to the use of the term science as applied to Christianity, those who are healed in Christian Science are fully aware of the reason for the application of spiritual Science to the sore needs of humanity.

It is noteworthy that about the time when Mrs. Eddy's discovery was given to the world there was a great revival of interest in so-called natural science, and although some spiritually minded people hoped that a new impetus would be given to religion thereby, the result was the very opposite, because the vaunted discoveries of that period were all along material lines, and the atom and physical force

became, as it were, a final court of appeal. As a result of the scientific investigation of that period there came the germ theory and a more general study of the phenomena of disease; so it can readily be seen that the distance between physical science and Christian Science was ever increasing from the initial point of divergence. The study of disease and of diseased organisms has not only been regarded as the starting point in medical methods of cure, but the more advanced research of physicians has always been along these lines, whereas the Christian Science practitioner finds that he can never afford to lose sight of Christ Jesus' words which define the purpose of his ministry, namely, "I am come that they might have life, and that they might have it more abundantly."

Professor Drummond, one of the most deeply spiritual thinkers to be found outside of the ranks of Christian Scientists, has this to say respecting life, "It [nature] cannot say what spiritual Life is. Indeed what natural life is remains unknown, and the word life still wanders through science without a definition." In presenting the teachings of spiritual Science,—the Science of being,—Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 428): "We should consecrate existence, not 'to the unknown God' whom we 'ignorantly worship,' but to the eternal builder, the everlasting Father, to the Life which mortal sense cannot impair nor mortal belief destroy." On the same page she adds: "We must

hold forever the consciousness of existence, and sooner or later, through Christ and Christian Science, we must master sin and death."

In answer to the complaint made by some critics that Christian Science disturbs the religious views of certain people, it may be answered that the theories of physical science have unquestionably done this to a large extent. Some thirty years ago a religious novel appeared which was widely read. It told of a clergyman whose theological views were almost wholly upset by the so-called discoveries of physical science which were at that time receiving so much attention, and many good church people said that they would not think of reading the book because they did not wish to have their religious opinions disturbed. One such person was asked by a friend if she did not think it was of doubtful wisdom to entertain opinions which could be disturbed or overthrown by any materialistic theories whatever. The question was asked in all sincerity, but it only elicited the reply that in the judgment of the one addressed it was not a safe thing to take any chances on so serious a subject. Before long the questioner found Christian Science and discovered that the effort to demonstrate the teachings of Christ Jesus, even with a slight understanding of their divine Principle, brought each day more light and soon eliminated entirely the element of uncertainty as to the fact that there is a divine Science of God, man, and the universe, and that as its sublime meaning is grasped all questions relating to materiality become practically unimportant.

At first it was thought by the writer that inasmuch as forms and ceremonies, along with creeds, were fast disappearing to the Christian Scientist, church organization might no longer be needed. It was, however, soon realized that one of the great needs of our time is a church whose foundations rest upon spiritual law as scientifically understood, explained, and demonstrated. It was also seen that this church must truly represent "the whole family in heaven and earth," mentioned by St. Paul in his epistle to the Ephesians. As this church signalizes the necessary and rightful union of Science and religion, it becomes in its varied activities a model for organized endeavor along all lines, and reveals to its members the divine standard for all things, in the home, the church, in government, and in individual experience.

Science is defined by Webster as "knowledge of principles and causes; ascertained truths or facts; knowledge classified and made available in work, life, or the search for truth." In Paul's first epistle to Timothy we find a warning against "oppositions of science falsely so called." The science here mentioned is undoubtedly materialistic, because immediately preceding this warning we have an admonition to "lay hold on eternal life," and it goes without saying that materialistic science would never enable anyone to do this. To many persons, even to those who are Truth-seekers, it comes as a surprise to be told that Christ Jesus had a scientific method of practicing and teaching, but a little thought convinces them that unless this were true there would

be no possibility of repeating his wonderful works, and yet they cannot deny that he required his followers to do so.

On page 344 of *Science and Health* Mrs. Eddy says, "There are various methods of treating disease, which are not included in the commonly accepted systems; but there is only one which should be presented to the whole world, and that is the Christian Science which Jesus preached and practised and left to us as his rich legacy." When we admit the need of a spiritual Science, that which deals with the nature and laws of God, infinite Mind, what could be more proper than to have the church of Christ as the representative of this Science? In the sixteenth and eighteenth chapters of Matthew we find the Master's purpose to establish his church upon the recognition and understanding of the ever present Christ, and we find him telling Simon Peter that flesh and blood have nothing to do with this revelation. The title of our church is the Church of Christ, Scientist, and the word Scientist, which is inseparable from the title of The Mother Church or any of its branches, describes its character. This church is not founded upon mere belief or blind faith, but upon the understanding and demon-

stration of divine Principle which enables all the membership of the church to obey the Master's unequivocal command to heal the sick as well as reform sinners. The different churches of Christendom have names which designate more or less clearly the nature of their teachings and activities, and no words could be found which could better express the purpose and activities of the Christian Science church than those chosen by Mrs. Eddy, under divine guidance, as her followers are fully convinced, namely, the Church of Christ, Scientist.

It matters not to the one who has been healed by the power of Truth what others may say or think respecting this church, for he finds assurance for his convictions in the message of Spirit to one of the seven churches mentioned in the opening chapters of Revelation, these words being peculiarly applicable in the present argument: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."

ANNIE M. KNOTT.

FRUSTRATING TREACHEROUS PEACE

LIBERTY has never been established by a false peace. It takes the righteous facts of truth to satisfy the high ideals of liberty. On page 128 of "The First Church of Christ, Scientist, and Miscellany," Mrs.

Eddy writes: "Truth crushed to earth springs spontaneously upward, and whispers to the breeze man's inalienable birthright—*Liberty*." History shows the sad results of allowing one's self to be deceived by a

white flag which has behind it the traitorous plan of the black flag. Pacifism, the attitude of mind which clamors for peace at any price, produces a false peace which makes the world worse confounded, for it gives the enemy just what it wants and what error outlines. It enacts over again the story in the garden of Eden, according to which the culprit put the blame on some one else and attempted to go scot-free. The sincerest pacifist is a stumblingblock to the liberty of mankind as well as to his own liberty.

Christian Science with its watchword of prayer confers the ability to mentally penetrate the veil of mesmerism caused by pacifism. Pacifism attempts to pacify without healing. Real pacification does not permit evils to cover themselves up, but uncovers in order to destroy. The true pacificator is one who brings peace through healing. Mrs. Eddy illustrates the true prayer for peace in *Miscellany* (p. 220): "Each day I pray for the pacification of all national difficulties, for the brotherhood of man, for the end of idolatry and infidelity, and for the growth and establishment of Christian religion—Christ's Christianity." The real peace of God, which is not human pacifism, leaves the clamor of the world behind, and is a state of consciousness wherein man walks and talks with God. Mental alertness governed by spiritual activity ascends into the realm of metaphysics and is clothed with the cloud of God's protecting power. The crash of the arms of war and the thunder of cannon cannot silence the still, small voice

within, which is a loud voice to spiritual perception. Perfect peace is assured by holding steadfastly to the comforting promises of the great Master who lived for the love of God and thought in unity with Truth.

On page 10 of her *Message to The Mother Church for 1900* Mrs. Eddy wrote: "Certain elements in human nature would undermine the civic, social, and religious rights and laws of nations and peoples, striking at liberty, human rights, and self-government—and this, too, in the name of God, justice, and humanity!" Social problems often cause conscientious citizens many a heartache as they take part in civic work. Righteousness sometimes calls for temporary material disorganization, for pulling down in order to build up. This has been proved in the lives of many Christian Scientists, when wrong thinking has had to be corrected in order that the right understanding of the Principle that governs and supplies might follow. God is always at hand to help in every problem if He is understood to be the only power that saves and heals. All questions can be properly put to the ever answering Father-Mother God who gives an ever answering solution to all problems. The miracle can always be expected, as it is the natural outcome of God's ever present love. Christian Scientists are Christian soldiers; they fill their places in civic life as true citizens working under the power of God to heal and save.

Let people look unflinchingly into the cause and effect of the world war. Can there be a cessation of warlike

activities until the cause of such evil propaganda has been utterly destroyed? The peace societies will find the peace of God when the righteousness of men is established upon earth so that all will be free to live in liberty. There is no failure on the side of Truth. On that side stands the protected soldier, fully equipped, clad in the armor of right thinking, marching on the foundation of Principle, and breathing the pure atmosphere of divine Love. Only good can come his way, and when he attacks the error which seeks to destroy God's ideas he hits the mark with strong decision and surety. Ever ready alertness becomes his constant companion, spiritual peace within rests and strengthens him, supplying him with the endurance necessary for daily demands.

The Army and Navy boys set a splendid example with their smiles and songs, and the fun they put into their work. The new world promised by Christian Science, which is coming to the front to-day, makes light of the old world's problems. It dispels depression and fear, and lightens the burdens of the war weary. It lifts the weights which otherwise would have bowed down the gallant soldiers and sailors. The teachings of Christian Science take away pessimism and give that real optimism which has the true tone of spiritual joy and victory.

Negotiations for peace based upon a false foundation would make a death trap for these brave boys who are fighting for liberty. They who have offered their lives to stop the criminal atrocities of nations founded

on a desire for world monopoly must not be treacherously sacrificed. The peace which is to come must be dictated by righteousness; it can have no taint of a purchased peace, nor can it be flavored by Antichrist to suit evil purpose. It must be a peace insuring true liberty and satisfying even those who have given their all for its attainment. It must not be backed by a perfidious enemy psychology, but it must provide an equal opportunity for all men to acquire spiritual peace by living daily in the one Mind and expressing that Mind.

Nations must find out that they cannot commit crimes with impunity. Merely to restrain criminal nations would not guarantee peace, but to purge their governments of criminality will save the people who are now hypnotized by the criminal teachings of these nations. When individuals place their votes upon the people who have righteous views and the courage to stand for Principle in government affairs, whether in city, state, or nation, there will be no danger of putting criminal politicians into power.

The world war catastrophe has awakened the public to the need of handling enemy propaganda as mental suggestion. This is a welcome sign of the times. With great moral courage and spiritual endurance Mrs. Eddy long ago laid bare the secret processes of the carnal mind in its subtler phases. The world is to-day, through the uncovering of these conditions, reaping the harvest of her sowing under divine guidance. It is clear that the offering of a peace

which has treachery to liberty as its backbone cannot be allowed to mesmerize nations to-day, nor can it stop the war activities which are necessary to insure liberty for all mankind.

To-day as never before liberty is acquiring a spiritual significance in

human thought, and is being based on grace and truth. It is breaking the bonds of fear and favor. It is the crown won by spiritual progress. This liberty cannot be bargained for nor thrown into the melée of peace terms.

WILLIAM D. McCrackan.

CHURCH TREASURER

Per Capita Tax:—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

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TESTIMONIES OF HEALING

WITH a feeling of deep gratitude I hereby testify to the blessings received through Christian Science. In August, 1914, I sustained a fracture of the thigh bone, which the doctors declared very serious, as I was already seventy years old. Fortunately, however, before this accident I already knew something of Christian Science, and therefore turned to a practitioner for help, which was lovingly given me. Through this treatment and through conscientious reading of the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, as well as other Christian Science literature, I came to know the truth—the truth that frees us from every ill. All fear of an incomplete healing left me, and I felt safe under God's protection. Within six weeks I could leave my bed and walk around without the help of crutches or even a cane, to the great astonishment of my relatives and friends.

I am so grateful that I would like to testify to many other blessings which I have received since, but I will confine myself to mentioning a recent healing; namely, that of a bladder trouble, which medical doctors had failed to cure. Confidently I turned again to Christian Science, by which I had been so lovingly helped before in my trouble. Immediately after the first treatment there was a decided improvement, and within four months I was healed.

I hope this testimony will help some one struggling on his journey from sense to Soul. I am glad to

be able to understand daily more of this life-giving truth which Christian Science has given to the world, and cannot find words to express my deep thankfulness to God that He has revealed to our Leader the truth, which she in turn has given to mankind.—*Mrs. M. Brönnimann, Bern, Switzerland.*

Joy and gratitude are the words which most nearly express what I feel toward Christian Science. I became interested in this religion through seeing the results of its healing power in a case where the usual methods had failed. I began to study, and it was not long before I had undoubted proofs of its practical use. At first all went well, but the time came when cherished habits and modes of living did not satisfy me. I tried to give up smoking but found myself miserable, not having lost the desire for tobacco. I was finally healed of this habit, and of whatever desire I had for intoxicants, through hearing a testimony given in a Christian Science church. Then came a period of trial. I tried to practice what I had learned, but results would seem to be directly opposite to my prayers.

In August, 1915, I joined the Canadian Army, leaving my wife and two little children and the church work that I loved. Well do I remember a Wednesday evening after I had been in England for some time. I was discouraged and lonely, and decided to travel some distance to attend a testimony meeting, hoping also to find friendship, for which I

yearned. After the meeting several people spoke to me and I longed to go with them to their homes. I turned away, but so hard was the struggle that I went back and asked for literature. I got a *Sentinel*, but how I dreaded facing the struggle again! I fought it out there and then and decided that for the future I would seek Principle and not person. There was no immediate or wonderful change; in fact conditions seemed harder. Finally sickness came, but with the loving help of a practitioner I was beautifully healed.

To anyone feeling that there is nothing but difficulty and loneliness ahead, I would say, Press on, and leave the issue to God. I can now say that I have come to the promised land, which lies before me. I have been kept on noncombatant duties in England, and my wife and children were able to come to me from Canada in April, 1916. Since then we have been together most of the time. I would here like to express gratitude for their safe voyage and their protection during one of the worst air raids in this country.

It was intended that this testimony should be an acknowledgment of benefits received up to date, but since making a first rough copy additional joys have come and the most beautiful proof of God's loving care. Many hoped for blessings had been mentally postponed till after the war, but it has been proved that "now is the accepted time" and God's goodness has been manifested in a very practical manner.

I wish to express thanks to those Christian Scientists who so lovingly

helped me in my early studies; to those dear friends who have extended a hand of greeting in this country; to our Leader for all her loving self-sacrifice in establishing a practical religion. Above all I am thankful to God for His manifold blessings. The way in which divine Love has supplied our needs can indeed be called wonderful.—*Charles I. Clegg, Buxton, England.*

IN expressing my gratitude for the healing power of Christian Science teaching, I am especially grateful that through it we obtain a demonstrable knowledge of God as the only power, that we may know Him as a present help in whatever circumstance or condition we find ourselves placed,—among the children, in the house duties, the field, the office, everywhere and all the time. I never think of turning to any other aid, and am never disappointed. One morning I awoke with all the disagreeable symptoms of a heavy cold and a strong desire to remain in bed, but by a quick application of the truth as taught in Christian Science, these symptoms disappeared and at noon of the same day there was no trace of them.

I am grateful for a healing of a few months ago. The gas escaping from the kitchen stove rendered me suddenly unconscious. My daughter was alone with me, and seeing me fall, declared the truth about God and man, which brought about my perfect restoration in a few minutes, with no after effects of any kind. The healing was accomplished in the gas-filled room with no material aid

whatever. We are all grateful for this proof of the presence and omnipotence of God, and also for the understanding of Truth.

I wish to express my gratitude for all of the Christian Science literature. There is always something which is just what we need, and bears reading and rereading many times, "blessing and reblessing at every contact," as we read in a recent *Journal*. I am very grateful for the healings I have experienced, for the wonderful lifting up above sense testimony, and for daily unfolding of the truth.—(Mrs.) *Kate E. Thew, Bakersfield, Cal.*

My little girls have so often asked me to send in a testimony of the many blessings we have received in Christian Science, and we find the testimonies in the periodicals so helpful that I send mine hoping it may encourage other seekers after Truth. Four years ago I underwent several serious operations which upset me very much, and I became dreadfully nervous, irritable, and unhappy. I had always cared about religion, but nothing seemed to go right; and I used to get so depressed that I longed to die, although I had everything to make me happy in this world. A very dear sister who perceived how unhappy I was urged me to read "Science and Health with Key to the Scriptures," which had just been lent to her. Finally I did so to please her and much against my will. I did not like or understand the book, but I persevered; and before I had finished reading it, found that I could see quite well without my glasses. I

had worn them for sixteen years and had been told by all the oculists I had visited that I would always have to wear them. I used to get bad headaches frequently, and always if I took off my glasses. I have not worn them now for over three years, and scarcely ever have even a slight headache.

At the time I began to read Science and Health I was taking several medicines, one of which I did not think I could live without; but after a few treatments I stopped taking them, and have never used material remedies since. Though I understood very little at first, I was able to help my little girls to overcome bad attacks of fever, throat trouble, the results of accidents, wasp stings, bad cuts, and numerous ailments common to children. Before knowing of Christian Science my children were continually getting ill and needing the doctor, and I was filled with fear for them; so it is such a blessing to know of this truth which heals all our sicknesses.

I could not live without Christian Science. It has helped me to overcome hate and resentment and a bad temper. I have been healed of bowel trouble and anæmia. My little girls have had several healings,—of nasal growths, an unsightly growth on the forehead, whooping cough, ophthalmia, and a dislocated arm. They have learned to apply the truth, and to keep error out of their thoughts. Financial difficulties have been straightened out. We were untouched in several Zeppelin raids, and came over to Egypt safely, though numerous submarines were about. One sank a

transport ahead of us, but disappeared when we arrived to rescue the troops. I have read the Lesson-Sermon with my little girls ever since the eldest was six years old, and they enjoy the *Monitor* with its delightful page for children. I often find articles in the other periodicals which they can understand and enjoy.

We feel deeply grateful to God for His loving care and guidance, and to Mrs. Eddy for her bravery in giving us this wonderful teaching. We are trying to show our gratitude in our lives.—(Mrs.) *Beatrice Hartshorne, Zayazig, Egypt.*

AN expression of gratitude for Christian Science has become a necessity, the only difficulty being to make an adequate one. My blessings have been many since I began its study about twelve years ago. Some of the demonstrations of the protection of divine Love have been instantaneous, others seemingly protracted, but whenever results were not immediately seen, there has been found lurking error which needed uncovering. Whenever I have been ready to give up human will and trust the divine will, the result has always been more than satisfactory and much better than I could have planned.

There are so many splendid testimonies of physical healing that I should like to mention the overcoming of grief. I am sure that nothing but the truth could have given such comfort, such certainty that all was well in the presence of what seemed a great loss. Everything unimportant and unreal fades away at a time like

that, and Truth stands revealed more clearly than ever before. The sense of separation was destroyed, and the vision I had has changed my life. Though I have had to go back to the foot of the mountain and am working up again, destroying old beliefs and self as I go, I have always ahead of me what I know will be mine when I reach the top. During the past year I have had much more reliance on Principle, consequently many more blessings; in fact, the half cannot be told.

My gratitude goes out to God, ever present Love. I am also grateful to Mrs. Eddy, whose purity of heart made it possible for Science and Health to be written. To those Christian Scientists who have so lovingly borne with me and so patiently helped me, I am more grateful than I have ever been able to show. My daily prayer is that I may be worthy to be called a Christian Scientist.—(Mrs.) *Anne H. Wilbur, Kansas City, Mo.*

I HAVE wished for some time to tell the world what Christian Science has done for me. For more than a year I was sick with so-called stomach trouble. I was treated by many doctors and by two of the best stomach specialists in this city, but I "was nothing bettered, but rather grew worse," as had been the experience of the woman who afterwards touched the hem of Christ's garment and was healed. I had not worked for months and could not eat or sleep. I continually lost in weight. When all material remedies had failed, Christian Science was recommended to me,

and I soon found it to be the truth which takes away the sins of the world. I improved from the first and was healed in a few treatments. I am grateful not only for the physical healing but above all for the spiritual uplift. Christian Science brought me out of the miry clay and set my feet on solid ground, and I can say with Job, "I know that my redeemer liveth."

I will add that I was a nurse in a hospital and studied *materia medica* for ten years. I tried all the remedies I knew of, but they failed to cure me. As the result of Christian Science treatment I am to-day a well and healthy man. No words of mine can tell of the gratitude I feel for what the noble woman, the Founder of this great movement, has given to the world.—*Walter Poe, San Antonio, Texas.*

It has been about ten years since I first learned of Christian Science, and the proof of its efficacy was revealed to me through the permanent healing of a very discordant physical condition, which had been present for many years. This healing was necessarily accompanied by mental purification. Since that time I have had many other blessings, which have served to increase my understanding of God as infinite, ever present Love.

Each day I am able to realize a little more clearly that as a child of God unlimited good is my heritage. The study of Christian Science is also enabling me to look beyond the material man to the perfect man of God's creating. It is teaching me to

know that God's man is successful in every legitimate endeavor, and the realization of this truth has resulted in a wonderful degree of success for one very near to me. Thus another material law was rendered void, as this member of our family was looked upon as a failure in a business way. To-day he is holding a splendid position with credit to himself and with every prospect of still further advancement.

Not the least of my blessings have been my kind friends, whose loving counsel has helped me so much in learning more of this wonderful truth. It is my constant desire that I, too, may be the means of assisting others to learn how they may be free from the bondage of material belief. For our literature, the Lesson-Sermons, and the wonderful example of our beloved Leader, Mrs. Eddy, I wish to express my deep gratitude.—*Mrs. Maurice Katz, Cincinnati, Ohio.*

I AM very grateful for many blessings that have come to me through an understanding of Christian Science. In the summer of 1916 a discordant condition of the throat caused me great inconvenience and discomfort. I held to the truth faithfully to the best of my understanding and was enabled to perform all the duties required of me for about three days, when it seemed best to ask for help from a practitioner. For two days and two nights I was unable to swallow even a drop of water, but on the third day I was able to swallow, and complete healing rapidly followed. I

was very much emaciated after this experience, but in a week my weight was normal again.

The spiritual awakening and understanding which came to me at that time filled me with loving gratitude to our Leader, Mrs. Eddy, for the patient labor which enabled her to present to the hungering world "Science and Health with Key to the Scriptures."—(*Mrs.*) *Maud Dennett, Vallejo, Cal.*

It is with a heart filled to overflowing with gratitude and love that I write this testimony, hoping it will help some one as I have been helped and encouraged by the testimonies of others. In August, 1906, I first heard of Christian Science. Two ladies with whom I became associated, being Scientists and seeing my darkened and hopeless condition, told me what Christian Science was doing for mankind.

Little dreaming it could possibly mean anything to me, much less heal me of my many physical ills, I began reading the literature, including the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I thought it a most beautiful teaching and continued reading every spare moment. The first thing in the morning I would open the book and read a page or two, and late at night, long after other members of the family were sleeping, I was reading. It was all so wonderful and beautiful, and I thought, Oh, if it could only be true! To my great surprise something was happening—the physical ills seemed to be lessening. One of the ladies said it was not necessary

for me to continue taking medicine,—that on which I then thought my life depended and which I never allowed myself to be without. I had been treated by many reputable physicians, had taken physical culture, and at times seemed to be benefited, but always went back to the old condition and supposed the results would be the same in this instance. I threw the medicine away, however, and never to this day have I taken any more or used any material means in times of stress.

I will here name some of the discordant conditions which yielded to the truth: stomach trouble in its worst form, physicians having said I had lost all power of digestion and could not be cured; kidney trouble, abdominal ills, and a condition which, according to the physicians, only an operation could reach; in fact, the doctors said there was not an organ of my body that was performing its functions normally. These ills were absolutely and permanently healed through reading and applying the truth as we are taught in Christian Science. While I was benefited from the first, it was about three years before every ailment was completely overcome; but my earnest study during that period was the means of my gaining a working knowledge of Christian Science.

While I am grateful beyond measure for freedom from the physical ills, the joy of finding God is unspeakable. I was raised in an orthodox church and love it too; but when I became ill and my prayers were not answered, I became very bitter and turned from the church and from

God, thinking I did not want to have anything to do with a God who would afflict His children as He had me. Now I can see how the dear Father was leading me all the way, even when I knew it not. I know that Christian Science does heal both sin and disease, and am convinced that, as our Leader says on page 4 of *Science and Health*, "the longing to be better and holier, expressed in daily watchfulness and in striving to assimilate more of the divine character, will mould and fashion us anew, until we awake in His likeness," for I have been virtually made over. All that I have or am or expect is of God, who is good, ever present, and All. To God my gratitude is immeasurable; so is it to our loving Way-shower, Jesus the Christ, and also to dear Mrs. Eddy, who was pure enough and good enough to perceive the truth about God and man and give it to the world in a comprehensible manner.—(Mrs.) *Nora McCallon, Kiefer, Okla.*

AFTER about four years and a half of study of and interest in Christian Science, I am persuaded that a brief story of a part of the comforts, healings, and blessings that have come to me and to the members of my family through the application of its teachings will encourage other persons in need of relief and comfort.

I had from childhood carried the burdens of malaria, typhoid, and the complex miseries of chills, ague, fevers, sick stomach, headaches, and general poor health, resulting later in weak and defective eyesight, and finally, at the age of forty-three years,

in an almost complete breakdown in the form of extreme neuralgia sometimes approaching meningitis. Through all these years I had fed my system with drugs and medicines and indulged my mind with an ever increasing belief in the reality of my suffering. At the age of thirty-four I came with my wife to California from Illinois hoping to find health, fortune, and happiness. For ten years I sought these in vain. I found only poorer health, disaster, and discontent. I moved about over the state, filled with sickness, fear, and discouragement. My only noticeable accumulation was a laboratory of medicines which I cared for and packed and moved about with me with all the care of my most personal belongings. After pursuing this phantom of health in *materia medica* and peace of mind in money through these weary years, I fled to the mountains of northern California for my health and for rest that I seemed destined never to possess; for I found neither, —instead, only poorer health and added financial disaster.

In September, 1913, I had a forcible view of my nearness to the end of material things. There were no more glittering drug stores, no physicians of national or international reputation to consult, no means to pay for additional experiments by doctors and oculists; and in this extremity I turned to Christian Science, turned as a lost child turns to its parents. I asked no questions, found no fault, made no comparisons. I accepted all I could understand and patiently waited for more light. I had worn spectacles for fifteen years.

My wife was afflicted with the most aggravated types of headache, neuralgia, stomach disorder, and defective eyesight. We had three rather frail boys. My wife joined me in the study of Christian Science, we put our three boys into the Sunday school, and relief came quickly in measures that I can never tell. I discarded spectacles, headaches seldom returned and then but lightly, I scarcely had any stomach disorder at all. I grew stronger, and finally became a well man, normal in health. In every time of need my remedy is Christian Science treatment. The result has been equally as satisfactory to my wife. She, too, is now healed of those dread headaches, and attacks of illness are overcome by the power of Truth. Our children grew stronger and their health is nothing less than wonderful.

These healings are surely cause for rejoicing; but my greatest blessing came in the destruction of fear; for with the loss of our fortune had come also those gaunt specters, want and poverty. Worry and discouragement, the bane of humanity, lost their force and terror, and I am enjoying the peace and harmonious cooperation of my home and family, good health, and a great deal of heaven on earth. I am, in fact, a man almost made over—a sick man made well. Irritability, impatience, faultfinding, fear, doubt, misery, and distrust have vanished; and calmness, patience, peace, trust, confidence, and happiness prevail now at my home. Gratitude fills my mind for Christian Science and for the life work of that patient, lovable woman, Mrs. Eddy. I am

surely living a life far more abundant than I did four years ago. Exceptionally agreeable employment, with accumulative financial conditions, and contentment with home and locality are some of the additional evidences of the value of Christian Science to my family and to myself.—*John I. Stafford, Sacramento, Cal.*

I desire to confirm what is said in the foregoing testimony and to add that I have had many healings in Christian Science. My children now have no fear of night, and are well, strong boys. Their only remedy is Christian Science. The medicine chest has disappeared. My physical endurance has more than doubled under Christian Science treatment and I am a strong, normally well woman.—(*Mrs.*) *Mary V. Stafford.*

I AM very grateful for the protecting power of Christian Science. All through my school life this healing truth has been an ever present help. I was healed of the symptoms of scarlet fever in a very short time through Christian Science treatment; also, fear of having dental work done, influenza, a throat affection, trouble with my eyes, and an injury to the knee have been overcome. Christian Science has been a preventive as well as a curative means many times. More than for the physical healings, however, I am grateful for the spiritual uplift which has come to me through the daily study of the Lesson-Sermon. It is healing me day by day of doubt, worry, and fear. Through the application of the truth

I have been able to realize that my supply is in divine Mind, and this has proved to me that if we seek first the kingdom of God, all these things shall be added unto us.

I am very grateful for the Christian Science literature and to the loving friends and practitioners who have helped me so much; most of all I am grateful to our beloved Leader, Mrs. Eddy, who was spiritually minded enough to discover this wonderful truth.—(*Miss*) *Susan K. Smith, Malden, Mass.*

I WANT to tell of some of the blessings that Christian Science has brought into my life. Words could not express all it has done for me. I became interested in it through the healing of my sister, who was an invalid and had not walked for months. Her healing was accomplished through absent treatment and was so remarkable that I had great faith in the power of Christian Science. We secured "Science and Health with Key to the Scriptures" by Mrs. Eddy, and soon after reading this book my mother took off her glasses, which she had worn for eighteen years.

Christian Science has been the panacea for all my ills for the last twenty-eight years, and it has never failed to bring relief when rightly applied. For the physical help I have received I am deeply grateful, but this cannot be compared with the gratitude I feel for the new understanding of the Bible and the joy and peace which Christian Science has brought into my life. I am grateful for all of Mrs. Eddy's writings, also

for the periodicals, and for the privilege of helping by sending them on to others.—(*Mrs.*) *Mamie Redd Sanders, Richmond, Va.*

I AM taking this way to express a little of my gratitude for the many blessings we have received through Christian Science. I was healed of stomach and bowel trouble from which I had suffered for about a year. Many kinds of medicine had been taken, but it did not relieve me of the suffering. My brother then asked if I did not want to try Christian Science. I knew nothing about this religion, but was willing to have treatment, and I had been treated only about two weeks when the symptoms all left me. That was over four years ago, and I have not been troubled since.

I am deeply grateful for this healing and am striving to reflect more of divine Love each day. I am very grateful to Mrs. Eddy for her wonderful discovery, and for the good literature which is constantly leading people to the light.—(*Miss*) *Myrtle Jackman, Clarion, Iowa.*

"MAN's extremity is God's opportunity," and I am grateful to have proved it. After I lost faith in God and mankind, Christian Science was brought to my notice, and I was healed of a supposedly incurable bowel trouble of fifteen years' standing, from which there had been no relief without drugs. Through the study of our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and with the aid of a practitioner, I have had numerous

other proofs of the power of God. Among them was the instantaneous healing of an abscess at the root of a tooth which the dentist told me meant a series of severe treatments and a probable return of the condition. Colds and burns have also been overcome. My son was healed of enlarged adenoids by the reflection of Truth in the home, and an abscess in the ear disappeared after one treatment.

We find that as the result of our daily study and application of Christian Science, sickness is being replaced with health, discord with harmony, lack and limitation with abundance. I am grateful to God for these beautiful demonstrations, but much more so for the spiritual uplift of thought. Christian Science is teaching me to be a better woman, and I am striving daily to be worthy the name of Christian Scientist. I am thankful to our Father-Mother God for this truth and for the great work of our Leader.—(*Mrs.*) *Lena Moore, Atlantic City, N. J.*

IN the latter part of 1915 I was entirely healed of chronic bowel trouble and hemorrhoids in one Christian Science treatment. For sixteen years I took medicines almost every night. Physicians said I would have to be operated on for the hemorrhoids and would probably have to take medicine always to regulate the bowels. I was also healed in three or four days

of a tubercular cough from which I suffered every year for three or four months. My sister having passed on with tubercular disease, I had great fear of the same experience, especially as the doctors claimed that one of my lungs was weak. I lost quite a few pounds in weight and was very nervous on account of this cough. Since studying Christian Science I have lost the terrible fear of having another attack and have gained wonderful understanding of God and of man's relationship to Him.

Gratitude impels me to tell of these healings.—(*Mrs.*) *Maud Grundel, San Francisco, Cal.*

EIGHT years ago I was healed of gallstones through Christian Science and I have never had the slightest symptom of this trouble since. Over two years ago I had what is called palsy, or creeping paralysis in my left hand. As my mother had passed on with the same disease after being an invalid from it fourteen years, I was very despondent. I had treatment from several practitioners, but no help was apparent. Then I turned to doctors, but receiving no encouragement from them went again to Christian Science. Another practitioner was called, and in about six treatments I was healed. It is needless to say how thankful I am to God, and how grateful to Mrs. Eddy for this teaching.—(*Mrs.*) *Kate A. Kiley, Chicago, Ill.*

INSTRUCTIONS REGARDING CARDS

ADVERTISED IN THE CHRISTIAN SCIENCE MONTHLY PERIODICALS

Applications for advertisements in *The Christian Science Journal*, *Der Herold der Christian Science*, or *Le Héraut de Christian Science* are received when made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for advertisements in the *Journal*, payable in advance, are \$10.00 for each line or fraction thereof for the church advertisements, and \$5.00 for each line or fraction thereof for the practitioners' and nurses' advertisements. The practitioners' and nurses' advertisements are published only in the January, April, July, and October issues of the *Journal*. The charge for practitioners' advertisements in *Der Herold* or *Le Héraut* is \$2.00 for each line or fraction thereof.

A few weeks previous to the termination of an advertisement, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner requests its removal. When once discontinued, a new blank must be filled out and presented, in order to have an advertisement reinserted.

PRACTITIONERS

Applications for advertisements in the list of practitioners in the *Journal*, *Der Herold*, or *Le Héraut* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. Applications for advertisement in *Der Herold* are received only from those able to speak and write both English and German. Applications for advertisement in *Le Héraut* are received only from those able to speak and write both English and French.

Applicants are required to accept and use as their textbooks the Bible together with "Science and Health with Key to the Scriptures," and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9).

It is understood and agreed that practitioners will be found regularly at the addresses published in their advertisements. Should a practitioner of necessity be temporarily absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the notice during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

NURSES

Applications for advertisements in the list of nurses in the *Journal* will be received only from members of The Mother Church, and applicants should have the qualifications stated in Article VIII, Sect. 31, of the Church Manual.

CHANGE OF NAME

As the names published in the *Journal*, *Der Herold*, and *Le Héraut* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

SOCIETIES AND CHURCHES

When members of The Mother Church in a community believe that the time has come for the holding of regular services, and for the formation of a Christian Science Society, or the formation of a branch Church of Christ, Scientist, if they will write to The Christian Science Publishing Society, a letter will be sent regarding the steps to be taken in organizing their work, and the rules to be observed in order to have an advertisement in the *Journal*.

The Manual, Article XXIII, Sect. 6, under the heading "Organizing Churches," says of a branch church formed according to the order indicated, "Upon proper application, made in accordance with the rules of The Christian Science Publishing Society, the services of such a church may be advertised in *The Christian Science Journal*." The regular services of a Christian Science Society also may be advertised.

COMMUNICATIONS FROM CHURCHES

The name and address of the duly elected clerk in office of each church and society is kept on file by the Publishing Society, and all communications from a church or society as an organization should be officially signed by its clerk. In cases where the clerk is not available, communications affecting the interests of an organization should be certified as official by its

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mighty through God to the pulling down of strong holds"*

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SCIENTIFIC HEALING: THE CHRISTIAN'S OBLIGATION

JAMES A. NEAL

THE teachings of Christian Science uphold the highest standard for Christian character maintained by the Christian churches,—a standard which all agree has been determined by the words and works of Christ Jesus, the Way-shower. But Christian Science goes on even farther and shows that these selfsame words and works require of a Christian much more than the mere acceptance of this standard before all that the word "Christian" implies can possibly be fulfilled, for the master Christian placed upon every one that believes on his word the unavoidable obligation to "heal the sick" by the grace and power of God. The full responsibility of this obligation Christian Scientists gladly accept, in addition to complying with all the requirements of the generally acknowledged standard of Christian character. As a result of this, Christian Science is now rapidly restoring to Christianity the very important but long lost element of healing.

According to Matthew, Jesus began his healing ministry by going "about all Galilee, teaching in their synagogues . . . and healing all manner of sickness and all manner of disease among the people." It is then recorded that "his fame went throughout all Syria: and they brought unto him all sick people . . . and he healed them." The immediate result of this early healing work was the gathering together of great multitudes from far distances, intent upon learning more of his healing gospel. In the Sermon on the Mount, when addressing these throngs of people whom his healing work had attracted to him, he emphasized the fact that his followers will be known by their fruits, and the last thirteen verses of the Sermon lay special stress on the importance of bringing forth good fruits as proof of one's standing as a Christian, showing that evil fruits betray a corrupt tree and good fruits indicate a good tree, "wherefore by their fruits

ye shall know them." By the parable of the house built on the rock the Master assures us that the man who heareth his sayings and doeth them shall stand the severest of tests without harm, whereas he that builds not upon such consistent precept and practice, shall fall with a great fall under the same tests. This position he relentlessly maintains throughout all he says, and the following verses from Luke well indicate that even ignorance of his precept will not totally exempt one from the punishment due disobedience to his commands: "And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes;" hence the importance not only of preparing ourselves by thorough acquaintance with all our Master's commands and their full import, but also of doing according to his will by demonstrating our obedience to these commands in our daily lives. This is the only sure means of preventing us from ignorantly or otherwise committing "things worthy of stripes."

After Jesus had finished the Sermon on the Mount he again welcomed the opportunity to bring forth the good fruits he had just informed the multitudes were always the inevitable result of his teachings, and he straightway healed the centurion's servant, and raised from the dead the widow's son. It had been already recorded how, "when the even was come, they brought unto him many that were possessed with devils: and

he cast out the spirits with his word, and healed all that were sick." Many other instances of healing could be cited if further evidence were needed of the great importance he placed upon the healing of the sick.

These works attracted to his teachings so many in need of release from physical and mental bondage that as we read in the ninth chapter of Matthew, "when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." The chapter immediately following begins with Jesus providing to meet this demand, as the first verse shows, "And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." Thus at the very outset of his work with his disciples he made known his intention that he was not to be the only one to accomplish healing works. After briefly telling them where they were to go on their mission, he gave them this direct command: "Heal the sick, cleanse the lepers, raise the dead, cast out devils." Of these twelve disciples, eleven stood the test of demonstrating their understanding of his teaching, while the faithless one was removed from their midst by his own guilt.

So when the time had come for the

Master's final words he met by appointment these eleven disciples whose obedience to his first directions had proved their ability and eagerness to execute his commands. To them he intrusted the following command: "Go . . . and teach all nations . . . teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." The things, then, these eleven men were to "teach all nations" were to include every command he had given them, and thus of necessity referred back to that with which he began his instructions after he had given them "power . . . to heal all manner of sickness and all manner of disease," namely, "heal the sick, cleanse the lepers, raise the dead, cast out devils." Jesus' last injunction to his disciples was followed with the comforting promise of the ever present help of the Christ "unto the end of the world." As the world has not yet ended, and there is still need of healing, it would seem consistent for those professing Christianity to show confidence in this promise of the availability of the healing power for "all nations . . . unto the end of the world" by including this healing work with their other Christian practices.

Even though Matthew has thus made the Master's final message unmistakable, it is helpful to compare his account with that given by Mark: "Go ye into all the world, and preach the gospel to every creature. . . . And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with

new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." This verse carries the command that the healing gospel must be preached not alone to "all nations," but to "every creature" throughout "all the world." It definitely enumerates the specific "signs" that Jesus knew could be the sole means for identifying Christians. With this minutely described method which Jesus himself gave for recognizing "them that believe," does it not seem ironical that this standard has been lowered to suit the world's convenience, and other standards adopted easier of attainment? Of those who claimed to be doing good works but whose works were not in accord with what the Master required of Christians, he said in no uncertain terms, "Depart from me, ye that work iniquity." Would it not then be reasonable to expect that were he here to-day he would use words strikingly similar to arouse those content with a standard of Christianity far below the test of healing the sick by spiritual means alone, which he purposely set for the world in the full knowledge that it could be attained only by those truly following his teachings?

In giving his final message Christ Jesus was making a very emphatic declaration of law,—a law which demanded that certain signs follow as the only proof that his teachings were truly believed. There is nothing in the Scriptures to indicate that this test of a believer has ever been altered in any way or that Christians

are now relieved from the obligation to "heal the sick;" on the other hand, both Matthew and Mark clearly indicate that Jesus' words were for all time and for all mankind. The only condition which Jesus ever made in regard to his followers' bringing forth the healing fruits was that they should "believe," for he declared that "these signs shall follow them that believe."

Is there any person on earth to-day who can justly claim to be living a life so pure, so Christlike, that it can honestly be asserted that because his life does not yield the fruits Jesus exacted of believers, Jesus must have been mistaken as to what should be demanded of Christians? Can any man's experience in having his earnest prayers remain unanswered be considered more authoritative than Jesus' very words? When such a one argues that his own experience proves Jesus did not mean that the Christians of to-day were to heal the sick, is it not true that this very argument and its conclusion have at once exhibited his lack of that one qualification Jesus named for those who were to present the "signs following," namely, that of believing? And does he not thereby place himself among the unbelievers, for whom there is no promise but of whom Jesus distinctly said, "He that believeth not shall be damned"?

Through the teachings of Christian Science there are to-day those who are demonstrating in large part the fact that Jesus' word is applicable now as it was in those first few centuries. They are finding that as they go on day by day purifying their lives and so learning more and more

of what it really means to "believe," the signs Jesus named are following in the exact proportion of their spiritual growth. Then is it any wonder that Christian Scientists are looking forward with confidence to the time when every promise made by the Master will be fulfilled by "them that believe"? They see that the complete fulfillment can come only when complete purification of thought and act is attained as the result of spiritual growth, for this purifying process is the only means whereby they can find their mental path cleared so they can believe as Jesus intended Christians to believe.

At a time when family, friends, and physicians had given up all hope of her recovery from a so-called fatal injury, Mrs. Eddy perceived and utilized this fuller meaning of Christ's Christianity as she read the Scriptural account of a healing performed by Jesus, and she was at once healed. Now, in this age she has implicitly followed the Master's commands by insisting that all Christians heal the sick as Jesus said they should. "Heal the sick, raise the dead, cleanse the lepers, cast out demons," are words she has placed prominently on the front cover of every copy of her publications, where they encircle the cross and crown. Throughout her writings she has continually emphasized Jesus' demand for healing. One by-law in the Manual of The Mother Church clearly defines the position she saw the healing work must have in the Christian Science movement to fulfill these requirements. There she states that nothing can substitute the work of "healing the sick and the

sinner with Truth," and she recommends that every member of The Mother Church "shall strive to demonstrate . . . that Christian Science heals the sick quickly and wholly, thus proving this Science to be all that we claim for it" (Article XXX, Sect. 7). The final chapter, and the longest one, in "Science and Health with Key to the Scriptures" by Mrs. Eddy contains testimonies from those healed through the application of her teachings in the previous part of the textbook. Another one of the longer chapters in the same book deals directly with the subject of "Christian Science Practice," and is headed by that verse from Mark already quoted, which begins, "And these signs shall follow them that believe."

As every Christian Scientist heeds these words, grasps the inspiration that heals the sick, and stands ready and eager to do genuine scientific healing, the whole Christian Science movement and all mankind will receive a mighty blessing. Moreover the world will have evidence of those "greater works" which Jesus foresaw must come as Christians obey his commands. Nowhere in his words or his deeds has he left a single one of his followers any possible way of escape from the responsibility of healing the sick. He referred to his works as the unfailing proof of his teachings; for he always confirmed his word with his works. It will be remembered that when John the Baptist sent and inquired of him, "Art thou he that should come?" Jesus did not at once reply but first went and "in that same hour . . . cured many of their infirmities and plagues,

and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached."

The admonition to heal the sick, given in the inspired word of the Master, was gradually lost sight of as preaching took the lead over healing, until at the end of three hundred and fifty years it was left entirely unheeded by those claiming to follow Jesus as their Way-shower. Christian Science is now pointing out the fact that Jesus gave works as the only reliable means of identifying beyond all question, not alone his own disciples, but all "them that believe," well aware that this was the one test which only those who were implicitly following his teachings could pass successfully. Christian Scientists are putting into operation in their human affairs that law of God which Jesus proved available for every human need, and the fruits already reaped are satisfying proofs that Christian Science is making good its claim to be his teaching. Now that these teachings have been set forth in their entirety by the hand of the discoverer in this age of Jesus' real mission on earth, this healing gospel will be completely restored as a vital element of Christianity, never again to be lost from view. Every Christian Scientist, however, has some essential part in the responsibility of seeing to it that this "good tree" continues to bring forth the "good fruit" of healing

in ever increasing quality and quantity, and thus establish individually his claim to being a Christian.

In assuming this obligation it is ever well to recall the great Exemplar's emphatic declarations that it was not he who was performing the wonderful works, but his Father. He said when accused of making himself equal with God: "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel." Again, when Philip asked Jesus to show him the Father, Jesus replied, "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works."

These words show very clearly that it was his constant, conscious oneness with his Father, his understanding of his indissoluble relationship with Him, in fact the very Christianity which he came to urge all to accept and practice, that empowered Jesus to heal the sick and enabled him always to stand ready to utilize this power. In other words he attributed his healing power not to any special dispensation but to the fact that he was the Son of God. Here the following Scripture has an important message for mankind: "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name," words which plainly indicate

that every one who has welcomed the Christ, Truth, into his heart and claims to be a Christian, has simply to accept the divine sonship thus conferred upon him in order to utilize the power that Jesus proved always accompanies the realization of man's sonship with God.

This is exactly what Christian Science is urging in its teachings. It shows on Scriptural authority that the ability to heal the sick is a God-given ability, belonging equally to each and every one of His children; that it is the natural function of His child to express the healing power of divine Principle; and that it is only through this expression that man can present the "signs following" that Jesus demanded. Sincere Christian Scientists are daily claiming this God-given quality and utilizing it as earnestly and persistently as they are claiming and utilizing the God-given qualities of honesty, goodness, purity, meekness, obedience, and so on. It is not something they are seeking to gain on the ground that they do not possess it, but rather something they are recognizing as a part of their birthright as sons of God, and something they are seeking to prove is and always has been a constituent part of their being. Thus, by beginning to understand their indissoluble relationship to God and all that it means, they are making conspicuous progress in presenting the same signs of this sonship which Jesus presented and expected of his followers. This practical understanding is unfolding to them in the proportion that they earnestly study the Bible and Mrs. Eddy's writings, and honestly apply

what they have learned from their study to every situation arising in their experience. In this same way it is possible, in fact necessary, for all to go forward steadily and naturally to attain that quality of healing which Jesus demanded as evidence of "them that believe."

In asserting their God-given right to heal the sick, Christian Scientists find that it is essential to keep their motive ever in view, for should their aim be solely to heal, they would necessarily get limited results, for they would start from a limited basis; whereas by heeding the Master's injunction, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," the healing follows as the natural and inevitable result of Christian character. It is this seeking after "the kingdom of God, and his righteousness" which must actuate the Christian's every thought and act. Then in accordance with God's unvarying law he gains the proof that he is reaching his objective in having those signs follow that Jesus enumerated in his last message. This seeking for the real understanding of God and His universe, kept constantly in view and never for an instant overshadowed by any other purpose, is power giving and power enforcing, and the Christian is thereby at once placed under the direct operation of omnipotent law, where he humbly stands witness to the immeasurable benefits resulting from this law. This is in accord with Jesus' words, "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light."

In former times the art of healing began to be left to the few, as the strict demands of the spirituality Jesus required became more and more irksome to the materialists of that age, until at last all gave up trying to obey the full import of Jesus' commands. Then it is our responsibility to-day as Christian Scientists to learn the lesson this bit of history affords, and resolutely withstand every argument that would attempt to present plausible reasons why each one of us should not heal the sick. We must all guard, with increased spirituality, any attempt to justify ourselves for the lack of healing experience, even though it may come on the ground that we are healing business, church, or world problems, or doing our work in what is called a larger way. There is no larger way! Mrs. Eddy says (*Science and Health*, p. 404): "Healing the sick and reforming the sinner are one and the same thing in Christian Science. Both cures require the same method and are inseparable in Truth."

Just as Jesus followed the Sermon on the Mount with the healing of the multitudes, so must we stand ready to follow our words with works, and give the one proof he designated of our right to be called Christians. If we have, however, only the theory of Christian Science in our hearts and are covertly harboring any dread of testing our understanding of the power of God to heal, we will not be ready to present the "signs following." Therefore let us all more earnestly undertake to fulfill the obligation facing Christians for the proof

of the living, practical faith which we claim to possess and which Jesus gave his every effort to have mankind make its own. The apostle James asks, "What doth it profit, my

brethren, though a man say he hath faith, and have not works? can faith save him? . . . Ye see then how that by works a man is justified, and not by faith only."

FROM FAITH TO UNDERSTANDING

EUGÉNIE PAUL JEFFERSON

AMONG the simplest and most beautiful of the Bible records of so-called miracles performed by the Prophet of Galilee was the healing of the leper. The story of the cleansing of this leper is given in two short verses in the eighth chapter of Matthew: "Behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed." That was all. Now the question is, Was it faith alone that healed the leper? It would so appear from the confidence of the man; for the words, "If thou wilt, thou canst make me clean," were not an appeal, but a statement of assured faith.

It is a natural conclusion that the leper's faith in the healing power manifested by Jesus of Nazareth was the means of his instantaneous cure. If, however, we accept the evidence that faith alone was the medium through which the leper secured his freedom, what shall be said of the healing of the lame beggar "at the gate of the temple which is called Beautiful"? The element of faith which appeared to be instrumental in the healing of the leper was, in the case of the beggar, apparently ab-

sent. Not alone was this the case but there was seemingly a total ignorance of the existence of a healing and saving power. No appeal for deliverance was made; yet in both cases the healing was immediate.

It will be remembered that the healing of the leper was performed by Jesus, but the beggar was healed by Peter, who was accosted by a man lame from his birth when he and John were about to enter the temple at Jerusalem. This man, who it would seem knew nothing of the healing power possessed by the disciples, sought only alms of them. This was his usual custom. He was brought to the temple daily for that purpose, and apparently was recognized as one of those unfortunates whom in these days we term a professional beggar. Christian Science teaches that it was Peter's discernment of the spiritual need of the man, and his understanding that in spite of physical evidence man is always God's image and lacks nothing, which healed the man. But Christian Science also teaches that Peter possessed something above and beyond faith in order to obtain results which caused the beggar to stand upon feet and ankle bones that had never before supported his body, and gave him strength to rise and enter the temple

“walking and leaping, and praising God”!

What Peter had to know—and the immediate results proved that he did know it—was that if faith could heal a leper, the seeming lack of faith on the part of the beggar could not prevent the healing manifestation from taking place. The disciple’s own faith “advanced to spiritual understanding,” to quote Mrs. Eddy’s words on page 23 of “Science and Health with Key to the Scriptures,” demonstrated the absolute truth of God’s omnipotence, in which lameness, lack, want, and poverty are unknown. There are no beggars in God’s kingdom, no lame, halt, or blind. Jesus taught his disciples to pray, “Thy kingdom come,” which spiritually understood means that in Science we are living in God’s kingdom here and now. Peter had been taught by the Master that the kingdom of heaven is within consciousness. The beggar only knew and believed in a material existence, and that a very miserable one. Peter knew that man as God’s image, or idea, could not be miserable or lack perfection, and this knowing or understanding overcame the wrong concept with the right idea, and healed the sick mortal.

Understanding is power; ignorance is powerless. The lame beggar was not only physically healed, but spiritually; for he entered the temple praising God, giving to omnipresent Mind the glory for his transformation. James, who called himself “a servant of God,” in his epistle to “the twelve tribes which are scattered abroad,” warns his brethren against faith without understanding, when he

writes, “What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? . . . Faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.”

The words and the works of Christ Jesus can never be rightfully separated. Christian Science stands for their eternal unity, as well as for the at-one-ment of uplifted faith with understanding. It is but a false belief which has seemed to separate them, and which would appear through a mistaken sense of God, as stated by Mrs. Eddy on page 312 of Science and Health, where we read: “A personal sense of God and of man’s capabilities necessarily limits faith and hinders spiritual understanding. It divides faith and understanding between matter and Spirit, the finite and the infinite, and so turns away from the intelligent and divine healing Principle to the inanimate drug.”

Every demonstration in Christian healing strengthens our faith in the omnipotence of God, and is the much needed proof of our understanding of Principle. Paul declared that “unto every one of us is given grace . . . till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man.” The understanding that the seeming lack of faith is without power to retard the healing manifestation is one of the most important points in Christian Science practice. There are times when a practitioner must know for himself and his patient the

same truth which Peter demonstrated in the healing of the man at the gate of the temple; namely, that all power belongs to God. A Christian Scientist once remarked to another student that a certain patient under treatment did not appear to respond quickly, but that she believed the healing would certainly be accomplished when the other members of the patient's family had more faith in the method of treatment. She was reminded that God does not need the cooperation of mortal mind to heal the sick. "You have voiced a great truth!" was the glad response, accompanied by the realization that seeming power had been given to lack of faith. How great that truth was and where it had been learned was pointed out in a letter written on the following day, in which the one who had voiced it said, "After you left I opened the textbook and read these words (Science and Health, p. 144), 'If Mind is foremost and

superior, let us rely upon Mind, which needs no cooperation from lower powers, even if these so-called powers are real.'"

We think we experience pleasure and satisfaction in the material sense of life, but we become acquainted with real joy only through a manifestation of the healing power of Truth; and yet Jesus warned his disciples against the belief that even this was the highest joy, for he said, "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." The fact in which we should and do rejoice is the one taught by Christian Science,—that there are no evil spirits in reality; that the one great Spirit, God, is supreme and almighty. Through this understanding our names are surely "written in heaven;" so let us earnestly strive to advance our faith into that understanding which is indeed the risen Christ.

"FINAL REVELATION"

JOHN M. DEAN

ON page 107 of "Science and Health with Key to the Scriptures," in speaking of her discovery of Christian Science, Mrs. Eddy says, "God had been graciously preparing me during many years for the reception of this final revelation of the absolute divine Principle of scientific mental healing." That this is no presumptuous statement has been established to the entire satisfaction of many spiritually minded thinkers. Because the absolute teachings of Christian Science have not yet been

fully demonstrated, unfair or unthinking critics sometimes attempt to attribute this not at all surprising condition to the teaching itself rather than to the immature sense of its students. No system can be judged by the imperfect work of its students, and a single problem solved according to a given rule nullifies every failure caused by lack of understanding or an incorrect application of the rule.

That Christian Science has not been demonstrated in the entirety of

its infinite statement, in no wise cancels the fact that its present wonderful fruitage is an assurance that perfection is not a will-o'-the-wisp, but is a definite goal which must ultimately be attained. Perfection cannot be improved upon, neither can it be impaired. That which is perfect must always remain so, and this is what the wise man meant when he said, "Whatsoever God doeth, it shall be forever: nothing can be put to it, nor any thing taken from it." In their arrogance mortals may think that they can change perfection, but the fact remains that imperfection exists only in false, mortal concepts. Correct the concept and it will be seen that no change has taken place in anything created by God who, as the Bible plainly says, made all and pronounced it "very good." How could that which is "very good" degenerate into that which is very bad? It could seem to do so only by accepting the utterly untenable proposition that an essentially good and omnipotent God either has evolved bad qualities or has lost control over His own creation.

Mrs. Eddy's teachings reconcile every seeming contradiction which can arise concerning the nature of God and man, and the Christian Science textbook is indeed a perfect "key," which unlocks the treasure house of the Bible and reveals the deep spiritual intent of those truths which have been so wantonly warped and twisted from their real meaning by the dogmatic theological materialism of the centuries. Not a syllable is added to or taken from the Book of books, and in speaking of the source

of the inspiration of her discovery Mrs. Eddy says: "In following these leadings of scientific revelation, the Bible was my only textbook. The Scriptures were illumined; reason and revelation were reconciled, and afterwards the truth of Christian Science was demonstrated" (Science and Health, p. 110). Every individual is inspired of God in proportion to the degree of truth he enunciates or demonstrates, and measured by this logical test Christian Scientists deem it no sacrilege to regard Mrs. Eddy as having been inspired to bring to men this final revelation of Truth which shall never again be lost to the world.

The study of Science and Health forces a corresponding study of the Bible, and Christian Scientists are constantly proving that their textbook is, in the words of Paul, "rightly dividing the word of truth." So perfect and complete is Mrs. Eddy's exposition of Christian Science that nowhere in her writings can there be found a contradiction. Laying down certain apodictical premises, she proceeds in an undeviating line to their inevitable conclusion. The unvarnished truth is presented in all the grandeur of its purity and simplicity, and no attempt is made to make it merely pleasant to the taste of rebellious mortals. The appeal of Christian Science is to those who think, and it offers little attraction for those who are willing to drift with the current of popular thought.

The chief difficulty with all human conceptions of God and man and the universe arises from the false belief that reality can change. Mortal

belief is subject to kaleidoscopic changes, and until spiritual perception of the immutability of the creator and His creation is reached, there will appear to be constant mutation in everything. Mortals may think themselves to be inventors or originators of the multitudinous objects of creation which are constantly being brought to light, but the fact remains that God's creation—and there can be no other—is the same now and forever. No better example of the Scriptural authority for this statement is needed than these words from the first verse of the second chapter of Genesis: "Thus the heavens and the earth were finished, and all the host of them." Is it not passing strange that this definite utterance should be constantly overlooked by religionists, many of whom are firm in their insistence that the persuasive arts of selfish prayer can turn God from His purpose or influence His creation?

That which is finished neither requires nor permits additions or embellishments; it is final, conclusive, and complete in itself. Christian Science must therefore be seen as a discovery and not as an invention. In her discovery of Christian Science Mrs. Eddy was careful to test her statements by repeated demonstrations; and not until its proofs were overwhelming, did she submit her scientific conclusions to the consideration of the world. This she did in a manner marvelously clear when we consider that it was necessary for her to elucidate pure, spiritual truths through the medium of materially written and spoken language, and

certainly there can be no improvement on her manner of presenting this great revelation. It is, of course, possible for the student of Christian Science to elaborate its teachings at greater length than was practicable for Mrs. Eddy to do within the confines of her published writings; but there cannot be the least departure from the essential truths which she discovered, although there can and must be an increasing perception and demonstration of what has been revealed.

The basic rules of music, for instance, forever remain the same and cannot be improved; but any musician may produce a composition in conformity with those rules, and every separate theme is susceptible of many variations. So it is with Christian Science; for in its all-embracing comprehensiveness it must of necessity be capable of an infinite variety of statement and demonstration. In order, however, to safeguard the pure metaphysics of Christian Science against misstatement and consequent misinterpretation, it is necessary that the movement should have authorized literature, and Mrs. Eddy wisely provided for this in the publications issued by The Christian Science Publishing Society.

Mrs. Eddy's teachings do not constitute a mere theological system. When John sent his messengers to Jesus with the inquiry, "Art thou he that should come?" the Master did not reply with a wordy sermon. Instead he responded with the convincing answer of works. Superficial theology is mere statement without proof, words without deeds, preach-

ing without practice. No theory is worth while that is not uniformly and invariably demonstrable according to fixed rules; thus Christianity is nothing if not provable. Any word juggler can enunciate a theory; but the world of to-day demands a religion which is practical and usable in its everyday affairs. It has grown weary of a belief in a God afar off and is reaching out for a God at hand. It has had enough of the husks of dogma and is crying out for the living

bread. Mrs. Eddy's revelation of truth in Christian Science is for all alike, and the sin-sick, the diseased, and the heavy-laden are realizing this in increasing numbers. Barren promises of materiality no longer hold out hope to such as these, and high above the clamorous contradictions of scholastic theology there comes this glad reassurance found on page 174 of our textbook: "Truth is revealed. It needs only to be practised."

"HONOUR THY FATHER AND THY MOTHER"

EMILY A. ASHCROFT

WITHOUT the fuller meaning which Christian Science gives to the Scriptural injunction to "honour thy father and thy mother," it was difficult for the writer to see how the accompanying promise, "that thy days may be long upon the land which the Lord thy God giveth thee," would be fulfilled as a natural consequence of observing this law. Deep gratitude is felt, therefore, to Mrs. Eddy for "Science and Health with Key to the Scriptures," through the reading of which this law of God as stated in the fifth commandment has been so beautifully unfolded. Christian Science shows us that in the truest sense our only Father-Mother is God, infinite Life, Truth, and Love. It is therefore God whom we must honor, if we take this commandment in its scientific meaning. As we realize the attributes of our Father-Mother God, we shall see how the honoring of Him will extend eternally our consciousness of life.

We see, first of all, that since God

is our Father and Mother, He is the source or origin of man's existence, and God, who is Life itself, not only is the origin but the eternal sustainer of man's being. The human parent fears that the so-called life of his child may end; that it is at the mercy of material conditions, and that he cannot save it. Our heavenly Father expresses His own being, through His spiritual ideas, His sons and daughters. God is changeless, therefore His expression or reflection must be changeless; that is, it forever expresses Life, and this reflection is the Son of God. No fear of death can enter the consciousness of the Son of God; no belief that life depends upon matter, or is mortal. Everlasting life is his perpetual consciousness. Christ Jesus demonstrated this truth and desired others to demonstrate it, for he said, "I am come that they might have life, and that they might have it more abundantly."

God is self-existent. His attri-

butes are due to no other than Himself. God is absolute good, without a single element of error. It follows from these facts that, as the Son of God, all that man possesses he inherits from God. He has no ancestors antecedent to God, therefore he can inherit from none other than his Father-Mother God; and from this absolute perfection man inherits all good and only good, namely, health, strength, intelligence, spiritual perception, love, perfect harmony. Thus the true law of heredity becomes the most life-giving, joy-giving, and harmonious law conceivable. As a child develops, how often we hear the remark, "Isn't he like his mother!" or, "He has his father's ways." Sometimes this remark is no great compliment to the child, nor perhaps to the parent, but if applied to one as the child of God, what depth of meaning it would convey! God's man is the exact image of his divine Parent, and his activities and characteristics are a perfect reflection of the activity of his Father-Mother God.

One of the earliest duties of a parent to his child is to give him a name. This name is often a mere distinguishing mark. In the Bible, however, the word "name" is frequently used with a deeper significance. Abram is changed to Abraham; Jacob to Israel; Saul to Paul. The choice of these new names was based upon the characteristics newly unfolded in the men who received the new name. Humanly speaking, that name is given to "him that overcometh," as we read in the second chapter of Revelation.

Another duty of a father and mother is to provide suitable and sufficient food and clothing for the children; and the latter are taught to depend upon their parents for this supply. In our endeavor to honor our Father-Mother God, we must learn to depend absolutely upon Him for our supply, and in order to do this successfully we must realize what supply is. We need to see that supply is never material, but always consists of right ideas. A sense of lack is not due to lack of matter, but to a seeming lack of right ideas, and the overcoming of this ignorance, through spiritual perception, is all that is required for the supply to be outwardly manifested. Unlike some earthly parents, our heavenly Father is never incapable of supplying our needs, nor is He ever unwilling to do so. Indeed, He has already supplied every want, and only sees our needs as needs already met. A teacher, watching a little child trying to work out a problem in arithmetic, knows that the answer is already supplied, and that the child has only to reason out the correct answer in order to make it his own. Even the little child knows that there is a correct answer and that it is for him as much as for anyone else, if he only works according to rule. So it is with us. We know that good is omnipresent, for good is God; we know that it is the "Father's good pleasure" to give us the kingdom, and that He is no respecter of persons, but like the child we must make that good our own by earnest study and practice. Neither laziness, discouragement, nor carelessness must creep in.

If the child wishes to add, he must do this accurately; if he has to multiply, he must use his rules of multiplication. If we want to see abundance of good manifested, we must realize good abundantly, if we want an expression of love to be shown to us, we must ourselves love. In proportion to our selfishness, doubt, or fear, we express lack. As we see the perfect lovableness, loveliness, and loving-kindness of our heavenly Father reflected in our own real nature and that of others, and realize that fear or lack of confidence in almighty good is totally foreign to the real man, we demonstrate abundance. Our heavenly Father clothes man with holiness, beauty of character, joy, purity, freshness, love, truth, life, and thus all his needs are supplied.

Another duty of the parent is to provide a home for his children, and the word "home" should not merely mean a house to live in, but should include right influences and affection. In her interpretation of the last verse of the twenty-third psalm, Mrs. Eddy interprets "the house of the Lord," as "the consciousness of Love" (Science and Health, p. 578). This, then, is our home as the children of God. When we picture to ourselves what Love's consciousness must be, we gain a little glimpse into the joys of this home. It must be lighted by the brightness of spiritual understanding; it must be filled with the warmth of infinite, impartial, universal, spiritual Love. It must be peopled by God's ideas. Into this universal household no hate, selfishness, pride, jealousy, or self-will can

enter. No evil can possibly befall those in this dwelling. Every day is one round of usefulness and joy. Harmony reigns supreme. Every individual child expresses perfect, spontaneous obedience. No son ever leaves his Father's home, for there are sufficient opportunities in it for manifesting all his capabilities and gratifying all his desires, which are spiritual and pure.

A father is expected to look after the education of his children. Our divine Father-Mother, infinite Mind, not only does this, but is Himself the Mind, intelligence, of His own children, or spiritual ideas. These ideas express perfectly the divine intelligence. There is no past in the divine Mind to be either remembered or forgotten, and no future to fear or to feel ignorant of. There is simply the eternal now, in which all is present and all is known. There is no training of the so-called physical senses in God's school, no need of the study of the psychology of the human mind, for the real senses of man are spiritual, bestowed upon him by his Father-Mother, and needing no training. No material laws, human philosophy, scholastic theology, no intricacies of mortal belief, have to be studied. The only science is the Science of being, Christian Science; the only law the infinite law of Love and Truth, and the child of God knows these eternally.

Still another duty of a parent is to look after his child's health. A well-known proverb implies that prevention is better than cure, and surely our heavenly Father-Mother has provided for this in making His children

incapable of sickness. Health is the holiness of the divine consciousness and is therefore unchangeably perfect. When we really understand that God is our Life, that our supply, our abiding place, our consciousness, our intelligence, our health, all come from God, this knowledge must inevitably be followed by length of

days in "the land which the Lord thy God giveth thee." This land is the kingdom of heaven, defined by Mrs. Eddy in the Glossary of Science and Health (p. 590) as "the reign of harmony in divine Science; the realm of unerring, eternal, and omnipotent Mind; the atmosphere of Spirit, where Soul is supreme."

THE KNOWLEDGE OF GOD

MYRTLE STRODE JACKSON

IT is the privilege of members of a Christian Science church to listen in the course of years to many hundreds of testimonies to the power of Christian Science to heal the sick. Different cases appeal to different individuals. With most people there are one or two which remain, creating an impression which time does not wear away. The following incident is one which remained with me in just such fashion.

A lady was traveling with her husband, and on arriving in a strange town she was seized with a complaint commonly described as grippe. She knew only a little about Christian Science, but decided to get help from it, and so she sent her husband out to find a practitioner, stipulating decidedly that it must be a woman. In due course the husband returned with a lady who gave the desired treatment, but the patient felt no better. After a few more hours of suffering the husband was sent to fetch another Christian Science practitioner. This time it was to be a man, as the wife had completely lost faith in a woman. A man accordingly came and treated her that afternoon, but

she said she felt worse instead of better. In the evening when in the depths of despair over her condition an idea suddenly came to her that it was neither a man nor a woman practitioner that she needed, but rather the knowledge of God, and she said, "That is what I am going to pray for, right now." The result of this decision on her part was startling. She found instant relief and went peacefully to sleep, to awake in the morning feeling perfectly well.

The incident occurred many years ago. That woman has long been the means of bringing many to find rest and peace in the God who proved such a present help to her that evening in a far-off city; but the truth which her experience contained still knocks for admission at the conscience gate of mortals, who are inclined to seek comfort and relief in every other possible direction except in the one place where all may find it. The secrets of the heart are strange. Who does not cherish deep-buried longings for something apparently beyond his reach, and feel that its possession would indeed anchor him in heaven? The young

mother with devoted husband and children, to all outward appearance crowned with home delights and sheltered joy, will tell you that it is a career she craves for—some great talent; if she could only sing, paint, play, write, life would then be sweet!

So, too, the great artist at the dizzy height of worldly fame and achievement, when the curtain has fallen, the applause died down, and the flowers and laurels are fading, will tell you that she would yield fame and fortune gladly for the sake of a quiet fireside of her own. The poor man desires money, the rich man peace of mind. One longs for travel, another sighs for rest. And yet it is not art or home, talents or riches, that humanity needs, but simply the knowledge of God. It becomes then of vital importance to us that we should understand something of the nature of God, in whose presence alone we can find peace.

All Christendom unites in believing that Jesus came to tell us "of the Father," and it is in his divine and immortal words that we have the most sublime and satisfying revelations of God. "Why callest thou me good?" he said to the young lawyer. "There is none good but one, that is, God." God, therefore, is good. To the woman of Samaria, as he sat by the well, Jesus said, "God is a Spirit: and they that worship him must worship him in spirit and in truth." God is therefore Spirit and Truth. When discussing the ultimate of all things and the passing away of the material world, Jesus said, "But of that day and that hour knoweth no

man, no, not the angels which are in heaven, neither the Son, but the Father." God is therefore intelligence, or the all-knowing Mind. In another passage Jesus again bore witness to this attribute of God in the words, "Your Father knoweth what things ye have need of." Speaking to his disciples Jesus said, "As the Father hath life in himself; so hath he given to the Son to have life in himself." In "Unity of Good" (p. 37) Mrs. Eddy says, "God is Life; and as there is but one God, there can be but one Life." Again Jesus said, "I say not unto you, that I will pray the Father for you: for the Father himself loveth you." The beloved disciple who understood most clearly the teachings of the Savior, declared that God is Love.

To believe that the divine Mind includes or even permits evil, or that God sends us evil for any purpose whatever, would be to detract from the pure, perfect, sinless nature of Deity. Jesus never ascribed a single evil quality to God. When he turned to the Father in prayer, it was with no shrinking sense that the divine will would be untoward, but always in the full knowledge that the Father's will was like His unchanging nature—Life and Love always. His prayers were no wavering petitions, no timid expectation of or resignation to pain and disaster, but long, clarion notes of triumph in the glory of God, and deep, calm understanding of God's loving, protecting purpose toward His children, delivering them from every trouble, and establishing them in the fullness of perfect being.

We thus see that in coming to the knowledge of God we come to desire that the will and the nature of infinite good, Spirit, Truth, Life, Mind, and Love, may be expressed in us, and may be actively manifested in the affairs of daily life. To feel in any degree in the atmosphere of these qualities is to come into the presence of God, to be in direct communion with Him. To see the nature and results of good, Spirit, Truth, and Life, operating in external deeds, is to see God's handiwork, is to see prayer answered. None of the God-qualities include any sickness or any sin. That is why when once we receive the knowledge of Him, we receive at the same time the power which makes us the sons of God, or rather we awake to the recognition of the fact that man is ever in the Mind which is God and that this man is our real self; for the knowledge of God carries with it as its corollary the knowledge of man and the universe. There is no point of reasoning upon which Mrs. Eddy, the Discoverer and Founder of Christian Science, is more emphatic. She states in "Science and Health with Key to the Scriptures" (p. 303): "God, without the image and likeness of Himself, would be a nonentity, or Mind unexpressed. He would be without a witness or proof of His own nature."

Any troubled sense which may arise in our thoughts in this connection is caused by our failure to apply joyously this true knowledge to our immediate surroundings. In knowing God, objects and people are brought into view in a more beautiful, more permanent, way than we

have ever known them before, because the mists of mortality grow thinner, and the spiritual individuality of all that is real comes to light. Through the knowledge of God we recognize things as thoughts, and look for divine ideas instead of looking at material corporealities. Individuality, substance, identity, tenderness, and sincere affections lose nothing by this exchange from material belief to spiritual understanding, but remain real and present with us. As a familiar hymn says:—

Old friends, old scenes, will lovelier be,
As more of heaven in each we see.

No suffering heart could find more complete release, more overwhelming joy, than that brought into his life and affairs by the realization of the presence of God, good, of divine Love and intelligence, which obliterates everything unlike itself, and supplies every human need from the amplitude of its own inexhaustible nature and expression. God can never be a closer friend, a more tender Father-Mother, a more loving creator and power, than when His nature shines forth in our thoughts and deeds, and in the thoughts and actions of those around us with whom we have to do.

Who would not exchange his present world concept for the world as John saw it in his vision at Patmos, through his greater knowledge of God,—a world strange only in its beauty and glory, in its ideals fulfilled, in its love, and its eternality, but filled with all the familiar, happy images which make up the sum of mental enjoyment, as the human mind counts happiness? John first

saw Jesus, his Master and his friend, who "was dead" but was now saying, "Behold, I am alive for evermore." In John's spiritual vision there was a city, angels, a river, the tree of life, exquisite music, dazzling color, more than the human mind can conceive of creation; and above all, and in all, and through all, the supreme consciousness of the universal fatherhood of God.

What, then, can the knowledge of God do for each one of us? Why, just everything; for the sweet and simple reason, as we have learned in

Christian Science, that infinite Mind is the supreme cause of everything that is good, and in thus seeking in God all the good we need, we find it eternally expressed and bring it into our lives forever. With the heart's deep gratitude for "his unspeakable gift," we join in our dear Leader's desire and prayer, found on page 28 of her "Poems," and entitled, "Invocation for 1868":—

All-merciful and good,
Hover the homeless heart!
Give us this day our daily food
In knowing what Thou art!

JESUS' CONSCIOUSNESS OF SPIRITUAL REALITY

REV. JESSE L. FONDA

THE great blessing that Christian Science gives to the world is its restoration of the spiritual consciousness of life and being to all mankind; the great evil of the serpent's temptation, as presented in the second chapter of Genesis, was its forcing the material sense of being and existence upon mortals. The reason for the great progress of Christian Science is that it ministers to the innate desire in humanity for spiritual things. A line of thought leading to this result runs through the whole Bible, finding its culmination in Jesus' life, teachings, and healing work, and then its final explanation and demonstration in Christian Science.

If the Bible is carefully read and spiritually interpreted it will be found that Abraham's call, as recorded in the twelfth chapter of Genesis, was in reality a call to the race to get out of a material sense of the world and worldly living, and to

seek the divine, spiritual living, the consciousness which only God can impart,—that consciousness which "is cognizant only of the things of God," to quote Mrs. Eddy's words on page 276 of "Science and Health with Key to the Scriptures." Abram was spiritually minded enough to obey, and he "went out, not knowing whither he went." Thus the unfoldment of the world's spiritual consciousness went on. The line of thought referred to above continued through many years and experiences until the time of Christ Jesus. He came to bring a fuller revelation to mortals, so "the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

Now, taking up Jesus' spiritual birth and endowment, we find that remarkable phenomena accompanied his entire progress. The divine an-

nunciation to Mary was received with full appreciation because of her spirituality. On page 29 of our textbook we read, "Jesus was the offspring of Mary's self-conscious communion with God." The coming of the wise men from the east was symbolic and prophetic. The star "in the east" was a token in the heavens to lead them to "where the young child was." The song of the angels was a burst of joy from the messengers of light who knew of the great Christ-mission. The Scripture says, "Mary kept all these things, and pondered them in her heart."

When Jesus, then but twelve years old, "tarried behind in Jerusalem," and in the temple amazed and puzzled the lawyers by his understanding and answers, he must have spoken of the new and spiritual meanings which had come to him but which they had not perceived. There is every reason to believe that between this incident and his baptism he kept up a study, a searching, a deep communing with absolute Truth concerning the final facts of life and being, which the doctors or learned men had not found. Possibly lines of thought came to him which he afterwards used in his teachings, as the declarations to Nicodemus at night, or those to the woman of Samaria. He must have discovered the unreality of the whole mass of sickness, pain, and infirmity, from which men suffered. The power of the spiritual consciousness which was to remove all that discord must have been unfolding in his thought,—the might of spiritual being, the substance of the universe, the meaning of the king-

dom of heaven, and the glory of the intelligence governing it.

At the marriage in Cana of Galilee he must have gone about in common sociability among the people. When the not unusual lack of wine occurred, he paid no attention to it, but Mary recalled possibilities from among her treasures, and advised the servants to do whatever Jesus directed them to do. Yet no one knew what would be told them, not even Jesus himself. He gave them, however, the best wine of the occasion. We would like to know his reflections, and what does this water and wine mean? What ministering to the sufferers may be done when we do understand! This so-called miracle brought him face to face with his great work in the world. Many incidents followed; the people came in multitudes and began to crowd upon him. The Sermon on the Mount was given, and that marvelous compendium of spiritual truth was sown. The sower himself said, "The seed is the word of God." Ignorant people heard it, yet the seed of Truth was committed to the care of Spirit and spiritual law, and it is teaching us still that we may "bring forth fruit with patience."

One night a Pharisee came to Jesus and began to talk to him, but Jesus at once broke in upon his discourse with the abrupt word, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." There was some wavering and questioning expressed by Nicodemus, but Jesus went on, pressing upon him the idea of a new and truer sense of Life, and saying, "Ex-

cept a man be born of water and of the Spirit, he cannot enter into the kingdom of God." The questioner finally went away wondering and meditating.

Another incident was that with the woman of Samaria. Jesus told her of the living water. He went on declaring this truth to her awakening mentality. The woman had a modicum of spiritual responsiveness in her, for he spoke to her of the deeper meaning of worship, and we to-day are seeking to understand the requirements for spiritual worship given to that heathen woman.

Then Jesus told his disciples that the world is like a great field, in which the divine word is to be sown, and the spiritualized consciousness of the world is to bear fruit unto eternal life. He said that the fields were already white for the harvest. When Jesus was in Galilee, a nobleman, a king's officer, met him and asked him to go down to Capernaum and heal his son. Jesus responded, "Except ye see signs and wonders, ye will not believe." The man replied, "Sir, come down ere my child die." Jesus answered him, "Go thy way; thy son liveth." Jesus might have asked, Why does this request for healing come to me? But the man accepted Jesus' words without questioning, and on returning home next day he found that at the time Jesus talked with him the fever had left the child. Then he believed and all the members of his household.

There must have been a growing pressure on Jesus of the world's needs, for he returned to the mountains and spent long nights in prayer,

refreshing himself in communion with Life and Love. At one time Jesus went down from the mountain to go to the disciples. It involved the crossing of the lake of Gennesaret in a storm, but with the mountain experience fresh upon him there was no consciousness of any danger from lake, waves, or storm. He walked upon the water with firm footing toward the boat; but when the disciples saw him they cried out for fear. Jesus quieted them, and then Peter in his impetuosity called to him, "Lord, if it be thou, bid me come unto thee on the water." Without hesitancy or doubt Jesus replied to him, "Come." The native courage of Peter and his momentary mastery of fear and false belief carried him a little way, but on seeing the waves he was afraid, "and beginning to sink, he cried, saying, Lord, save me." Jesus then reached out his hand and caught him. Having a clear sense of the allness of Mind and the power of Truth, Jesus knew that according to spiritual law it was just as possible for Peter to walk upon the water as it was for himself, so he gently reproved him, "O thou of little faith, wherefore didst thou doubt?" This lesson is for all times and all people, and our great effort should be to avoid the error of Peter.

The teachings of Christian Science show us that "spiritual sense is a conscious, constant capacity to understand God" (*Science and Health*, p. 209). This enables us to know the nothingness of material things and the actuality and ever presence of infinite Life and substance as spiritually understood.

FAITHFUL FOLLOWING

ADAH M. JANDT

DURING the first years of my study of Christian Science I was constantly marveling at the wonder of Mrs. Eddy's having discovered this great truth. As one beautiful spiritual fact after another unfolded, I would think, with deepest gratitude, of the years of preparation, of tribulation and purification, which fitted her to receive this revelation, and then of her loving thought in giving it to the world in her precious writings. Since learning more of the vastness of the Christian Science movement, I have marveled even more at the wonderful work of our beloved Leader as Founder of Christian Science. Our church services, our literature, practitioners, Board of Lectureship, Board of Education, publication committees, and all the other ways and means of disseminating the truth were founded by her, and the rules and by-laws governing every phase of our church activity were worked out in detail by her, and are now in our Church Manual.

No one ever can know what the founding of Christian Science cost our faithful Leader. In a letter to The Christian Science Board of Directors of The Mother Church, February 27, 1903, and published in the *Sentinel* of August 22, 1914, she said, "Many times a single by-law has cost me long nights of prayer and struggle, but it has won the victory over some sin and saved the walls of Zion from being torn down by disloyal students." We need to remember this, and to ask ourselves whether we all, as soldiers of Zion, realize the great

importance of studying our Manual and obeying it—availing ourselves of all its privileges as well as fulfilling its requirements. Its author says in "The First Church of Christ, Scientist, and Miscellany" (p. 230), "Of this I am sure, that each Rule and By-law in this Manual will increase the spirituality of him who obeys it, invigorate his capacity to heal the sick, to comfort such as mourn, and to awaken the sinner."

We occasionally hear some one say, "I can read the Lesson-Sermon at home on Sunday and be just as good a Christian Scientist;" or, "I can get all I need from Science and Health; I do not need to take the Christian Science publications;" or, "I do not need to join the church;" or, "I do not need class instruction." But are these statements true? When God told Moses how to build the tabernacle, He said, "See . . . that thou make all things according to the pattern shewed to thee in the mount." Mary Baker Eddy is the Discoverer and Founder of Christian Science, and she has founded it according to the pattern showed her "in the mount," and that pattern is to be found in the Manual of The Mother Church. No one can deviate from it and be "just as good a Christian Scientist."

An experience which I had when very young in Christian Science has always stood me in good stead. I had come to this teaching seeking the truth, and was so happy in knowing I had found it that I put forth every effort to understand the subject. I

studied assiduously, attended the Sunday services, constantly applied what I learned, and was able to make demonstrations; but there was one thing that I could not seem to enjoy. I had never liked any sort of testimonial meetings in other churches, neither did I like them in the Christian Science church, so it seemed very hard for me to attend them. One day, however, when reading "Science and Health with Key to the Scriptures," my heart was overflowing with gratitude to Mrs. Eddy for giving us this beautiful truth, and I said to myself that I wanted to follow her teaching in every way in order to help bring the truth to others. Then the thought came, How about the Wednesday evening meetings? With that there was a struggle, but finally it came to me clearly that if Mrs. Eddy was good enough and wise enough to write Science and Health, she surely must be wise enough to know how the work should best be carried on, so the Wednesday evening meetings must be right, and I should attend them. I did so, and to my great surprise enjoyed them and found them most helpful. Furthermore, never since then has there been any struggle over new rules or by-laws or any instructions from our Leader, for I know that she was as divinely directed in writing the Manual as in writing Science and Health.

When Moses led the children of Israel out of Egypt, he gave them detailed instructions to be carried out individually and collectively. Jesus enjoined his followers to obey the commandments of Moses, and added

other precious rules for thought and conduct, saying: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." Through Mrs. Eddy has been revealed this Comforter, which is Christian Science, and she, too, has given us the rules whereby the greatest good to the greatest number may be worked out most effectively, and we can all be helpers in this work if we follow her loving commands.

Our work, individually and collectively, was illustrated to me once in listening to a very large symphony orchestra. During the rendering of one of the selections the first violins played a beautiful melody alone. Their work was so perfectly done that it gave me the feeling that there was just one large violin being played somewhere; the effect was marvelous. Then I realized that there were two essential points necessary to that beautiful rendition; first, every violinist must have practiced and worked until he was an artist in his line, and then, with just as much work and practice, he had learned to control his instrument so that it blended with all the others. If one had sounded out beyond the rest, the effect would have been lost.

Two friends once desired to sing in a famous chorus in a western city, and went to the director of it to have their voices tested. One of the ladies, who was considered a very fine soloist, went in first, but came back disappointed, for she was not accepted. Her friend said, "Well, then, there is no use in my trying, for I do not sing

so well as you do." But the director told her to come anyway, and much to her surprise she was accepted. She asked him, "Will you please tell me why you accept me and not my friend?" He replied, "Because, although she has a splendid voice for solo work, she has not that blending quality which is necessary in a chorus." We all need that blending quality which will enable us to work together for the best good of our cause. If we would help to bring spiritual harmony to earth, we must needs perfect ourselves individually in the understanding and practice of Christian Science, and then we must abnegate self for the sake of divine guidance, and work in the way appointed. In her Message to The Mother Church for 1900 (p. 3), Mrs. Eddy said: "Now, what saith Christian Science? 'When a man is right, his thoughts are right, active, and

they are fruitful; he loses self in love, and cannot hear himself, unless he loses the chord.'"

We hear much in these stirring times about united action; in innumerable ways more unity is being worked out than has ever been known before in the history of the world. This is because, first, the spiritual idea of the unity, the at-one-ment, of God and man has been given to the world in the Christian Science textbook; and second, this idea has been worked out in human affairs through the Christian Science church according to the Church Manual. And this idea will continue to spread until, as Whittier says, "So shall the wide earth seem our Father's temple." Christian Scientists have a mighty opportunity to preserve and to further this Christian unity by strict observance of the rules and by-laws of our Church Manual.

CLOUDS

LIEUT. GUSTAVUS S. PAINE

ONE afternoon, as we were riding on horseback up a mountainside in the warm sunshine, a tiny scud cloud drifted for the moment over us, perceptibly cooling the air in our faces. "What a difference," my friend mused aloud, "even a little cloud can make." These few words of his were enough to open for me a vista in metaphysics which has ever remained distinct and inspiring.

What a difference, for example, a little cloud of wrong thinking can make in human experience. How completely overcasting the little cloud called physical discomfort, or lack,

can appear because of its seeming immediacy, unless we look at it in its true perspective, and recognize forthwith the essential unreality of the darkened human sense as contrasted with the radiance of Truth. What we call a cloud in the sky, let us remember first of all, is merely a terrestrial phenomenon in no way affecting the activity of the sun. Though it may seem, from the standpoint of the earth dweller, to break up the sunlight and screen us from its rays, it has never really modified in the slightest that indivisible effulgence, and never can.

Christian Science shows us that the relation of the true man to God is like that of the ray of light to its source. Just as the sun, considered apart from the earth, is sending out one vast brilliancy rather than many small rays of differing quality, so divine intelligence is forever expressing itself in one infinite manifestation, purely spiritual and harmonious. Like the earth cloud which appears to divide the solar light into uneven rays, a cloud of the human mind seems to separate for a mortal the actual wholeness of the divine Mind and its individual or indivisible expression into various unsatisfactory glimpses. The true point of view, therefore, is necessarily that of the divine consciousness, which knows only that its own eternally whole and joyous clarity is all that really exists.

To one on the mountain top, looking down upon the clouds foaming and tossing below in the splendor of the sunrise, they may appear symbols not so much of doubt, trouble, and darkness, as of knowledge, activity—what Ezekiel called “the brightness of the Lord’s glory.” Though the glory of the Lord that went before the children of Israel was wont by night to envelop them so thoroughly as to seem a cloud and darkness to their pursuers, yet to them it was ever a light as well as a protection. Again and again we are told that the appearing of God was as a cloud; but always the cloud was to the discerning neither a danger nor a discouragement, but a message of divine Love, arousing them from lethargy, showing them the right way

and manifesting to them the ever presence of Christ, Truth.

Mrs. Eddy points out the same fact on page 558 of *Science and Health* when, speaking of the angel in the tenth chapter of the *Apocalypse*, she says: “This angel or message which comes from God, clothed with a cloud, prefigures divine Science. To mortal sense Science seems at first obscure, abstract, and dark; but a bright promise crowns its brow. When understood, it is Truth’s prism and praise.” The cloud of the human mind is indeed but a counterfeit of the true idea in the divine Mind. This true idea has all the variety of the rainbow and bespeaks the infinite joy which is spiritual understanding.

In his book on Alaska John Muir tells us how one stormy night a wonderful camp fire that he had built just over the brow of the hill back of Wrangell made in the clouds above a great glow which to him was wholly pleasant, but which to the Indians in the town below was a dread mystery. “I . . . kept adding to the fire,” he writes, “until it had a strong, hot heart and sent up a pillar of flame thirty or forty feet high, illuminating a wide circle in spite of the rain, and casting a red glare into the flying clouds. Of all the thousands of camp fires I have elsewhere built, none was just like this one, rejoicing in triumphant strength and beauty in the heart of the rain-laden gale.” And yet, even while he was enjoying to the utmost “the illumined rain and clouds mingled together,” the puzzled townspeople were trying to explain to the terrified Indians that

this great sky-fire might be from a volcano or a will-o'-the wisp!

Human thought is prone similarly to misinterpret the phenomena of the divine Mind. When in the midst of sickness a new activity appears, does not human thought often regard it as a dread symptom of failure rather than what it really is, a glad sign of convalescence? Reasoning from past experience is not necessarily correct. God's healing way is wholly unlike human conceptions of what it should be, especially if those conceptions be the result of laborious medical research. In sickness as in health, therefore, it is well for us to interpret scientifically the light shining on the cloud as the glorious activity of divine intelligence, the sure operation of Principle, even though it seem strange to human eyes.

So it is, whether the cloud be called lack, loss, accident, dissension, inertia, or what not. If in the midst of impoverishment the most uncongenial of labor is all that is open to us, we can rejoice in the loss of false pride or fear of difficulty and, better still, in the present possession of infinite intelligence. Then, whether or not it be necessary for us to do that particular work long or at all, there will be manifest straightway a vigor and abundance beyond our fondest hope.

If a mishap occurs, we need only interpret it correctly as an occasion for the clearer unfoldment of spiritual order before which the wrong circumstances must melt into their native nothingness. If discord arises, we must consider that perhaps it may be only occasion for energetic

action, and at any rate we can know joyfully that the zeal of the Lord here and now is harmony. Even if a condition of inertia seems to be present, we can praise God for His steadfastness. In this way the light of intelligence, dispelling the clouds of sense, does indeed reveal a true cloud of witnesses to Principle.

"Wherefore seeing we also," as in the time of Paul, "are compassed about with so great a cloud of witnesses, . . . let us run with patience the race that is set before us,"—let us evermore be attentive to the voice of the Father, speaking as through the "bright cloud" on the mount of transfiguration. This patient attention to the truth is not, however, merely looking on a so-called bright side of things, for evil and materiality have no bright side whatever. It is rather the recognition of the spiritual reality instead of the mortal seeming.

The reality which God knows is of course the one infinite idea or expression of the divine consciousness. No matter what we may choose to name this infinite idea, it is always the infinite idea. In the last analysis true activity is true health, just as true activity is true work, true supply, true harmony, or true steadfastness. These terms are simply different names for the one reality. Steadfastness is harmony and harmony is steadfastness.

Thus we see that the light of Christian Science is no mere will-o'-the-wisp, but is the practical message or expression of Principle. Under any circumstances Christian Science shows us that the true idea,

bright with angelic import, is present, witnessing to the governing divine intelligence which is Love. By turning then to Christian Science continually, we can prove for ourselves what a difference even a little spiritual discernment can make in

human experience. As Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 574), "The very circumstance, which your suffering sense deems wrathful and afflictive, Love can make an angel entertained unawares."

A CHRISTMAS EVE EXPERIENCE

ROBERT LOUIS WEED

DOUBTLESS to many hearts at the approach of the holiday season there comes the remembrance of happy family reunions, when loved ones from far and near returned home to sit at the festal board and to gather cosily around the Yule log. At such times love and happiness seemed to reign supreme, and in retrospection the great need is to gather the lessons of such experiences and press on to higher joys.

The writer, to human sense without close family ties, last Christmas eve found himself alone. The day had been busily spent sending greetings and gifts to friends, and also in an endeavor to make some individuals, seemingly in need, more comfortable. Toward the close of the afternoon, however, he suddenly felt a deep sense of loneliness. Hurrying crowds of men and women with happy faces, laughing and chatting, their arms piled high with parcels, suggested Christmas firesides of good will and cheer. Selfishness whispered to him that he had no home, that he was to be pitied, and in listening to the argument of the serpent the writer pictured himself as a very unhappy being. At this point, however, divine Love whis-

pered to him to go to the Christian Science reading room and study the Lesson-Sermon. Obeying this behest he entered a reading room, but except for the librarian the place was deserted. Again error suggested that there was no companionship even there, that every one was getting ready for Christmas, that he was quite alone, no matter where he might go.

Mechanically sitting down to the reading desk, the study of the Lesson-Sermon was begun, and gradually, as the study continued, peace was heard knocking at the door of thought; but the door was opened only a little way. Finally the last section of the Lesson was reached and the Bible was opened at these words in the sixty-sixth chapter of Isaiah: "As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem." Here Mrs. Eddy's definition of Jerusalem in "Science and Health with Key to the Scriptures" (p. 589) was looked up. It reads: "Mortal belief and knowledge obtained from the five corporeal senses; the pride of power and the power of pride; sensuality; envy; oppression; tyranny. Home, heaven."

Clearly came the message of Truth: You are miserable because you are listening to the five corporeal senses; to sensuality; to belief in the pleasures of matter. You are envious because you believe others have pleasures denied to you. Stop and consider. Who is your Father and your Mother? Why, God. Then who is your brother and your sister? Why, all mankind. This being true, where is your home? In Mind. Again the words from Isaiah were read, "As one whom his mother comforteth, so will I comfort you." The memory of a devoted mother with an inexhaustible supply of patience and tenderness swept over the student's thought, bringing a deep sense of gratitude. Then the Master's words were read: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Jesus could say that he had peace—he who knew the depths of all loneliness and sorrow, who was deserted by his disciples at the crucial hour when, according to human sense, he most needed their support.

Pondering these things, there came the words, "Call no man your father upon the earth: for one is your Father, which is in heaven." In reality there are no ties to be broken, neither loss of dear ones to be mourned. All are sons and daughters of God; brothers and sisters in Truth; perfect, indestructible ideas of Mind, whose home is now and forever in Mind—in peace and harmony. The door to harmony opened a little wider as the student acknowl-

edged that Christ does give us his peace; but "not as the world giveth." Only as we cast aside, or outgrow, material longings and beliefs can we experience the satisfying peace which he offers.

The mental door at last was opened wide and self was commanded to stand aside. Then peace quietly entered the human consciousness. In turning for further enlightenment to "The First Church of Christ, Scientist, and Miscellany," Mrs. Eddy's article "What Christmas Means to Me" (p. 261) was read. Here she says, in part: "I celebrate Christmas with my soul, my spiritual sense, and so commemorate the entrance into human understanding of the Christ conceived of Spirit, of God and not of a woman—as the birth of Truth, the dawn of divine Love breaking upon the gloom of matter and evil with the glory of infinite being. . . . The splendor of this nativity of Christ reveals infinite meanings and gives manifold blessings. Material gifts and pastimes tend to obliterate the spiritual idea in consciousness, leaving one alone and without His glory." How true! After a day seemingly perfect from the human standpoint of physical diversions and enjoyments, have not all felt the unsatisfied craving for something they knew not what?

While the writer was thus lost in contemplation, suddenly, across the park the lights on the great municipal Christmas tree shone out, and upon the still night air came the voices of the choristers singing, "Glory to God in the highest, and on earth peace, good will toward men."

Lifting thought and thanks to God for His infinite blessings, the writer went on his way rejoicing, conscious of having overcome through Chris-

tian Science the sense of loneliness, and of having gained through the experience a higher concept of the meaning of life and of Christmas.

THE MONITOR IN THE HOME

GERTRUDE MORRIS VERRALL

HOME has been defined as "one's fixed place of abode; a place of rest or shelter," and the Christian Scientist who is learning to resolve "things into thoughts," as Mrs. Eddy tells us in "Science and Health with Key to the Scriptures" (p. 123), may therefore think of home as a state of consciousness rather than a material dwelling place. Mortal belief, which always builds upon a material foundation, has long taught us that our environment is "whatever environs or encompasses" us, that it consists of the things outside of ourselves, that we live in this environment and are more or less controlled by it. But how can we become cognizant of what surrounds us except through our thoughts?

According to the teachings of Christian Science, spiritual or real environment is the consciousness of Mind's omnipresence. Whatever we think about may be said to comprise our environment because our thought gives it substance, so far as we are concerned. When we reverse the reasoning of mortal belief, we see that instead of living in a material environment and being influenced by it, our environment is really whatever is reflected within our own consciousness, and everything which concerns us, everything which enters our mental home, it is our right and duty to

govern in accordance with Truth. Henry Drummond, in his "Natural Law in the Spiritual World," says, "The great function of environment is not to modify, but to sustain." Then it behooves us to see that nothing enters our environment which would rob it of its purity and beauty.

How deeply Mrs. Eddy understood this spiritual demand has been proved by her loving thought for us in providing a daily newspaper, which she named *The Christian Science Monitor*. One dictionary defines a monitor as "something that warns or advises." In "Miscellaneous Writings" (p. 100) our Leader says: "Science speaks when the senses are silent, and then the evermore of Truth is triumphant. The spiritual monitor understood is coincidence of the divine with the human, the acme of Christian Science. Pure humanity, friendship, home, the interchange of love, bring to earth a foretaste of heaven." It is this that our daily *Monitor* is bringing into our homes that we may have something, though as yet it may be only a glimpse, of what the psalmist saw when he sang, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." We can all prove in our daily experiences that to throw the searchlight of Truth and Love upon the hourly

routine of our surroundings is to externalize, to the extent of our understanding, the truth of man's being.

In its many activities the *Monitor* has a loving and helpful word for every expression of home, from the most humble to the most elaborate. It knocks at our door with its message of hope, of faith in God, good. It destroys our fear of evil riding rampant over the earth, and shows it to us as only an exaggerated form of the errors we may have been harboring within our own mental home, and thus makes us all the more earnest in our work of purifying self. If busy with what sometimes seem plain and uninteresting tasks, it brings us in touch with what other men and women are doing the world over to simplify and beautify the same duties. For those who believe they have been restricted in education and travel, it brings wide and diverse knowledge to their doorstep; and without crossing the threshold they may roam the

globe with a rare and experienced guide who shows them what is really worth seeing and knowing. It inculcates a discriminating taste for art in all of its varied expressions, and in its fearless and masterly editorials sums up the gifts of Mind,—its wisdom, its activity, its alertness, its unceasing flow, its harmony, its rhythm, its protecting love.

Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Those who are obeying this are learning that in finding the kingdom, in abiding in its safe shelter, in excluding from thought everything unlike that kingdom, lies the real home. If we follow this faithfully, we shall find that the external building has been "added," because it is the fruit of spiritual thinking and right living. It stands as the symbol, the witness of purified consciousness,—“a place of rest or shelter.”

[Written for the *Journal*]

PRAISE

MARY J. ELMENDORF

A HARD, harsh world? Aye; so it seems,—a mart
Of husks, of naught that truly satisfies.
But why, O man, with shadows deal and lies,
When now and evermore a living part
Of God's glad world, all shadowless, thou art?
Look, there are stars and peaks that starward rise!
Look, there are children, roses, sunset skies,
And angels on the threshold of thy heart!

Thank God for lifting wings of clear, clean thought!
Thank God for faith whereby we build above
The changeable environs of the clod!
Thank God for verities of Spirit wrought!
Thank God for good, for Truth! Thank God for Love
And Love's unending life! Thank God for God!

THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

WILLIAM P. MCKENZIE

ANNIE M. KNOTT, WILLIAM D. MCCrackAN
Editor and Associate Editors

EDITORIAL

GOOD SHEPHERD OR EVIL MASTERS

THE human will strives not for mastery over itself but for control over the lives and fortunes of others. Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 490): "Will—blind, stubborn, and headlong—cooperates with appetite and passion. From this cooperation arises its evil." We see children vexed and perplexed by the volleyed vituperation of parents or teachers who do not follow the true way for helping children, which is simply to set a good example and to guide them by walking in the paths of righteousness. In many a family peace of mind is impossible because of the restless arranging and managing of one member, often an invalid, made so by the nervous reaction of anxiety and self-will. Good servants and employees will be diminished in their power to give good service in home or business by the changeable moods of one who should direct work, but instead of that checks and scolds persons, and alters settled arrangements with the moment's caprice.

Then there is "the will to power" which is troubling the world to-day. The advisers of the Ahab of this time are professors instead of priests, teaching the doctrine that if the state

has the brute force to do anything there is no moral force to restrain it. This doctrine has a simple and world-wide illustration in the case of individuals who have the "will to drunkenness," which is of the same nature exactly, being the claim of a drunken man that if he has the power to beat his wife, cripple his children, or kill his comrade, he has the right to do so. This right is not admitted generally, however, and we find that communities which have wasted half their revenues on prisons and policemen, insane asylums and attendants, poor farms, judges, courts and officialdom generally, are at this hour seeing a new light and asking, Why not abolish the will to drunkenness instead of dealing with its expensive after effects?

So also is the civilized world asking why it must continue dealing with the after effects of the will to power. In days gone by this will to power in the church subdued the state to its purposes, and in order to make a man who had enlightened views of God recant and accept the materialistic conceptions of priestly tradition concerning Deity, the man's little child would be tortured before his eyes, not to mention the lacerating

and burning of his own body with tools invented by diabolical minds. It is the recrudescence of similar methods which made the soldiers of force torture little captive maids dragged to their trenches, so that the chivalrous soldiers of civilization, hearing their cries, might rush forward to the rescue and fall into ambush and certain death. The unscrupulous will to power is well represented by the sinister submarine, lurking in the vicinity of the lifeboat that bears its load of hungering, thirsting, and perishing humanity upon the barren sea, in order to torpedo any ship coming to the rescue. This will to power has strewn the ever hungry sea with innocent victims, and threatened all who resist it with massacre, fear, famine, and fire. It even operates where there is light as well as in the dark places on the earth. Where a child is threatened with ostracism, a woman with loss of her position and living, or a man threatened with a rope around his neck unless subscriptions to a good object are increased, one can see the desire of some to be master by force of others, even where liberty is established, and can recognize the necessity for the regeneration of the normally well behaved man as well as for the repentance of the intoxicated one who claims to be a superman.

Jesus set forth simple and quiet truth, the remedy for the world's sorrow and self-will when he said: "Be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. . . . Neither be ye called masters: for one is your Master, even Christ. . . . And whosoever shall

exalt himself shall be abased; and he that shall humble himself shall be exalted." Many masters must be continually fighting for greater mastery, whereas men mastered by Mind, that is, obedient to that same Mind which Christ Jesus obeyed and manifested, will first of all find heavenly harmony within, and then in act and influence will be establishing the kingdom of heaven in earth. Kipling reminds us of that in his "Recessional":—

The tumult and the shouting dies,
The captains and the kings depart:
Still stands thine ancient sacrifice,—
An humble and a contrite heart.

The choice before the inhabitants of the earth to-day is a simple one: Will you continue in the service of evil masters or will you choose to follow the Good Shepherd?

Those in the world who are Christians are now seeing how faith in God must be accompanied by works, in this respect, that they must abolish the machinery of that minor drunkenness based on the liquor and drug traffic, and also the machinery of that major intoxication, namely, the pride of the self-deified human will which aims to rule the world with the sword. Those who are Christian Scientists see these things clearly enough, but they know that faith must be shown by more than the establishing of human justice. Faith in God, evidenced by works, must exhibit "the works of God" which Christ Jesus unfolded. He as the "good shepherd" led his followers into divine ways of thinking. He said, I "know my sheep, and am known of mine;" but the figure must be understood metaphysically in the

light of his further statement, "As the Father knoweth me, even so know I the Father." Hence the fact that the shepherding of the "good shepherd" was his revealing of the enfolding care of God and the sure salvation of Principle to all mankind. Mrs. Eddy says (Miscellaneous Writings, p. 150): "God is universal; confined to no spot, defined by no dogma, appropriated by no sect. Not more to one than to all, is God demonstrable as divine Life, Truth, and Love; and His people are they that reflect Him—that reflect Love. Again, this infinite Principle, with its universal manifestation, is all that really is or

can be; hence God is our Shepherd. He guards, guides, feeds, and folds the sheep of His pasture; and their ears are attuned to His call." The way is open, then, for every troubled heart, for every one who desires good, for all nations as well as the children of Israel, to pray: "Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth. Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us. Turn us again, O God, and cause thy face to shine; and we shall be saved."

WILLIAM P. MCKENZIE.

THE NEW BIRTH

MRS. EDDY'S illustrated work, "Christ and Christmas," has by pen and picture presented a summing up of the meaning of the new birth. This work is a rare jewel which few understood in the past, but which is becoming constantly more precious to those who see the spiritual signs of the times. It sets forth in simple verse the real meaning of Christmas. It unfolds the profound explanation of the part which Jesus played in bringing the Christ-idea to human apprehension. It rebukes the false sense of the great natal day and lifts thought to Christian Science, dwelling in the superb heights of inspiration where the new birth is continually going on.

The habit of interpreting the Bible materially is responsible for the material rites of traditional religion. Jesus waged war on this crass materialism, but was often disappointed

by the resistance he encountered even among his disciples and others who were looking Spiritward. John records the noted conversation of Jesus with Nicodemus, who was sufficiently spiritually minded to admit to the Master, "We know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." Yet in spite of this true estimate of Jesus' mission Nicodemus did not understand the spiritually significant words about the new birth: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. . . . That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

Material birth has its well-known characteristics. They may be changed or modified by an understanding of the meaning of the spiritual or new birth, which is "of water and of the

Spirit,"—of purification from matter and the senses. The new birth is an awakening. It registers a dawning of the light upon the darkness which broods over human consciousness. The light inevitably reveals the elements of darkness, the blackness of evil, the purposes of error, its presumption and imposition. Human consciousness may at times be startled by unexpected uncoverings, but the light persists and the new birth goes on.

In her work entitled "Miscellaneous Writings" Mrs. Eddy has an article entitled "The New Birth." The following is quoted therefrom (p. 15): "The new birth is not the work of a moment. It begins with moments, and goes on with years; moments of surrender to God, of childlike trust and joyful adoption of good; moments of self-abnegation, self-consecration, heaven-born hope, and spiritual love. Time may commence, but it cannot complete, the new birth: eternity does this; for progress is the law of infinity."

No words can do full justice to the spiritual satisfaction which comes with this awakening. Mortal existence is seen to be the dream and not the reality. Past mistakes are truly forgiven, old scores wiped out, injuries corrected, fears for the future are seen to be groundless. True forgiveness is understood. The threats of the carnal mind, though appalling to the senses, spiritual understanding sends back to the carnal mind bereft of meaning and power. Man in God's likeness can neither be robbed nor favored by his fellow man. All authority and dominion reposes in

God, whose bounteous goodness is constant. Purification by water ceases to be a material rite of baptism and becomes the scientific denial of the belief of life in matter, of intelligence in brain, or pleasure in physical sensation. Spirit and not personality is realized as the creator, and lo, life-long burdens roll from the shoulders, and the spiritually awakened ones are ready to fulfill the condition imposed by Jesus for entrance into the kingdom of heaven, namely, to "become as little children."

Full of transcending joy is the awakening in His likeness, the recognition of man as the exact reflection of God, expressing the qualities and attributes of divinity, existing to glorify the light of God and by reflection to carry on the multiplication, reproduction, and revelation of the Word which was with God and was God. This new birth brings the full recognition of the Father-Mother God and of complete man, bound together in the inseparable unity of imperishable good.

The last stage in the new birth announces the marriage of the Lamb. After self-sacrifice has brought the consciousness of being unselfed, fear is banished forever, purity is ever present, no harm and no suffering take the place of penalties and punishments. The bridegroom of spiritual understanding cometh and is wedded to the bride of painless bliss. Man's completeness is apparent. Let there be recorded here some of the touching lines penned by Mrs. Eddy when writing to the church in Concord on the occasion of the laying of the corner stone (Miscellany, p. 158).

They represent *multum in parvo* concerning her life from the day of birth into the day of heaven on earth: "Beloved Brethren:—This day drops down upon the glories of summer; it is a glad day, in attune with faith's fond trust. We live in an age of Love's divine adventure to be All-in-all. This day is the natal hour of my lone earth life; and for all mankind to-day hath its gloom and glory: it endureth all things; it points to the new birth, heaven here, the struggle over; it profits by the past and joys in the present—to-day lends a new-born beauty to holiness, patience, charity, love."

The new birth is the coming of the Christ-idea to human consciousness.

As Christmas draws near, thought returns to the birth of Jesus, which portended the coming of the Christ to earth. The wise men of the East had the spiritual vision to see this. To-day the wise men in all quarters of the globe can through Christian Science realize the new birth daily. Christmas stands for an experience rather than a solar day. It comes and comes again with every glimpse of Truth. It illumines, heals, saves, vivifies, and glorifies. This is the real Christ Day, a happy day, radiant with the light which is not of earth, though it comes to bring the kingdom of heaven to earth, a day of universal love and peace.

WILLIAM D. McCrackan.

"AN EVERLASTING KING"

AT the dawn of the world's first Christmas we read that the wise men from the East came to Jerusalem and inquired there for the newly born King of the Jews. We all know the story as given in the second chapter of Matthew, and we see how little Herod's duplicity and savagery availed to save himself or his dynasty, for there was not a single quality within the range of his thought which had any relation to the "everlasting king" of Jeremiah's prophecy,—the "King of nations,"—whose kingship endures whether men recognize it or not. It is good to realize that the wise men must have known what real kingship meant when they undertook their long journey, and were prepared to offer it their hearts' purest worship, even though its earthly representative was but a babe

cradled in a manger. We read that when they saw the star which signaled its appearing on the human plane "they rejoiced with exceeding great joy." In commenting upon the appearing of the Christ-idea through "the Bethlehem babe," Mrs. Eddy says in "Science and Health with Key to the Scriptures" (Pref., p. vii), "The Wisemen were led to behold and to follow this daystar of divine Science, lighting the way to eternal harmony."

When the angel announced to Mary the coming of Jesus, the announcement held this promise: "The Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." As we ponder these words we are reminded of another

hour when Jesus stood before Pilate, his offense being that he had in his three years' ministry done what no one before him had ever attempted, much less accomplished. At the beginning of his earthly ministry he had declared the ever presence of the kingdom of God, and in substantiation of his words had healed all manner of sickness and had even raised the dead to life. At Pilate's judgment seat, however, the technical charge against him was that he claimed to be a king, and when Pilate sought to press home the accusation Jesus responded, "My kingdom is not of this world," to which he added, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

This, then, was the meaning of the angelic message, though it is quite possible that Mary interpreted it in a material way and was possibly disappointed when her son devoted all his time and energy to the healing of the sick and the reforming of sinners. Be this as it may, the kingdom of God stands forever and the everlasting kingship of divine Truth must be upheld and honored by all those who claim to be followers of Christ Jesus. Let "the heathen rage, and the people imagine a vain thing," the Christ-idea of the divine right to rule men and nations, so gloriously demonstrated by the Nazarene Prophet, has ruled the world in all the intervening centuries wherever justice and right have prevailed, and in the glorious future which lies before humanity all other claims to kingly power must disappear before it. Respecting this rule of the Christ-idea, Paul has this

to say in his first epistle to the Corinthians: "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

Now as never before in human history the fulfillment of this sublime prophecy draws on apace, and no student of Christian Science would question for a moment the truth of this statement. At this hour when the rays of dawn are breaking the clouds of earth's darkest night, we may well read and ponder these words of the revered Leader of Christian Scientists, on page 258 of Miscellany: "The memory of the Bethlehem babe bears to mortals gifts greater than those of Magian kings,—hopes that cannot deceive, that waken prophecy, gleams of glory, coronals of meekness, diadems of love. Nor should they who drink their Master's cup repine over blossoms that mock their hope and friends that forsake. Divinely beautiful are the Christmas memories of him who sounded all depths of love, grief, death, and humanity." A few men there have been in human history who have worn earthly crowns and who have at least helped the race to hope that kingship might after all mean something grand and glorious, but the genius of this age points away from mortal man to the infinite source of all wisdom, goodness, and greatness, and to the Christian Scientist this can be nothing less than the everlasting reign of divine Principle, the kingdom of God, not merely hoped for and prayed for, but actually come "in earth, as it is in heaven."

In the book of Revelation we read

of kings who have come and gone, all having bowed down before the sensuous attractions of mortal mind and the superstition which vainly calls itself religion, but one by one they go down to the nothingness whence they sprang, because they knew no better than to "make war with the Lamb." Here it is well to read the definition of "Lamb of God" as given on page 590 of the Christian Science textbook, namely, "The spiritual idea of Love; self-immolation; innocence and purity; sacrifice." May we not well pause before the vision here called up and see that all which is best and noblest in the world to-day is but a reflection of this divine idea that is to overcome everything unlike God,—all the vaunted pretenses of earthly majesty and militarism,—for this divine idea was announced to John by the angel as "Lord of lords, and King of kings." It is also well to note the words which follow: "They that are with him are called, and chosen, and faithful."

The Christ-idea of kingship is wonderfully presented in the ninth chapter of Isaiah. Here we have a picture of a battle field, but in the midst of the great drama the music changes, and we read, "Unto us a child is born, unto us a son is given;" and this child expresses all the majesty of "The mighty God, The ever-

lasting Father." Then follows the assuring promise, "Of the increase of his government and peace there shall be no end," and with this a great light shines upon all who have walked in darkness, whether in bygone days or at this hour, when the fullness of Truth is more gloriously revealed. Isaiah, who is called the Messianic prophet, carries this high strain through all his teaching, and so we have a strong assurance in the thirty-third chapter, where we read that Zion shall be filled "with judgment and righteousness," and he goes on to say, "Thine eyes shall see the king in his beauty: . . . the Lord is our king; he will save us." The rod of the oppressor is indeed broken, and with this reign of the everlasting king and the dominion of spiritual law the Christian Scientist thinks it in no wise strange to be told that in the divinely governed realm "the inhabitant shall not say, I am sick."

Thrones, principalities, and powers are even now tottering and falling, as in Daniel's vision, but one and all they must give place to the Ancient of days, who is to rule over "all people, nations, and languages," for "his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

ANNIE M. KNOTT.

TESTIMONIES OF HEALING

I WOULD like to express my deep sense of gratitude for all that Christian Science has done for me and for my family. Three summers ago my little daughter contracted what is known medically as painful rickets, involving softening of the bone. She gradually became quite paralyzed, and her body was very sore to touch, until she was unable to bear even the pressure of bedclothes. Our own doctor was puzzled and worried over her condition, and said he would like another opinion. Accordingly a specialist was called in, and after discussing the case for some time they concluded that it was a very bad one; that the only hope of recovery lay in strict observance of numerous rules, which they set down, with regard to diet, baths, massage, and so on.

This treatment I faithfully followed up for nearly six months, but without any good result. The condition steadily grew worse, and by this time the child's limbs were crooked and her spine was curved. At intervals her eyes became much swollen, until sometimes they appeared to be twice their normal size. On the advice of my doctor I consulted an oculist, who told me that nothing could be done, and that only as her general condition improved would the eyes resume their normal appearance again. By the beginning of January her condition had become so alarming that we did not know what to do. Jaundice had set in, also a very severe bowel trouble. None of us thought that we should keep her very long.

Then a friend told me of Christian Science, but I did not take it seriously. I believed that it was a very good thing for nervous disorders, but that it had no power to heal organic diseases or surgical cases. I sought another medical opinion, and owing to the alarming state of my little girl's limbs, I was urged without delay to put them in splints and to keep a board at her back, or she would be a helpless cripple all her life. I was by that time beginning to lose faith in medical treatment, and began to wonder if, after all, there was any healing power in Christian Science. I can now realize how wonderfully Truth was guiding me. I decided to go to a testimony meeting. All the way there I was hoping that I should hear about the healing of a child, and at that meeting there was a testimony given of the healing power of Truth in the case of a little child suffering from practically the same condition as mine. After that meeting I felt much more hopeful, and a few days later I went to see a practitioner, and treatment was begun.

From that day I left off all medical treatment, dispensed with medicine, et cetera, and gave her just ordinary food. There did not seem to be much improvement during the first fortnight, my own fears seemed so strong; but after that the healing came quickly. As I learned to purify my thinking, and realize God's omnipresent love and care for all His children, the human sense of motherhood began to give way to a diviner understanding. At the end of six

weeks my little girl could move her limbs, and they became straight and supple again. Her body was much less painful to touch, her appetite had increased, and she was much brighter in every way. About a month later she was quite free and normal, and from that time she has steadily regained her strength. She is now a perfectly happy, healthy child, full of fun and energy, and the joy of our home; we have not the slightest concern about her. I have often heard the remark, from people who knew her when she was ill, "Well, I can't believe it is the same child."

Christian Science has helped me in many other ways. I used to feel so heavy and tired while doing my work; but now, I am thankful to say, all that has disappeared. I can do my work much better and with more pleasure, and am more cheerful. I feel free, and life has an altogether different meaning for me since I have begun to learn the truth as revealed in Christian Science. During those happy weeks when I gratefully saw my little child being restored to health, and began to understand a little of the teaching of Christian Science, I was myself freed from many discordant conditions, such as catarrh and general debility, also of the habits of criticism and impatience.

My husband and his parents were apparently very antagonistic to Christian Science at first, but now through the great change they have seen in baby and me, they are quite different. My husband, who is on active service in Saloniki, has been

greatly helped through Christian Science, and much appreciates the literature, which we send out to him. For all this I am indeed very, very grateful to God, our loving Father-Mother, whom we learn to know aright in Christian Science; and also to Mrs. Eddy, who has so faithfully taught us first to perceive and then to put into practice this healing truth, which blesses and saves mankind.—
(Mrs.) *Edith Coombs, Clifton, Bristol, England.*

I FEEL that I should give a testimony as to the results which have come to me and mine through the study and practice of Christian Science. When I first decided to try Christian Science, I had come to the point where it seemed to me that I would be better off if I were dead. I had used medicine for twenty years, but had received no benefit, and the last doctor said he could not help me. I was supposed to have disease of the stomach, heart, and lungs; but thanks to Christian Science these illusions of mortal mind are disappearing. I am now working every day, and have lost no time for a year and a half. I have gained in weight and feel fifteen years younger. Christian Science has made us a united family, whereas discord was seemingly trying to part us. I feel that I am just beginning to live, and am sure that I have received more good out of life in the past four years than ever before.

The study of a recent Lesson-Sermon helped me a great deal. I had thought that in the work I was doing I could not progress as I

should because there was so much talk of sickness, lack, and material things, and that if I were placed where there were Christian Scientists I would do much better. The experience of the Hebrew children, however, taught me that no matter where we are placed, even in the fiery furnace of apparent discord, seemingly bound with materiality, nothing can harm us if we cling steadfastly to God and know that there is only one power, that God is All. We cannot even be singed if we will always know that God is good and that we are the recipients of all good, not only sometimes but at all times and in all places.

I am very grateful to Mrs. Eddy for bringing anew this message of the Christ, Truth, and I could not express in words what I think of her, as to me she is the greatest benefactor the world has known since the time of Jesus. There is nothing which compares to Christian Science, to the comforting facts that we are all God's children and He looks out for all of us, and that when seeming discords or ills appear they can be put to flight with the truth about God and man. God always helps us if we will let Him. There is no discord, however great it may appear to mortal sense, that cannot be overcome if we will only do as we are taught in Christian Science. We have had many seeming ills of the flesh to meet for ourselves and our children, but they have been overcome by applying the truth, sometimes with outside help but more often by using our slight understanding as we are taught in Science and Health.

I am indeed grateful to God, and only hope that I may so live as to be a true disciple, and by living Christian Science bring others to the study of this great truth.—*Robert M. Roney, St. Louis, Mo.*

I AM anxious to give my testimony of the wonderful healing which came to me through Christian Science. I suffered from what is known as articular rheumatism, besides which I also had lung trouble. I was so ill that every one doubted that I would recover; then I heard of Christian Science and asked to have a practitioner sent to me. From the moment I first spoke with the lady I was filled with a wonderful hope and trust that I might yet become well. My hopes were not in vain, as I am now entirely well and can use my limbs as before.

To Christian Science I owe my deliverance from severe illness and sorrow, and I thank God with all my heart.—*L. Hegi, Bern, Switzerland.*

DURING many years it has been my intention to give my testimony in deep gratitude for all that I have received through Christian Science. I had always enjoyed very good health, but in the year 1909 I was suddenly taken very ill with hemorrhage of the brain. The physicians told me that it would take two years to recover. In order to try a change of air I was sent from one place to another with nurses, but received no help.

During my stay in a sanatorium a friend of my son proposed that his sister, who was a trained nurse and a Christian Scientist, should accom-

pany me on my travels. I soon met this lady, and we agreed to travel together. She did not speak to me about Christian Science then, but her humble wish was that the physician should tell me the truth. After a few days the physician asked me if I had heard about Christian Science and told me that in his opinion it would cure me. Now my companion started to talk to me about this religion, and I soon bought our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. From childhood I had been accustomed to pray, to read the Bible, and to go to church, but I did not receive what I wanted from my old religion. Now I felt that I had at last found the truth, and was very happy. Since then my spiritual growth has been slow, and it has taken several years for me to understand the allness of God and the unreality of evil.

After I was healed of the disease of the brain, through absent treatment, I became sleepless; but with the help of the same practitioner this was overcome, although my recovery was slow. Now I enjoy very good health. Our dear little daughter has also been healed through Christian Science treatment, after she was given up by the physicians. They were much surprised to know that Christian Science had healed her. During the past seven years we have had no other physician in our home; any illness or family trouble has been overcome through the power of Truth.

I am very thankful for the many blessings I have received in different ways, and truly grateful for our liter-

ature, which I have received every week. My daily prayer is to grow into a higher understanding of Christian Science and to be worthy of the name of a true and faithful follower of Christ, Truth.—(Mrs.) *Emma Kruger, Gothenburg, Sweden.*

AFTER receiving so many benefits through Christian Science, it seems that I should express my gratitude for some of them. I was healed through Christian Science, in one treatment, of acute and chronic inflammation of the bladder and kidneys from which I had suffered since childhood. The doctors had done all they could for me, but their treatments were, if anything, worse than the disease. I had reached a state where I longed to die and thought of suicide often, but was afraid to try it. I knew nothing about Christian Science, but when my need was greatest there was brought into the house a magazine containing a remarkable testimony of healing, which seemed to me so wonderful I remarked that if Christian Science could do so much for one person, it certainly could do something for me, and that I intended to give it a trial.

When I was alone in the house a few days later, and suffering a little more than usual, I crawled downstairs to the telephone and calling up a Christian Scientist asked her if she thought I could be helped. She said I could, and gave me the name of a practitioner, to whom I went for treatment a few days later. I left her house a perfectly well woman. It seemed well-nigh impossible for me to get there, as it exhausted me to walk

even a short distance and my back ached terribly. The next day I walked sixty blocks, down to the city and back home, a walk no one here takes very often, but I was not tired in the least. I weighed very little when I went for treatment, but in less than two months I had gained so much that my friends hardly knew me. In the ten years since my healing I have never had a backache, and there has not been the slightest return of the disease spoken of.

Accepting the practitioner's word, when she told me that man's senses are spiritual, I put off glasses that night after wearing them for fifteen years on account of a structural defect of the eyes and nearsightedness, and have never had them on again. A bad case of granulation of the lids was overcome at the same time. I had been in bondage all my life to terrible headaches, the slightest thing bringing on an attack which generally kept me in bed too sick to raise my head for two or three days, but I had treatment for this trouble later, and have never had the slightest headache since, although I have gone through severe trials.

Before coming into Christian Science I knew very little about God, though I was a member of a so-called orthodox church. I could get no satisfaction from reading the Bible, because it did not mean anything to me, but I have since worn out two Bibles and two or three copies of the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I have learned to know God better and to turn to Him for help, and when I have been in earnest the help

has always been received. I am grateful that I have been able to help others as well as make many demonstrations for myself. A severe burn on the arm was healed instantaneously through realizing the truth of the "scientific statement of being" (Science and Health, p. 468), and the effects of accidents of various kinds have been overcome. I know that as I am faithful in obeying the teachings laid down in our textbook I shall be able to prove in greater measure "what is that good, and acceptable, and perfect, will of God."

I want to express gratitude for our Leader, for the church she founded, and for what she has done and is still doing through her writings for all mankind; for the literature that blesses all, especially for that great daily newspaper, *The Christian Science Monitor*, for the Lesson-Sermons, and for the patience and untiring efforts of the practitioners, who are doing so much for the regeneration of the whole world.—(Mrs.) Florence Wilson, Minneapolis, Minn.

It is with a heart filled with the deepest gratitude that I take this opportunity to write a few lines in appreciation of the good I have received from reading testimonies as given in the *Sentinel* and *Journal*. At the time I became interested in Christian Science, I had not been in a church for twelve years, because I had come to the conclusion that it made no difference how much I prayed, my prayers were never answered; therefore I quit going to church and finally got as bad as the worst of them. There had been cases

of lung trouble in our family and fear of it had hit me rather hard so that I coughed night and day almost continuously, although I took every kind of medicine that was recommended to me.

A friend finally asked me why I did not try Christian Science, so I called on a practitioner. When he began to tell me what Science was I said I did not care what it taught, but wanted to know whether it was possible for me to be healed, and if so I wished to take treatment at once and would be honest and do whatever was asked of me; then if any benefit was received, Christian Science would be given the credit. He said that was all they asked, and gave me a treatment at once. I borrowed a copy of *Science and Health* to read and arranged for one week's treatment. At the end of that time I had stopped coughing and felt very much better, but decided to have another week's treatment in order to make sure of being rid of the cough. I told the practitioner that I drank a good deal of liquor and used a lot of tobacco but did not wish to give them up as they were a good deal of comfort to me. Well, at the end of the second week's treatment I went home from my work and actually forgot to take my regular three big drinks of liquor and have never taken any since, and the tobacco habit also left me, never to return. By that time I saw what Christian Science really is, and began to study, and the more I studied the clearer it became to me that Christian Science was what I wanted, and the belief of pleasure in the senses vanished.

It has been twenty-six years since I was healed of the lung disease and it has never troubled me since, and I do so enjoy reading the testimonies, as they help me wonderfully. I do not know what I should do at the present time without Christian Science. I became a member of The Mother Church in 1894 and also of our local society here. I find since becoming a member of the Christian Science church that there is no limit to the good we can do if only we hold to Principle. Hardly a day passes but what I thank God that Mrs. Eddy was good and pure enough to give Christian Science to the world.—
Nelson D. Streeter, Lisbon, N. H.

I WISH that I could express the gratitude which seeks for expression in regard to my health. While visiting in the northern part of the state I was out walking after a heavy rain which had made the ground very slippery, and I fell, striking my right hand and apparently breaking two bones. I began instantly to declare the truth, as we are taught in Christian Science, but when I tried to rise, I fell again and lost consciousness. The lady with me called to a man, and together they carried me to the house. When I regained consciousness I found that my right leg was badly hurt: the ligaments were pulled or twisted, and the bone seemed fractured. I could not lie down, so had to remain in a sitting position; I seemed helpless, and the fear of never walking again kept coming to my thought.

Though my friend was not a Christian Scientist, she did all she

could to aid me, and sent for a neighboring Scientist, who came and stayed all night, reading to me and declaring the truth. The next day we were able to reach a practitioner by telephone, and absent treatment was commenced. In two weeks I was up and in six weeks took a long journey home by train. Through mental surgery alone the broken bones were set, and perfect healing resulted. God did all the work. I am a very busy housekeeper and do anything that I did before. I can walk as well as ever and use my hand as usual, notwithstanding the fact that at the time of this experience I was over sixty years old.

This is only one of many healings that I have experienced through clinging to the truth as taught in Christian Science, and I can never be grateful enough for having some understanding of God's all-power. I am indeed grateful to Mrs. Eddy for revealing this beautiful truth to all mankind.—(*Mrs.*) *Sarah E. Rader, Los Angeles, Cal.*

OVER five years ago I was healed by Christian Science of a bowel trouble for which medicine had been taken as long as I can remember. I have not used any material remedies since, while previous to my healing not a day passed without resorting to them in some form or other. Glasses were laid aside through the study of Science and Health and other Christian Science literature. Not once have I felt the need for them, and I do all kinds of work without them with no ill effects.

To say that I am thankful to God

and grateful to our revered Leader, Mrs. Eddy, is to express myself very mildly. My daily prayer is for more understanding, that I may be able to discern between the real and the unreal, and carry this healing truth to others.—(*Mrs.*) *Martha P. Noll, New York, N. Y.*

I WISH to express my thankfulness to God for all the blessings that have come to me through Christian Science, and to tell of one healing in particular. Five months previous to the birth of our son, I was helping my husband move some sections of heavy flooring. Neither of us gave a thought about my so-called delicate condition; but the next day I was seized with violent pains and other very discordant conditions. My husband and I worked, as we are taught in Christian Science, the greater part of that day and night, but with little relief to me. A practitioner was called the next morning and help was given. In twenty-four hours I was so much better that I called the practitioner on the telephone, and telling her of my improved condition, said I thought I would be able to handle the case myself; but the pains came back with seemingly greater violence, so that on the third morning I again asked for treatment.

To avoid details, I will say that loving, patient work was kept up until at the end of ten days I was healed. The healing did not come, however, until a mental strain between another member of our household and myself had been uncovered and destroyed in my consciousness. How beautiful it is to know that in

Science we can and do refute the argument of all so-called physical laws, and take into account broken moral laws. Mrs. Eddy says, "Beloved Christian Scientists, keep your minds so filled with Truth and Love, that sin, disease, and death cannot enter them" (Miscellany, p. 210). Had my mind been free from all mortal strife, no amount of lifting could have caused me to suffer.

From a human viewpoint I am very grateful for this healing, and from a spiritual viewpoint I am more grateful, because the experience has taught me to be more obedient to the demands, "Let this mind be in you, which was also in Christ Jesus," and "Be ye therefore perfect, even as your Father which is in heaven is perfect." As I have suffered no ill effects from the strain since the healing took place nearly four years ago, I may safely say that the healing is permanent.

My heart goes out in gratitude to the workers in this vineyard of truth, and especially to Mrs. Eddy, the Discoverer and Founder of Christian Science.—(Mrs.) *Ina Deming Edwards, Seattle, Wash.*

ALTHOUGH I have often expressed my gratitude for Christian Science at our Wednesday evening meetings, I wish to cancel an account of apathy, lethargy, or procrastination, through the periodicals which our Leader so wisely provided. The object of my investigation of Christian Science was physical healing. From childhood, stomach and bowel trouble seemed the most prominent part of my existence, finally developing into appendi-

citis, for relief from which, our family physician informed me, an immediate operation was necessary. I, however, refused relief by such means.

It was at this time that Christian Science was brought to my notice, and arrangements were made for me to meet a practitioner. In two weeks' treatment I was completely healed, and these ills have never returned in the ten years that have since elapsed. In the course of these treatments and the explanations of the truth of being according to Christian Science I not only learned how I got well and the permanency of health, but also how to make this practical religion applicable to every affair of my existence; and I learned then, for the first time, of a God who is indeed an ever present help in trouble.

A true knowledge of this all-loving God and of man's relationship to Him dispelled a morbid grief of several years' standing. I learned that God is truly the only Father, and that no one can be outside His ever presence, since God is divine Principle. Through an ever increasing effort to abide in Truth, I have also been healed of supposedly hereditary sick headaches, a morbid disposition, and temper. We have a small daughter, seven years old, who has been taught to apply her knowledge of God's protecting care, and she rarely asks for help from either of her parents.

Words cannot express my gratitude for this knowledge of God and man's relationship to Him which was revealed to this world by our Way-shower, Christ Jesus, and later by

our revered Leader. I must also express my thankfulness to the friends who were the means of my first coming into Christian Science and have since so kindly guided and counseled me in my efforts to make this understanding more and more complete.—(*Mrs.*) *Vera E. Barndollar, Tulare, Cal.*

This opportunity to verify my wife's testimony is a privilege that I fully appreciate, and I wish to add something of my own experience in the hope that it, too, may help or encourage another. While I had from childhood always turned to Christian Science for relief from physical troubles, I had never made any effort to make my life conform to its teachings, until just a short time ago when I suddenly awakened to the paramount necessity of living in accordance with the teachings of Christ Jesus; and this awakening has certainly meant as much to me as the awakening of the invalid who finds himself suddenly physically well. In this practical spiritual understanding which is now unfolding to me through a more earnest study of the Bible and the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, I am expressing more compassion, meekness, wisdom, and goodness; and this quality of thought is bringing into my life lasting health, happiness, and prosperity. Out of my life entirely have gone the tobacco and drink habits, profanity, and immorality, along with many minor physical ailments, and to-day I am demonstrating in a greater measure than ever before

that Christian Science is a preventive as well as cure for the troubles of mortal existence.

My debt of gratitude to God, to our Savior Christ Jesus, and also to our revered Leader and the students who have helped me to reconstruct my mode of thinking, I fully realize can never be paid other than by more constant watchfulness that only such thoughts be admitted to consciousness as will lead to healthy conversation and activities; and my every effort is constantly directed toward this end.—*Joe Barndollar.*

O HAPPY day, when Christian Science comes to us and clears away the terrors of evil, and as the new day dawns, we find ourselves in its light pure, perfect, as God's children. It was the happiest day of my life when the light of Truth was given to me some ten years ago at a time when, despairing of life, I asked the help of a practitioner who kindly helped me to realize that God is Love, that man, as His child, is perfect, and that as I read "Science and Health with Key to the Scriptures" by Mrs. Eddy I would learn my true birthright.

From childhood I had been under the thought of loss, my mother having passed on in my early years, and fear that I, too, would pass out early only held me down in beliefs of ill health of which I soon found myself a victim. I had no organic disorder, but was subject to many other ills and weaknesses; in the cold season I would sit for days with my head tied up and in pain. I doctored with different systems, but became

worse, and was afraid to retire at night for fear I might not awake. It was at this time I first learned of Christian Science. I can never describe my first night of rest, and the relief from fear. I gained gradually, and since that time have had many blessings. I owe all that I am to God for bringing me to this glorious truth.

In the years that are gone, I have passed through many sorrows and losses, but Christian Science has never failed me, and I can sing in the words of Scripture, "Glory to God in the highest" for having given us our revered Leader, Mrs. Eddy, who has so faithfully shown us the way.—(Mrs.) *Lolo Vell Johnson, Columbus, Ohio.*

I WOULD like to express my gratitude for what Christian Science has done for me. I have been healed of many ills, especially of a stomach disorder for which I was under medical treatment many years without receiving any benefit. It was a long time before I could grasp the truth, but with earnest study and the help of a kind practitioner I learned day by day more of the truth that makes us free. Through my wonderful, yet divinely natural healing my husband and five children became interested in Christian Science. My youngest child, now eleven years old, has never tasted medicine. A few months ago she had a serious attack of cold. To mortal sense it seemed to cause her great discomfort, as she could not breathe naturally, the nasal passages being closed and much inflamed. It was over-

come in a few days by knowing that God is an ever present help in trouble.

I am very grateful to our dear Leader, Mrs. Eddy, who so kindly showed us the way, and am striving each day to get more understanding of God, who is the healing power.—(Mrs.) *Alwine Grunewald, Yorktown, Texas.*

I HAVE been a student of Christian Science for about nine years, and have always thought that some day I should write a testimony of gratitude for the many blessings I have received and am continually receiving. From the time I was a small child I had been afraid that I might have spinal meningitis. After coming into Christian Science this fear lost its prominence, but it was still lurking around.

Recently I realized that all was not well with me. By Thursday night the trouble became pronounced, and the next morning I was very sick. I recognized the symptoms and at once tried to know the truth. My mother immediately saw the seriousness of the condition and began treatment. In three or four hours I was a great deal easier, much of the pain and fever having left, but in the afternoon the heart became affected, and the fear of death faced me. I was unable to speak, and as I was in the room alone I could not let the others know my need. I began to say to myself the "scientific statement of being," as found on page 468 of *Science and Health*, and when I came to the words, "All is infinite Mind and its infinite mani-

festation," I stopped. What was the "infinite manifestation" of Mind? The word activity came to me,—perpetual activity, not sluggishness nor inactivity, but Life constantly and eternally expressed. The fear of death was gone, and instead there was a realization of infinite Life, and a heart filled with gratitude. I am most grateful for this added proof of God's ever presence. Sunday I was able to attend church, being entirely well.

I am indeed thankful to God and grateful to Mrs. Eddy for this most wonderful truth that makes us free.—(*Miss*) *Abbie Cook, Montreal, Canada.*

FOR some twenty years or more I took medicine and was under the care of physicians. I traveled in search of health in different climates, but found no permanent relief from rheumatism and stiff joints. About this time Christian Science was offered me, but because of my old beliefs I could not accept it. Five years later I was led to purchase a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy and also to ask for help from a practitioner, who lived many miles away. I received immediate benefit, continued to improve rapidly, and have had no return of this suffering in the past eight years.

About three years after this healing I was taken suddenly with heart failure and to satisfy the family called in two prominent physicians, who said I might live thirty minutes. I did not lose consciousness but endeavored to realize that God was my life. We

called for help as before from a loving practitioner, and in about five minutes I was all right. The doctors had left the room, not being able to help me, but my husband called them back to see what had been done through the power of God, and they pronounced my condition normal. We have had many beautiful demonstrations in our home during measles, chicken pox in its worst form, and all diseases that children are seemingly heir to; and in singing our "Communion Hymn" by Mrs. Eddy (Hymnal, p. 212) I can realize that I have felt "the power of the Word."

I am grateful for Mrs. Eddy's teachings, and above all for the understanding of divine Love which I have gained through the study of the Lesson-Sermons.—(*Mrs.*) *Lula B. McNeely, Natchez, Miss.*

It is with deep gratitude for Christian Science that I send my testimony of healing. On page 597 of Science and Health we find the definition of the word wilderness: "Loneliness; doubt; darkness." About two years and a half ago I found myself in the wilderness of loneliness, doubt, and darkness. My husband left me to take a short business trip to Europe, sailing on the "Lusitania," and never returned. My despair could not be expressed in words. I hated God one minute, and was afraid to hate Him the next for fear of a worse punishment; but I was not willing to go on loving a God who, as I then believed, made innocent hearts suffer for the faults of others. After two months of misery a loving friend recommended that I read Science

and Health. Then came the revelation; and when, through the teachings of Christian Science, I began to understand God aright, harmony was restored.

I had been a sufferer from stomach trouble all my life. Many physicians had treated me, but I never received any lasting help. According to the doctors I had what is called nervous indigestion, and at this particular time my stomach caused me great distress. While reading Science and Health and reaching out for the truth that makes men free from sin, sickness, and death, I was absolutely healed. I do not know when the heal-

ing came; but I do know how,—it was through the realization of the allness of God, Spirit, and that man is made in His image and likeness. About six months later I was called upon to take the place of a mother to two loving children whose mother had passed on, and Christian Science had prepared me for this undertaking. Words are inadequate to express my gratitude for all that the right understanding of God has done and is doing for me, and I daily pray that I may so live as to be more worthy of the name Christian Scientist.—
(*Mrs.*) *Cherrie A. Myers, Far Rockaway, N. Y.*

CHURCH TREASURER

Per Capita Tax:—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Mass.

CLERK OF THE MOTHER CHURCH

Please address correspondence relating to membership with The Mother Church and requests for blank applications for membership to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Mass.

INSTRUCTIONS REGARDING CARDS

ADVERTISED IN THE CHRISTIAN SCIENCE MONTHLY PERIODICALS

Applications for advertisements in *The Christian Science Journal*, *Der Herold der Christian Science*, or *Le Héraut de Christian Science* are received when made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for advertisements in the *Journal*, payable in advance, are \$10.00 for each line or fraction thereof for the church advertisements, and \$5.00 for each line or fraction thereof for the practitioners' and nurses' advertisements. The practitioners' and nurses' advertisements are published only in the January, April, July, and October issues of the *Journal*. The charge for practitioners' advertisements in *Der Herold* or *Le Héraut* is \$2.00 for each line or fraction thereof.

A few weeks previous to the termination of an advertisement, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner requests its removal. When once discontinued, a new blank must be filled out and presented, in order to have an advertisement reinserted.

PRACTITIONERS

Applications for advertisements in the list of practitioners in the *Journal*, *Der Herold*, or *Le Héraut* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. Applications for advertisement in *Der Herold* are received only from those able to speak and write both English and German. Applications for advertisement in *Le Héraut* are received only from those able to speak and write both English and French.

Applicants are required to accept and use as their textbooks the Bible together with "Science and Health with Key to the Scriptures," and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9).

It is understood and agreed that practitioners will be found regularly at the addresses published in their advertisements. Should a practitioner of necessity be temporarily absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the notice during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

NURSES

Applications for advertisements in the list of nurses in the *Journal* will be received only from members of The Mother Church, and applicants should have the qualifications stated in Article VIII, Sect. 31, of the Church Manual.

CHANGE OF NAME

As the names published in the *Journal*, *Der Herold*, and *Le Héraut* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

SOCIETIES AND CHURCHES

When members of The Mother Church in a community believe that the time has come for the holding of regular services, and for the formation of a Christian Science Society, or the formation of a branch Church of Christ, Scientist, if they will write to The Christian Science Publishing Society, a letter will be sent regarding the steps to be taken in organizing their work, and the rules to be observed in order to have an advertisement in the *Journal*.

The Manual, Article XXIII, Sect. 6, under the heading "Organizing Churches," says of a branch church formed according to the order indicated, "Upon proper application, made in accordance with the rules of The Christian Science Publishing Society, the services of such a church may be advertised in *The Christian Science Journal*." The regular services of a Christian Science Society also may be advertised.

COMMUNICATIONS FROM CHURCHES

The name and address of the duly elected clerk in office of each church and society is kept on file by the Publishing Society, and all communications from a church or society as an organization should be officially signed by its clerk. In cases where the clerk is not available, communications affecting the interests of an organization should be certified as official by its

THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but
mighty through God to the pulling down of strong holds"*

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OVERCOMING LATENT ERROR

SAMUEL GREENWOOD

WITHOUT doubt the best time to heal sickness is before it appears on the body. That this method is not more generally practiced is due largely to human ignorance of the mental nature of disease, and to an indifference to spirituality so long as physical ease and pleasure satisfy the consciousness. The Christian Scientist, however, is aware of the effect of wrong thought upon the body, and the beneficent effect of right thought in neutralizing the wrong; therefore the work of destroying undeveloped beliefs of sickness, and of correcting the mental states that would otherwise, sooner or later, ultimate in suffering, should be recognized as an essential part of his daily activity.

Man is not a helpless lump of sentient matter, at the mercy of every passing circumstance or chance condition. He is a thinking being; and because of this, one's experiences are more apt to be expressions of his thoughts than vice versa. Since all

our consciousness is mental, it is obvious that nothing could enter one's thought except from a mental source; hence the logical conclusion that mortals would not be sick unless they maintained mental breeding grounds for sickness, nor would they be sinners unless they accepted a mental capacity to express evil purposes and desires, and the will to fulfill them. Human salvation, therefore, is a mental problem, which must be worked out by the continuous transforming of the so-called human mind until the nothingness of all error is recognized, and God, good, is eventually seen to be the only Mind.

Now the individual human mind, as every one knows, includes more than is immediately present to the thought. A trifling incident will vividly recall scenes and occurrences long since apparently forgotten. In like manner some unexpected circumstance may recall mental pictures of disease, educated beliefs in health

laws, climate, accident, contagion, and the like, which have accumulated and been held in consciousness from childhood; and if the fear is persistent enough, these pictures may outline themselves upon the body, unless one rises through an understanding of Christian Science to see their unreality. The same holds true of the various forms of what are known as "original sin," supposedly inborn and racial tendencies toward moral depravity, and temperamental infirmities. These mental states go to make up the mortal personality, and while they remain in thought are a constant menace to safety and happiness; hence the force of the warning recorded on page 234 of "Science and Health with Key to the Scriptures": "If mortals would keep proper ward over mortal mind, the brood of evils which infest it would be cleared out. We must begin with this so-called mind and empty it of sin and sickness, or sin and sickness will never cease. . . . Sin and disease must be thought before they can be manifested. You must control evil thoughts in the first instance, or they will control you in the second."

A nation at war is vitally interested in the enemy aliens within its borders, and takes proper safeguards against disaster from that quarter. Should individual mortals be less concerned in knowing what thoughts alien to Principle abide in their consciousness, and how much liberty and power they are permitted to exercise? It is obviously as important to an individual as to a nation to discover these danger points, and to put them under "proper ward,"

instead of waiting for some disaster to reveal their presence. One's victory in the Christian warfare demands that error shall have no secret places in our thoughts where it may have the freedom to grow, and from whence it may unexpectedly emerge to attack us.

It is worse than useless to ignore these lurking evils by blandly saying they are not there. The use of mental statements of absolute Truth to cover up unrighteous thoughts is neither Christian nor scientific. The human understanding of the truth must have its human correlative in the detection and destruction of error. We know that in infinite Mind there can be no error, either latent or active, but more is required in accomplishing human freedom than making such declarations. We must know what errors inhere in our sense of human selfhood, and begin to uproot them. It may not be possible to attain perfect freedom from error immediately, but it is at least possible to be working continuously in that direction.

One fact which should be of intense interest to each of us is this: that we know beyond a doubt whether we are bringing forth in our experience the works of the flesh or the fruits of the Spirit, whether we are passively submitting to the so-called carnal mind, or striving for the possession of spiritual thoughts and desires. We are aware at this moment, without the necessity for further uncovering, whether the errors that enslave mortals are allowed without protest to rule us also; whether "the cares of this world, and

the deceitfulness of riches, and the lusts of other things," are engrossing our attention at the expense of spiritual growth. And since we know these things, can we be in any doubt as to what we should be thinking and doing about it?

Christian Scientists may be tempted to be too easy with themselves, that is, too easily satisfied with their physical healing, and not sufficiently active and alert in the more essential work of spiritual regeneration. Jesus taught that mortals must be born again before they can enter the kingdom of heaven, and to be born again means far more than the achievement of physical health, strength, and comfort, even though that may be accomplished by mental means. It means purification from error of every sort. Real health is the expression of holiness, and so long as one's thoughts and desires are impure or unholy, he should not suppose that he is expressing real health, notwithstanding the testimony of false material sense.

While it would not be wise to be continually seeking to uncover error, beyond our ability to cope with it, the other extreme is to leave it alone altogether, which is all that error asks of Christian Scientists. The fact is that Truth uncovers error. The only excuse mortals can have for permitting evil to work on unmolested in their thoughts is that they fear it or love it, and do not sufficiently love Truth. In "Miscellaneous Writings" (p. 284) Mrs. Eddy tells us, "Evil is not something to fear and flee before, or that becomes more real when it is grappled with," but she goes on

to say,—and her words should keep every Christian Scientist awake to the importance of maintaining an active warfare against it,—"Evil let alone grows more real, aggressive, and enlarges its claims; but, met with Science, it can and will be mastered by Science." To those who do not wish to remain in the bondage of their sense of evil, Christian Science offers the means whereby to fight their way to freedom. "The whole armour of God" which the apostle enjoins us to put on, is not merely for defensive purposes, but for "the pulling down of strong holds," and the "casting down" of all that error would set up in opposition to one's purity and usefulness. "The sword of the Spirit," let us not forget, is intended to be used for thrust as well as for parry.

The easy-going or apathetic student, waiting for error to appear before taking steps to correct it, is much like the captain of a vessel with a fire in the hold, who sails his ship serenely on without attempting to put out the fire, simply because it has not burst its way through the deck. Who indeed would not condemn such an officer for his stupidity in not extinguishing the fire as soon as he is made aware of its presence? Then what of those in whose secret thoughts the fires of hate, revenge, jealousy, lust, are allowed to burn on and on, unchecked and unextinguished? Are we after all wiser in our generation than this captain if we permit evil thoughts and desires to smolder away year after year, hidden under the deceptive ease of physical sense, and enlarging their claims

upon us the longer they remain undisturbed? Should we not bestir ourselves to see that our duty as Christian Scientists is not to work out a deceptive freedom at ease in error, but to attain our freedom from all error?

The passage of human thought from material sense to spiritual consciousness will not be accomplished alone by physical healing, but by grappling with evil until we have overcome its every phase. Until we achieve the mastery over sensuality and sin we have no choice but to be to some extent their servants, but the sooner we devote all our energies to the acquisition of spirituality the sooner we shall begin to overcome instead of being overcome. The way to acquire spirituality is not, however, by theoretical denials of materiality, but by actual obedience to spiritual truth so far as we can now make it practical. There is plainly no barrier to one's moral and spiritual improvement beyond what his own self-love and self-will set up; for without question, one can become conscious of as much goodness as the present need demands, and can let that goodness become expressed, if he is willing to deny himself and put forth the necessary effort. "Who did hinder you," asked the apostle, "that ye should not obey the truth?" and the implied answer is, No one but one's self.

A true love of independence is not satisfied to remain in bondage any longer than seems necessary, but the average human is too much inclined to treat his moral and spiritual obligations like a man in debt who drifts

along, paying his interest, with little or no attempt to reduce the principal. The opposite course, however slow, would bring eventual freedom. Should we not then, in all earnestness, be striving to discharge our belief in something besides good, either in the sense of fearing or loving it, and so reduce the toll which that false belief now condemns mortals to pay? Error in some of its phases is ever presenting itself and its claims to human thought, so that the opportunity to overcome it in some degree is never far to seek. The suggestion that we are not children of God whispers its lies every hour of the day, therefore every hour of the day we may be busy remembering the truth of man's divine sonship, and holding fast to what we have proved of it.

The angel that brought to humanity the "little book open," is described in the Apocalypse as having "his right foot upon the sea;" which Mrs. Eddy interprets to mean that the "dominant power" of "the revelation of divine Science" was "upon elementary, latent error, the source of all error's visible forms" (Science and Health, p. 569). Christian Scientists, as students of this angelic revelation, must of necessity exercise this "dominant power" over the "elementary, latent error" in human consciousness, before the mission of Christian Science can be fulfilled. Evil must be cleared out of its underground and undersea hiding places in order that the kingdom of God, the government of Principle, may be established among men, and "the peace of God, which passeth all understanding," be universally realized.

LEAVING ALL FOR CHRIST

BERTHA V. ZEREGA

THE attainment of spiritual understanding, with the accompanying power to demonstrate harmony which comes to those who gladly surrender worldly attractions for higher interests, is a subject frequently commented upon in the Old Testament. The entire teaching of Moses may be said to be based upon this important question; for he was continually picturing to the wavering Israelites the blessings which would be theirs if they renounced self-will and fleshly impulses, and lived in accordance with the spiritual demands revealed to him for their guidance. Little by little he led them into the realization that health, harmony, plentiful supply, in fact, all that stood for progress and contentment was dependent upon their obedience to a high ideal of living and the consistent practice of its requirements. This thought, running like a melodious theme through the many historical episodes, prayers, and prophecies of the Old Testament, is later accentuated with increased emphasis by Jesus and his students in the parables and instruction of the New Testament, and is found to reach its climax of inspired interpretation in the teachings of Christian Science.

To the thought untrained in scientific Christianity, however, this inflexible dependence of spiritual gain upon worldly loss appears paradoxical and ambiguous; for since mankind has been led to believe that happiness exists in material possessions and personal attachments, the

prospect of relinquishing any of these for what seem the intangible verities of Spirit appears by no means a joyous one. Until our mental grasp begins to relax its hold "on things on the earth" and to place its "affection on things above," we are unprepared to appreciate the enriching experience which comes with leaving all to follow Christ. We learn in Christian Science that all we ever can give up is a material point of view; and this may not always be an instantaneous or complete renunciation, but often appears as a progressive capacity to "die daily," as Paul expressed it. Through victory over erroneous beliefs, earnest endeavor to manifest love, wisdom, and purity of motive in our relations with others, and zealous improvement of our time in acquiring a deeper, more practical knowledge of God, we, instinctively as it were, lose our sense of worldliness, earthliness, and gain, through having faithfully earned it, the true inspiration which expresses itself in clarity of spiritual perception, mental poise, and implicit confidence in good.

Jesus the Christ patiently directed the thoughts of those with whom he came in contact away from their false gods—their educated beliefs of life, substance, and intelligence in matter, and their inclination to personalize good and evil—to the contemplation of the luminous fact that God is man's life and sustains him eternally, forever expressing in man the divine character and potency.

Those who are receptive to this spiritual idea are losing a corporeal sense of existence and gaining something of the real heavenly riches,—the knowledge of God and the truth about His creation, which is indeed all.

In teaching his disciples to overcome the world as he had done, by forsaking all to follow the Christ-idea, Jesus reversed the general practice of attacking evil from without, and established the new and higher rule of carrying on this warfare in the individual consciousness. That they might lose their susceptibility to sin and disease, and thereby “shine as lights in the world,” he disclosed to them the necessity of impersonalizing evil and of radiating the healing qualities of the divine Mind by judging righteous judgment, returning good for evil, and rejoicing in persecutions. He proved to them, in the sublime example of his own life, that to be great they must be humble; to gain an unbroken realization of Life as God they must give up the erroneous concept of life and sensation in matter, or the flesh; to obtain an all-sufficient supply for their daily needs, they must “labour not for the meat which perisheth,” but primarily strive for a demonstrable understanding of the truth which he imparted to them. They must be meek, loving, forgiving; and to enter the kingdom of heaven they must “be converted, and become as little children,”—pure in thought and deed. In order to achieve the healing works which he did, and to gain the spiritual ascendancy which would enable them to do the promised “greater works,” he

instructed them to deny the erroneous belief in an origin apart from God, to take up the cross of consecrated service, and to follow the Christ-way of implicit obedience to the divine leading.

The remarkable accomplishments of our Leader, Mrs. Eddy, were the direct outcome of her unconditional reliance on God for guidance and support in every undertaking. In the individual task of working out our salvation, what could be more inspiringly helpful to us than the example of her selfless courage in the face of seemingly insurmountable difficulties, and her devotion to the cause of Truth in holding aloft the Principle which she discerned back of Jesus’ words and works, that all men might avail themselves of God’s ever operative law of Love? The unwearied revisions which she gave to her textbook, “Science and Health with Key to the Scriptures,” and her retirement from worldly demands and interruptions to partake of an inspiration springing from deeper communion with God, reveal how gladly she forsook all, that her great message might be divested of any uncertain phraseology, and that her leadership might be proved through demonstration to be the pure reflection of divine wisdom and Love.

That God’s approval was her one consideration is revealed by her calm disregard of personal praise or condemnation. She unremittingly listened for God’s voice to direct the way, and followed with resolute obedience and true humility. The life of our Leader was the exemplification of her beautiful words of counsel ex-

pressed in the hymn entitled, "Mother's Evening Prayer" (Poems, p. 4):—

Wait, and love more for every hate, and fear
No ill,—since God is good, and loss is gain.

Sometimes the inquirer into the teachings of Christian Science experiences a tendency to shrink from the apparently exacting requirement to forsake all materiality for the things of the Spirit. Self-indulgence rebels at the test, fearing that its pleasures are being rudely and insistently snatched away; while self-justification hastens to make a number of mental reservations, clinging to favorite traits, habits, and temperamental gratifications as indispensable and harmless, because, like a certain class of thinkers of whom Paul wrote to the Thessalonians, "they received not the love of the truth, that they might be saved." For salvation is radically dependent upon an all-absorbing desire to know and to demonstrate the truth about God and His spiritual creation,—a longing so sincere that it willingly sacrifices every quality of thought which would impede this progress Godward.

Christian Science in pointing the way to a scientific, practical understanding of the truth which makes free, unequivocally demands this sacrifice of self in order that we may "be made whole;" it extends no inducements to or rewards for half-hearted service; it promises no immunity from discord when faith is divided between God and mammon. It does, however, offer absolute deliverance from sickness, sin, and the overwhelming fear of death, when material concepts are scientifically

exchanged for spiritual, life-giving ideas, when we truly seek "first the kingdom of God, and his righteousness,"—when we honestly and joyously leave all for Christ.

If the initial step on this straight and narrow road requires the inspiration of divine activity in order that it may be taken, it is little wonder that the worldly-minded, unable to discern the spiritual victories which caused Paul to "take pleasure in infirmities" and "glory in tribulations also," should grow faint-hearted at the Christ-call, "Follow thou me,"—forsake the broad, treacherous road of personal gratification and material sense testimony for the difficult path of self-abnegation, purification of thought and desire. Mrs. Eddy says on page 341 of "Miscellaneous Writings": "Do human hopes deceive? is joy a trembler? Then, weary pilgrim, unloose the latchet of thy sandals; for the place whereon thou standest is sacred. By that, you may know you are parting with a material sense of life and happiness to win the spiritual sense of good. O learn to lose with God! and you find Life eternal: you gain all."

If we truly desire to bring to those longing for deliverance the glad tidings of sure release from bondage, and to follow the Master by doing such healing works as he did, we shall accomplish this just in so far as we maintain in our lives the steadfastness of purpose which animated him. This same purpose inspired Paul and his companion apostles as well, to "count all things but loss for the excellency of the knowledge of Christ Jesus," in whose name they, through

their sublime faith, healed the sick, cast out devils, and raised the dead. To forsake the broad road of personal gratification and to consecrate our time and energy toward ascending the narrow path of self-forgetful service, is to rejoice in knowing that each day's effort brings us nearer the

goal of absolute Science, where instantaneous demonstration becomes the natural expression of existence, since God is recognized to be All-in-all. Our Leader says (*Science and Health*, p. 238), "He who leaves all for Christ forsakes popularity and gains Christianity."

THE DISPLACEMENT OF DAN BY MANASSEH

CAROLINE GETTY

ANYONE who studies the Glossary terms in "Science and Health with Key to the Scriptures" will wonder why Dan is representative of animal magnetism. As, however, one studies the subject throughout the Bible it is made clear that these terms in the Glossary are exact definitions, that Dan is indeed a type of animal magnetism. Dan was born of Jacob and of Rachel's maid, Bilhah. Jacob's character, from the mortal point of view, included duplicity and sensuality; the name Bilhah means timidity, also fear and terror. Could there be a soil more favorable to animal magnetism than these qualities of mortal mind: duplicity, sensuality, fear, timidity, and terror? Among Dan's descendants we note Hushim, his son, whose name means "haster," and Bukki, the prince of the tribe, whose name stands for waste. These two points in Dan's history, his immediate progenitors and his descendants, are worthy of study, and we may find in them some helpful lessons. Duplicity, sensuality, timidity, fear, and terror should be known for what they are, namely, elements of animal magnetism, and should be destroyed; otherwise they

will furnish the soil in which error can operate. In other words, they admit Dan. To recognize the symptoms of animal magnetism and to dispel them instantly with the truth of being is to make solid progress in the understanding and demonstration of Christian Science.

And what of haste and waste? Can anyone estimate what life would be here and now if this progeny of Dan were eliminated? All sense of pressure from hurry would disappear. The limitations of time would disappear. The belief in time is that which causes hurry. We hurry because we count our time, because we think a night is coming. Hurry impedes our work, makes us irritable and impatient, makes us less efficient and more difficult to live with. Hurry is push and push is mesmerism, the action of mortal will power. It is forever forcing open the buds instead of leaving them to unfold in the right way. It says on entering a friend's home, "I haven't a moment," and so on, and the friend too begins to feel flustered; it speaks sharply over the telephone, curtly to employees or to customers, and is a fit descendant of Dan. The only legitimate haste is

the hastening to wake up from this mortal dream. Waste is no better. Waste of time, waste of money, and, above all, waste of spiritual opportunity need to be sharply dealt with. Thinking that is not righteous thinking is waste; all time spent in that which is not real and true is waste, all self-seeking is waste. That only is profitable which acquaints one with God or expresses God. Both haste and waste separate us from God and therefore belong to the breed of sensuality, duplicity, fear, timidity, and terror.

Let us turn now from Dan's parentage and descendants and consider Dan's history. When Jacob blessed his sons with a blessing that was prophetic of the tribes or states of human consciousness which each one typified, he said in part of Dan, "Dan shall judge his people." The word Dan means judge. What sort of judgment can come from Dan, animal magnetism? It can only be destructive criticism, unrighteous judging,—judging on a material basis. We see the name completed in Daniel,—the name meaning "Judge of God." Dan judges on the plane of mortal mind; Daniel judged from the standpoint of divine Mind. The same difference exists between mortal mind reading and divine Mind reading. As for the second part of the blessing, it exactly describes the workings of animal magnetism. "Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward." It is a fact that animal magnetism does not get blamed for the havoc it causes, but its tool

or the channel through which it operates gets the blame. Thus the adder that bit the horse's heels and made the beast rear so that its rider fell backward would neither be known nor blamed, but the horse would be deemed the culprit, or the fall might even be attributed to the rider's own carelessness.

Christian Scientists, however, have no excuse for making evil personal, for, from cover to cover, the teaching of Science and Health brings out its impersonality and the great and glorious fact that evil is not power. Thus when misunderstanding is rife we should recognize it as confusion, or animal magnetism, and deal with it as such. We must destroy the evil. If the persons manifesting the evil are condemned it will be undestroyed, but when uncovered as evil it can then be reduced to nothing. By knowing evil's unreality on the basis of the allness of God, good, you destroy the evil, and consequently liberate or heal the erstwhile evildoer. It is significant that Jacob's spiritual perception caused him to exclaim after prophesying thus of Dan: "I have waited for thy salvation, O Lord." He foresaw that naught but the salvation of God would liberate mankind from this seeming power of evil and that there would be many weary years of waiting before this salvation would appear.

As we go on with our study of Dan in the Bible we come to the time when Moses, before he ascended Mount Nebo and was seen no more of men, blessed the tribes, and of Dan he said, "Dan is a lion's whelp: he shall leap from Bashan." A defi-

nition of Dan in the Glossary is, "One belief preying upon another" (Science and Health, p. 583). Truly, animal magnetism is nothing of itself,—belief preying upon belief, dust to dust. The Bible says, "Dust shall be the serpent's meat." A study of the word Bashan shows it to have been the portion given to the tribe of Manasseh, and it is with a feeling of wonder and awe that one sees the marvelous and exact fitness of the Bible records, for the seventh chapter of Revelation shows the fulfillment of this prophecy: Dan is not included in the company of the redeemed, made up of twelve thousand from each tribe,—and Manasseh, son of Joseph, that favored tribe whence came "the shepherd, the stone of Israel," has replaced him, thus giving two portions to the house of Joseph, which is the fulfillment of Jacob's prophecy, when in the blessing of Joseph's sons, Ephraim and Manasseh, he said: "Moreover I have given to thee one portion above thy brethren." Dan in fulfillment of prophecy has indeed leaped from Bashan,—in other words, that which is "the shepherd, the stone of Israel," has revealed in Christian Science the powerlessness of evil, and enabled men to understand Isaiah's prophecy: "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place."

The history of this tribe of Dan presents three specific incidents which

are worthy of note, as each one is typical of the nature and operation of animal magnetism, the first being that a man who was the son of a woman of the tribe of Dan and of an Egyptian blasphemed God and was stoned. The second interesting allusion to the Danites is in the beautiful song of Deborah as given in the fifth chapter of Judges, when this enlightened woman was judge in Israel and had returned from leading the armies of Israel in battle against their enemies. She sings of the glorious victory of Israel and of the bravery and honor of those that took part in it, then exclaims: "Why did Dan remain in ships?" Dan, therefore, went not up to fight in a righteous war, and we see this same trait of animal magnetism at work to-day in those who, lending themselves as tools to evil, go not up to fight against the king of Canaan. They either claim to be neutral or else side openly against those who are fighting in a righteous cause.

The third and most interesting account of doings of the tribe is the record of their taking possession of a city called Laish, a city whose people were under a mesmeric spell of ease in matter. When the Danites had made it their own, they called it Dan and established the worship of idols there and prevailed upon a Levite to be their priest in the service of this idol. The whole story is deeply interesting and significant,—the envoys of Dan on their way to this city turn in to the house of Micah, who has made him a house of gods and has secured a young man who was a Levite for his priest. There the en-

voys, five in number, ask this young Levite to inquire of the Lord for them whether their way shall be prosperous. The Levite, after having inquired of the gods, made answer: "Go in peace: before the Lord is your way wherein ye go." Thus did animal magnetism use occultism to attain its ends, and the envoys went to Laish, where they found a people that dwelt "careless . . . quiet and secure," and, to quote the terse language of the Bible, "There was no magistrate in the land, that might put them to shame in any thing." Here then was a state of consciousness that would indeed fall an easy prey to animal magnetism.

The envoys after they had spied out the land returned to their tribe and raised an army to go up and take the country of Laish; on the way they seized the gods that belonged to Micah, and bribed his priest, the young Levite, to go with them and be their priest. They came to Laish "unto a people that were at quiet and secure," and the Bible tells us "there was no deliverer." Then the children of Dan set up the graven image, and the young Levite and his descendants were priests to the tribe of Dan until the day of the captivity of the land. The whole story is an interesting account of the workings of evil or animal magnetism, and of its finding a victim in the careless and lawless thought, of its easy possession of such a state of consciousness, and of its setting up of the worship of idols therein.

In the forty-eighth chapter of Ezekiel we come to the description of the building of the spiritual temple

and we read that the gates of the temple "shall be after the names of the tribes of Israel," and that at the east side there shall be three gates, "one gate of Joseph, one gate of Benjamin, and one gate of Dan." Turning to the twenty-first chapter of Revelation we find a description of the New Jerusalem, and there, too, are three gates at each side, "and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel," and we cannot but see that since Manasseh of the house of Joseph has replaced Dan, the three gates now are Joseph and Benjamin and Manasseh. We see that the serpent, animal magnetism, which has followed so closely on the enlightened thought through the long night and day of the human mind's awakening, has at last disappeared into its native nothingness.

We need to watch that the gate of our understanding is open only to the Christ, and that we realize and affirm constantly, yea demonstrate daily, that evil is not power, that Dan has indeed leaped from Bashan, has been replaced by Manasseh, that glorious forgetfulness (the meaning of the name Manasseh) or obliteration in consciousness of all that which is not good,—of all that which is not Principle and its idea; that forgetfulness which is so typical of the time when evil shall finally disappear. Mrs. Eddy says (*Retrospection and Introspection*, p. 67), "In the ratio that the testimony of material personal sense ceases, sin diminishes, until the false claim called sin is finally lost for lack of witness."

SIN AND THE HUMAN CONCEPT

LEWIS C. STRANG

CREATION as generally understood means the making of something new, which after being created begins an existence of its own apart from the cause or the creator. The creation of the universe and man is usually thought of as having taken place a long time ago—just how is a mystery; on one point, however, all pretty much agree,—that with this mysterious, “once upon a time” occurrence an external condition began which is to remain essentially unchanged for another long time. The Christian Science view of creation is entirely different from this. It is stated by Mrs. Eddy in “Science and Health with Key to the Scriptures” (p. 502): “There is but one creator and one creation. This creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind and forever reflected.” This view shows that creation is not an event of a distant past, the results of which are beyond control, though they may bring untold suffering; it is an individual, contemporaneous experience.

Creation is to us either the realization of the glorious spiritual fact or merely the flat tone of material non-entity—the one or the other to the extent that perception, aroused from the illusions of material sense, grasps the truths of the divine Mind. So fixed, however, is the habit of classifying experiences under the category of time, that even the trained student of Christian Science, when, for instance, reading about creation in the

first chapter of Genesis, must constantly remind himself that it is the account of an ever present mental and spiritual experience. Otherwise, he will think of it as the story of a past event and not as the description of a recurring mental illumination; he will view it as a happening rather than as an unfolding or a revealing of the spiritual idea.

In “Retrospection and Introspection” (p. 67) there is a profound metaphysical statement by our Leader, which because of this habit of time thinking is sometimes not readily comprehended. The statement is as follows: “Sin existed as a false claim before the human concept of sin was formed; hence one’s concept of error is not the whole of error. The human thought does not constitute sin, but *vice versa*, sin constitutes the human or physical concept.”

Mental habit tempts one to consider this extraordinary statement from the historical standpoint and apply it to personages who lived long ago. The result is confusing and perplexing. One is likely to forget that Mrs. Eddy was writing of the existence of sin as a false claim, not as a reality, and to deceive himself into believing her declaration to mean that sin existed before there were human beings to become the victims of sin. Mrs. Eddy’s words state clearly that she is dealing, not with the existence of sin, which she consistently taught was nothingness and therefore nonexistent, but with the scientific fact that “sin existed as a false claim

before the human concept of sin was formed."

The metaphysical situation described by Mrs. Eddy is not one which once was, but one which now and continually is in every phase of human experience. Wherever reality is—and reality is everywhere—there, too, an infinitude of lying suggestions exist as false claims, not one of them even appearing to be active, valid, or with a vestige of entity until "the human concept of sin" is formed—that is, until a false claim is accepted as true, and then made manifest in what is called human experience, where sooner or later the lie must be uncovered and destroyed.

The situation may be thus crudely illustrated: A bank teller sits in his inclosure with stacks of currency about him. This situation brings into existence a multitude of false claims—latent suggestions of the carnal mind—one of which may be thus stated: "Steal that money." A merchant, familiar with the bank and intent upon his own affairs, enters, transacts his business, and departs. This sin, which "existed as a false claim" before he came in, remained a false claim as far as he was concerned—so much so that he did not hear the lying suggestion to steal, and therefore was not even tempted to believe in its reality.

A second man enters—a stranger to banking procedure and with a stranger's natural curiosity about unfamiliar things. He looks about him with interest and with a mentality receptive to outside impressions. He notes the teller and the money, and he hears the suggestion, "Steal."

But at once the foolishness of doing so is clear to him, and he laughs at the absurdity of the notion. This man has been tempted, but he has met the temptation. He has refused to accept the lying suggestion as real, and consequently this particular phase of sin or dishonesty continues to exist as nothingness so far as he is concerned.

A third man enters the bank. He, too, hears the suggestion to steal. He accepts it, and acts upon it. For him, from that moment, the sin no longer appears "as a false claim," but is accepted as a reality, for by hearing and acting upon the lying suggestion he has formed for himself "the human concept of sin." This concept must continue to uncover itself in his life until it is destroyed by Truth—until its native nothingness is perceived by a consciousness awakened either through suffering or by Science.

Is it not evident that the sin which exists as a false claim only, troubles no one? The man who is zealously and intelligently about his Father's business may not know that there is such a claim. He is too active being the man of God's creating even to hear the suggestion that he might be something else. The man whose thought is not altogether filled with Truth and Love, who therefore hears the false argument of sin, can yet meet and destroy it without suffering to himself or others. The "human concept of sin" is not formed until the false claim is accepted as true. At that moment, too, the self-destruction of the error begins; for this human concept, being self-evidently without

intelligence, can by its very so-called activity only more and more clearly demonstrate its inherent nonintelligence and unreality.

To protect himself from the aggressions of evil is a necessity for every Christian Scientist, and this is always a positive process, never a negative one. It means to think good and to live good continually. It means to gain and to maintain a consciousness so at one with the di-

vine Mind, so responsive to divine Love, and so imbued with divine Truth that, should the shadow of the false belief that divine Mind, Love, and Truth have suppositional opposites fall upon it, the shadow would be instantly detected. When any lying suggestion is thus quickly perceived as a falsity instead of a reality, it is not a long nor an arduous task to dispel its illusions with the light of intelligence.

THE MASTER BUILDER

MARY HOYT LOVELAND

SHAKESPEARE must have had a glimpse of the divine plan when he wrote:—

There's a divinity that shapes our ends,
Rough-hew them how we will.

Perhaps Tennyson had a vision even more profound when he sang:—

Yet I doubt not through the ages one increasing purpose runs,
And the thoughts of men are widen'd with the process of the suns.

But while the beautiful thoughts of poets and seers have furnished a comforting philosophy, their words have failed to heal the ills of mankind or to fulfill their own promises. Ever since error sought to explain the theology of Jesus, the Bible itself has been to most people a closed book. In "Science and Health with Key to the Scriptures" our beloved Leader has uncovered this purpose of error to make void the purpose of good; she has revealed, too, its impotence—its nothingness, because error seen as error is nothing; thus she has made it possible for each one to see in his own life and in the lives

of others the divine plan, and to demonstrate it. On page 561 of our textbook Mrs. Eddy says: "The understanding of Truth and Love, the Principle which works out the ends of eternal good and destroys both faith in evil and the practice of evil, leads to the discernment of the divine idea." It is indeed a momentous experience in the life of any individual when he first discerns, however faintly, a power at work in his consciousness, sees a hand not his own shaping his career, and realizes to some extent that existence is not the result of mere chance.

There is no doubt that art, humanly conceived, grew out of mortal man's dissatisfaction with material existence, with its chance medley of incidents, its uncertain issues, its disorder, confusions, and discords, its meaningless woe and strife. It was doubtless due to his attempt to express something worth while that he began to sing and to write, to chisel and to paint. Human art, whether the term be taken in its limited sense

to mean the higher reaches of genius, or be made to cover the whole vast field of learning and achievement, is certainly a monument to mankind's attempt to make something out of material existence—to correct it, to improve it, to interpret it, to justify it, to make it endurable. Does not the dramatist, the novelist, the musician, attempt through his art to do for life what his sense of life has not done for him; namely, as one critic says, "to quicken man's feeling that a universe which often seems disordered and chancewise is, in reality, ordered and prearranged"? The art of the dramatist, the tale spinner, the painter, is not a photograph of life, but is rather an attempted improvement on existence in its rearrangement of material. Art cannot happen; it must unfold from the mind and hand of the artist.

It is related that a French engineer on seeing a certain great bridge for the first time was heard to exclaim, "How beautiful it is!" Then, after a pause, "How well it is done!" And a moment later, "How well it is thought out!" We needs must pass through these three stages of admiration when viewing any work of art, any great achievement. In the last analysis, human art is an unconscious (or conscious) reaching out for the perfection found only in God, divine Mind. Christian Science teaches us that real art is of God; that it is not material at all, but spiritual,—the perfect expression of the one and only creator. God, not man, is responsible for the perfection of His ideas. Human arts and inventions have their day and cease to be.

They are not equal to the task laid upon them; they can neither correct nor perfect material knowledge; nor can they save from its baneful effects. They are but material themselves, a house built on the sand. Mind builds on the rock,—the truth of being. The perilous beliefs of life, substance, and intelligence in matter, Mind's activity is wearing away. The activity of Truth in human consciousness,—whether it be that of the individual or nation,—the elimination of the false, the unfolding of the true, does so adjust human experience as to give to it definiteness and real purpose. Thus is established in truth—not in fiction—the house "whose builder and maker is God." So will men and nations discover their real identity, unfold their destiny, and make history.

The Spirit of God moves upon the waters to-day. There are wonderful doings in the world at the present hour for those who have eyes to see them and ears to hear them, for those who are lifted up and beyond the world tragedy to the altitude where its profound significance dawns upon us with marvelous lessons. In this age evil has been challenged. Not a part, but the whole of it, has been uncovered. It can no longer hide behind mystery; it can no longer escape in the name of truth. All that it has ever claimed, claims, or can claim to be, now has the full light of Truth turned upon it. By the same light its evil intent has been discovered and rendered impotent,—its purpose to establish its false self and creation in the place of the true, and to do this first by separating man from God,

and then man from man. The wide-awake Christian Scientist will detect and forestall this device of the enemy many times a day. If he is so doing, he is fighting the world's battles as well as his own; he is fighting on the side of Principle and with Principle, and is sharing Principle's protection. He may be in the limelight of world affairs, or seldom seen; but he will be heard to earth's remotest bounds. He will be heard above the world's cry of distress, above error's scream, and the Word will not return to him void. It is his faith, his understanding, his unity with Principle, that overcomes the world. "Where the Spirit of the Lord is, there is liberty"! Right there is liberty—in church and state, in individual consciousness, in national consciousness, in the world consciousness.

The whole structure of error—material belief—is seen to be without foundation, because it is without Principle. Is it any wonder that Christian Scientists rejoice at this period in knowing that the structure which has foundation is even now appearing; and that "the stone which the builders rejected . . . is become the head of the corner"? There is nothing on earth to-day like the stately goings of Christian Science. The world is awaking to it. It is amazed, is puzzled; but it is approaching the truth—in some cases to wonder and admire only, but in many others to seek the blessings that Truth alone has to give. For is not the art of healing the greatest of all arts? Human arts cannot heal; therefore they cannot teach, they cannot satisfy, cannot save, because

Soul is lacking in them. Human arts would exchange God for mechanics, and spiritual ideas for material possessions.

One is impressed with the meaning of real achievement when, standing in the building of The Christian Science Publishing Society, he views the publications in evolution. Standing before it all, there comes to him some such degree of admiration as the engineer expressed concerning the bridge referred to: "How beautiful it is! How well it is done! How well it is thought out!" Perhaps there comes to him then a dawning concept of the meaning of real activity; and later in the day, when he opens his own copy of the *Monitor* and thinks with gratitude of the copies that will be opened in cities and hamlets, in homes and in camps; thinks, too, of our literature's increasing service through the distribution committees, reading rooms, and other agencies, there may suddenly dawn upon him a new vision of Mind's creation,—“First the blade, then the ear, then the full grain in the ear.”

But whether one is seeing in Christian Science the whole world's healing or is at present absorbed principally in the working out of his own problem, a feeling of profound gratitude wells up in him for the light, for the Christ, Truth, that is here to-day. The sense of peace and security which begins to descend upon the one who realizes that his human affairs are being cared for by divine law, cannot adequately be expressed. Haunting fear, uncertainty, indecision, anxiety, human will, human re-

sponsibility, depression, and discouragement begin to fade away and disappear. Symmetry and grace, beauty and proportion, make their presence felt in his affairs; ideas indescribably sweet and lovely unfold; he understands "the law of Love, in which nature and God are one and the nat-

ural order of heaven comes down to earth" (Science and Health, p. 118). Sooner or later we all shall learn that our career is to be Christian Scientists; that we may do other things incidentally, but that the demonstration of Christian Science is the serious business of our lives.

ONE COPY OF THE SENTINEL

MARY ROSE HARVEY

A RECENT article in the *Sentinel* brought to mind a realization of the amount of healing, formative, and constructive work which just one *Christian Science Sentinel* may accomplish. Some years ago a woman in Denver was healed of a so-called incurable disease through Christian Science treatment, and in her gratitude sent her son, who was in the Government service and stationed on the island of Java, a copy of the *Sentinel*, telling him to read it carefully. When the mail which contained both the letter telling of his mother's healing and the copy of the *Sentinel* was delivered to him, he was at the dinner table in a family hotel. After reading the letter he said his mother must have lost her mind, and threw the *Sentinel* into the wastebasket, with the remark that he would have nothing to do with such literature.

At that dinner table was a woman who had been a semi-invalid all her life and had exhausted all known medical means without finding health. On passing the wastebasket on her way to her room she picked up this *Sentinel*, wondering how any son could throw away a loving mother's gift without even looking at it. As she

held the periodical in her hands she glanced over it and her eyes fell on a passage which stated that if God is Love and we as His image and likeness reflect good only, because God is good and fills all space, there is no space left for sickness, heartache, or despair. This impressed her as being so beautiful and so reasonable that she lived on it for several days and read and reread the *Sentinel* from cover to cover, learning for the first time of Christian Science and the textbook, "Science and Health with Key to the Scriptures," and that through the reading of this book people were healed. She finally decided to purchase a copy, and immediately sent for it. Eighty-six days passed before it arrived at its destination in Java, and every day seemed a month, so anxious was she to know what the book contained; but the truth in the *Sentinel* had fulfilled its mission, for she was entirely healed by what she grasped of the basic teaching of Christian Science ere the copy of Science and Health reached her.

From this one healing a Christian Science Society was started in Batavia, Java, and has since spread to

several other towns, where the Lesson-Sermon is read daily and healing work is being done. Later the parents of this lady who was healed removed to Holland, and in two different towns there they have been the means through which societies have been formed. A recent letter from this dear student tells of steady progress and faithful work in our beloved

cause throughout her entire experience since the truth came to her through that copy of the *Sentinel*.

Since these facts became known to me I have never allowed a piece of Christian Science literature to be destroyed, but have sent it somewhere with the prayer that the truth contained therein would find a receptive lodgment in some hungry heart.

THAT WHICH ENDURES

CASSIUS M. LOOMIS

ONE would scarcely attempt to surmise how well this country would have survived the processes of its birth and its many years of civic advancement, had there not been in the Federal Constitution of the United States the one all-important clause relating to religious liberty. Since a wise creator guides and governs man through his spiritual gifts and religious yearnings, and since progress implies growth into purer ideals and a higher order of citizenship, could the framers of our Constitution have bequeathed to us a greater boon? The declaration of the right to worship God without let or hindrance from any previously existent doctrine was at that time a divine leading far in advance of all previous history. Has not this single proclamation been the stabilizing motif which has given the American nation an individuality and prominence far exceeding the most sanguine dreams of statesmanship?

As evidence of the magnitude of this proclamation of human rights, let us remember that the vital clause, remarkably brief and simple in word-

ing, was made a part of the very first amendment that was made to the Constitution. It reads as follows: "Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof." By divine right and to find its true place in history, our country could never have been other than religiously free, for God had put into the hearts of those early patriots a sacred desire forever to escape the encroachments of all ecclesiastical dictation. Thus it came about that an amendment to the Federal Constitution was made to insure this right to our people forever.

Mrs. Eddy has said (Pulpit and Press, p. 4): "Who lives in good; lives also in God,—lives in all Life, through all space. His is an individual kingdom, his diadem a crown of crowns. His existence is deathless, forever unfolding its eternal Principle." An "individual kingdom"! What heights of glory such a kingdom presents, with God as its eternal sponsor! The birth of a nation may fittingly date from the hour when the freedom to worship God leads all

other rights accorded to its people. Can a nation whose laws are framed under divine guidance fail to achieve greatness?

When contemplating the subject of our inherited freedom, the average thinker may wonder how our "Ship of State" keeps afloat in times of war with other nations, or during great internal conflicts. The devout student of religion would wonder greatly if it were not preserved. Why? Because of the invariable rule of the survival of the fittest. Freedom to think, freedom to do God's will to the utmost, gives prestige to a race that uses with love and discretion a privilege so vast. The gospel taught by our Master resulted in a church founded upon a rock, the rock of Truth. Should not governments also be reared upon truths such as pre-sage a posterity that will endure because of righteousness? The boasted sinews of the flesh do not imply real strength, and warriors and malcontents are alike weak who set out to oppose divine justice. Absolute faith in God is the deep undercurrent that bears the "Ship of State" of a liberty loving land into safe waters, even while the Pharaohs are floundering in the destructive floods of their own vanity and conceit. The one who has real faith in God relies not on a chance survival of worldly prowess, but on the eternal verity of the supreme rule, the same rule which times the movement of the planets with such marvelous accuracy.

Christian Science, revealing God's unalterable laws, verifies the harmonious trend of all human progress. Man, as a spiritual idea, perfect and

sinless, must perforce shake off every semblance of mortality. If mortals seem to be in the dark or in troublesome shadows of sin and suffering, they can rightfully call themselves to account by knowing that Truth harbors no shadows which the sun of a cloudless spirituality will not dispel. If the clash of worldly conflict emits a flame of passion, the soothing "Peace, be still," has a might of its own, greater by far than that of the retinues of kings. Thus does God direct our goings and comings in ways which mortal mind knows not. Yet Christian Science teaches us, and proves to us beyond a doubt, that the kingdom of harmony does exist, even though mortal man does not and cannot behold it.

True government, then, is heaven-sent, and every government of the past which has not stood the test of truth as an ultimate has fallen by its own overweight of doubtful legislative enactments. As to the problems growing out of the great war, can we not patiently await their logical outcome? Can we afford to doubt the outcome of any contest with God at the helm? Into our nation's thought has come the slogan of freedom; it has grown, it has been nurtured as our most sacred tenet of right, and it is ordained by the overshadowing presence of divine Principle, which is forever expressing itself. This instills into the hearts of our defenders a vitality and prowess sufficient to cope with the enemy's most carefully laid plot against human rights.

The world's ideals are changing, must necessarily change to keep pace with an inevitable progress ordained

by supreme intelligence. We can safely predict that the posterity which endures will be such as has the gospel of Christ for its beacon light. This assurance has been outlined and foreshadowed for us in advance and will keep the spiritual altar fires burning for ages to come, so that we need only to go forward with willing zest and with purpose so obedient that doubt shall find no place in our worship or in our overcomings of the errors we encounter by the wayside.

Finally, let us be content with the thought that the nations which survive will be those that worship not a God of vengeance, but a God who is Love; not a brazen idol of self, but a Deity of endless mercy, for thus alone can Christian worship achieve the prestige belonging to it. The king-

dom that is rightfully built from out the ruins of cruel warfare cannot be one of human planning. Every soldier of Christ, Truth, must work for a dominion within that will forbid further assaults of evil. Lincoln, when the storms of error were fiercest, proclaimed the dominion of right. Could a prophet with less love in his heart have spoken so well as did he when he said, "With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right,—let us strive on to finish the work we are in: to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow and his orphan; to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations"?

SPIRITUAL IDEAS

MILDRED SPRING CASE

THROUGH countless ages mortal man has been praying in some sort of way to God to provide his daily supplies, to meet his daily needs. All through the centuries he has said, O Father, send me food, clothes, the four walls of a house, heat, light, a bank account upon which to draw. And has God answered? Yes; sometimes the clouds of selfishness, pride, doubt, false ambition, and so on, have been cleared away for a moment through an instinctive though blind turning to the light, and the spiritual ideas of humility, unselfishness, trust, gratitude, love, have appeared in sufficient degree to meet the need. But because this has been only a blind application of a basic law, a momen-

tary stumbling upon the energizing Principle of being and the universe, it has not brought the constant, positive, joy-giving solution to all our problems. Now if some one would make known to such people the Principle of all that is good, the law which only needs to be understood and applied in order to bring accurate, scientific results, would they not call this discovery even greater than the discovery of the law of gravitation which Newton saw in the falling apple? And yet at every new discovery the seat of the scornful has been crowded and the cry of "Away with him" has sought to stifle the message of Truth.

In the year 1866 Mrs. Eddy dis-

covered this basic spiritual law, the very Principle of all being, which was applied so scientifically and intelligently by the Nazarene two thousand years ago, and the world is gradually awakening to the joyous fact that the loud cries of the persecutors did not succeed in drowning the still, small voice of Truth which was so positively and patiently uttering itself. On page 307 of "Miscellaneous Writings" she states the spiritual law, which when understood and correctly applied cannot fail to meet our daily needs. She writes, "God gives you His spiritual ideas, and in turn, they give you daily supplies." She does not say, we notice, that if we pray long enough and loud enough God will send us food for our table, money to meet some pressing demand, or a house in which to live; for Christian Science teaches that God, being Spirit, does not work materially but spiritually. And right here is where mortal man rebels, for mortal sense would have God, infinite Spirit, know all about matter, and give out a few dollar bills, as it were. But surely, says mortal mind, we should trust our heavenly Father to give us all that we need. Yes; but even the schoolboy, learning the multiplication table, does not beg the principle of mathematics to give him the result of two times two hundred. He knows that if he carefully follows the rule of multiplication the correct result must appear.

If then God, Spirit, Mind, does not know about material conditions, how can we expect Him to help us? If God does not give us these daily supplies, what does He give His beloved

child? That is just what Mrs. Eddy so plainly tells us in the sentence quoted,—“God gives you His spiritual ideas, and in turn, they give you daily supplies.” Why, of course, God being Spirit, Mind, infinite intelligence, His gifts must be ideas, and those ideas necessarily spiritual. And then what happens? What can a man do with an idea, a spiritual idea? What does the inventor do when an idea comes to his thought? He expresses it humanly in the only manner he knows. In other words, that idea, or thought, becomes externalized and he sees before him what he calls a material object expressing his original concept. These “daily supplies” are, then, nothing more or less than the outward manifestation of a man’s thought of supply, and in so far as these thoughts are spiritualized, perfection will be manifested. As material beliefs are replaced by spiritual ideas, a purer, holier expression of these ideas must appear as a witness to the goodness of God.

Mortal man does not readily admit that the experiences of his daily life are all the externalization of his own thought. A woman does not relish, at first, the statement that her home is a moving picture of her thought; for it does not seem overcomplimentary to view disorder, confusion, inharmony, lack, and so forth, in that light. Nor does the man whose business expresses delay, loss, lack, turmoil, inefficiency, at first enjoy the sound of that law of metaphysics, but the law holds good,—“Whatever a man soweth, that shall he also reap.” Mortal mind has so many excuses for it all,—so many other peo-

ple to blame, so many unavoidable obstacles in the way; and yet, there it stands,—a law,—and what are we going to do with it? Shunning it will not solve the problem; laughing it to scorn will not heal the disordered business; disbelieving it will not bring about the joy of demonstration; nor will ignorance of the basic truth bring us the bliss belonging to that mental quality.

Now that humanity has awakened to a desire for higher things and is willing to reach out for spiritual ideas, which are said to be guides to our much needed daily supplies, how is one to find them and entertain them? How, for instance, can a man who must have money enough in the bank to pay the interest on a mortgage by the first of the coming month, find the God-sent spiritual idea which “in turn” (only “in turn,” remember!) will pay the interest, prevent the mortgage from being foreclosed and the home lost? How he does fear this prospect (and fear is ever the result of ignorance), for the man is only beginning to find that understanding of metaphysical law which must automatically destroy the fears of ignorance.

Let us, therefore, find out just what interest is. One dictionary defines it as “payment for the use of money,” as “something added in making a return.” Oh, yes, mortal man knows all about this, for is it not necessary for him to make a payment in return for the money lent him on his house? But does he really know what interest is? Has he sought the spiritual idea of which this is only the counterfeit, the simu-

lation? What is interest as seen through the eyes of the All-Father? Is it dollars and cents? Let us see!

God, Spirit, gives His children the warmth and shelter, protection and comfort, of infinite, unceasing, abiding Love. And what does He ask in payment, in return for this abundant outpouring of His rich all-supply? The interest He demands is gratitude, obedience, trust; a conscious, constant abiding in the house, the shelter, which He has given us. He asks us to acknowledge joyfully the gift of His love, to give Him the glory; for, surely, to give the credit for warmth and shelter and comfort to stone and mortar is worshiping the matter gods of the Amorites. Mind demands our instant, alert attention; demands the loving service of our thought surrendered to the divine will. This, then, is the interest we have to pay, this the bank account from which we draw. This, too, is the “check,” which when indorsed by the loving hand of Truth, checks each wrong thought and word, and cancels all our debts to the Father.

Here we may ask ourselves if we cannot pay this interest, for, remember, it is the only interest with which we need to be concerned. If we still seem a little bit hazy or doubtful as to how these spiritual ideas (and many more which come to the individual, receptive consciousness) can bring our daily supplies, the only test is to try. The only way to find out is to begin. We must look away from the counterfeit, think not of the time or day on which this is due, but instead read our Leader’s words on page 584 of *Science and Health*,

namely, "The objects of time and sense disappear in the illumination of spiritual understanding, and Mind measures time according to the good that is unfolded." Let us replace those mortal concepts with spiritual, energizing ideas. Let us abide by this in spite of the scorn of mortal mind, and cling to those ideas until they, not ourselves, give us daily

supplies. And then shall we also say with Mrs. Eddy (Miscellaneous Writings, p. 307): "What a glorious inheritance is given to us through the understanding of omnipresent Love! More we cannot ask: more we do not want: more we cannot have. This sweet assurance is the 'Peace, be still' to all human fears, to suffering of every sort."

THE ONE THING NEEDFUL

ETHEL MUNRO GOSS

AT all times Jesus was engaged in his Father's business. He said, "My Father worketh hitherto, and I work," and he ever tried to show a toil driven world what the reflection of divine activity meant. He warned us to "labour not for the meat which perisheth," and gave loving invitation, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

To ignore the common duties of life was never part of the Master's teaching, yet one day at the home of Lazarus he gently reproved Martha when he found her "cumbered about much serving." Both Martha and Mary were friends of Jesus, we are told, and many times Martha's faithful service must have rested the Master. But just because Jesus loved Martha and acknowledged her as a type of beautiful service, he saw the need of purifying such service and elevating it to its right place as an activity of divine Mind. He was not belittling her work, but correcting her point of view, which would make of duty a drudgery and bring into loving service a sense of servitude.

It is our attitude toward our work that must change. The artist conceives a picture; but seeing that he must express this picture through a material medium, he must needs labor with his hands to express his message. So it is with the musician, the writer, or any other artist; to give his message to the world through his particular medium involves work. When we have attained perfection, the message will come to us clear and perfect and will be expressed as when God said, "Let there be light: and there was light."

As a purified sense of our work dawns on the awakened thought we see it all as service to God and man. "To live so as to keep human consciousness in constant relation with the divine, the spiritual, and the eternal, is to individualize infinite power" (Miscellany, p. 160), and this is our one business at all times, whether one is called upon to perform the most ordinary household duties or to heal a patient. We are, however, apt to think it is easier to keep thought thus placed while engaged in the healing work, which we regard as more

spiritual than other kinds of work; but if we cannot do this in our ordinary tasks, we shall fail to do it in the other, since we must learn that all activity is in and of divine Mind.

It seems sometimes as though Mary's part is the more beautiful, that there is more inspiration in the work of a practitioner, a board member, or a Reader than in our oft repeated task. We can all rise to great heights of sacrifice at rare moments, which perhaps do not occur often in a lifetime, when a supreme test of our strength comes and we meet the unexpected call with heroism. It may require a deeper consecration, however, and a sturdier spiritual strength to keep our grasp on spiritual reality during the round of seemingly endless duties which fill the day of the ordinary homemaker; but that consecration and strength will one day heal with compassionate touch the weary and heavy-laden, and bring the quickening fire from heaven.

As we apply our understanding of the truth to our daily duties, we learn that the home is a divine idea, and that its activities are the expression of divine intelligence. We learn to know at the dawn of each new day that no manifestation of mortal mind—neither self-will, selfishness, nor lawlessness—can set us our task; that our work is to be about our Father's business, a joyous activity which heals all sense of dull routine, which will heal also any sense of drudgery in our housework, any tendency toward autocratic organization. Then with enlarged understanding we will see the spiritual idea behind each task,—purity, order, mother

love and protection, God's bounty, and all the spiritual activities needed in our reflection of home maker.

To the eager thought, each day offers renewed opportunities to prove God's allness. Take, for example, the telephone, which instead of being merely a convenience, mortal mind would use as a channel to irritate and confuse. If we maintain that "there shall in no wise enter into it anything that defileth . . . or maketh a lie," then no idle gossip, no meaningless chatter, nothing, in fact, but the Father's business can come into our home. Sometimes a wrong sense of service would tempt us to assume another's burden, or selfishness tries to make ours heavier, limitation or lack tries to enter the unguarded thought, or perhaps irritation is felt at the eager, questioning child thought which craves the nurturing mother love. This constant endeavor to reach forward to that goal where "the prince of this world cometh, and hath nothing in me" is the same struggle which meets the practitioner, the board member, lecturer, or Reader.

While the thought that murmurs at its seeming bondage must thus find the true meaning of service, another aspect of human thought must be aroused from its unprogressive contentment in the daily routine. The apathy that is satisfied with the material round of activities must be awakened to question as Martha did, and to long to sit at the feet of Christ. The work itself can never dull our spirit so long as we see spiritually. The mantle of the prophet fell on Elisha as he was plowing, and his mantle may come to us at any time

as we plow our furrow straight and true, and thus turn a bare field into holy ground.

Ah, yes; we all want time to sit at the feet of Christ,—we who serve. We want more time to study, more time to pray. Let us rejoice and be glad that this desire is blessed of our Father, that they who hunger and thirst for righteousness shall be filled. Let us be grateful that we have the desire, and let us slip away often into the silent night and look up at the splendid stars, knowing that He who guideth “Arcturus with his sons” will guide us aright and will lead us into our own rightful place. Unless we can apply the truth just where we are, we are not fit for any other place. So let us never be so dulled by the daily task that we are unresponsive

to the hush of the twilight or the quivering light of the dawn. In our working hours, from the windows of our narrow walls which would try to dim our vision, let us look out and “consider the lilies” as our Master bade us do. Let us ever be alive to the beauty which bids us awake and accept our glorious freedom,—freedom from toil, from the joyless task, the caged routine,—in the activity of divine Mind. In the reflection of this activity there is no rush, no overwork, no drudgery, but time for all to sit at the feet of Christ. So, cleansed of the materiality which has cumbered our serving, we gain a glimpse of the Christ, and can say as did Martha at the tomb of Lazarus, “Yea, Lord: I believe that thou art the Christ, the Son of God.”

CHRISTIAN SCIENCE AND THE PRESENT AGE

LORA O. SNIDER

THE student of history who approaches his subject in the light of Christian Science is early impressed with the evidence that underneath the surface conflict in human affairs, the steady, orderly, and irresistible unfolding of good is in process. As the clouds of conflicting theories clear away from any age and the proper perspective is obtained, the constructive work of Principle lies revealed to the seeing eye. Even in the mists of transition periods it is quite possible to discover the animating spirit of the forward urge, while the outlines of definite movements are yet veiled in obscurity. The advantage of such discovery lies in the fact that it enables one intelligently

to cooperate with rather than resist the age current.

In the early nineteenth century it was evident that Anglo-Saxon thought was strongly setting toward new channels and was leading the world toward a transition period of great import. By the middle of the century every line of activity was beginning to respond to the new impulse. The most obvious manifestation of the tide was a constantly increasing number of mechanical inventions which were revolutionizing industry. By this time the spirit of the incoming period was definitely definable as “scientific” and the dominating movement was called an industrial revolution.

The thought of the preceding period was keyed to the Renaissance mood. It found expression in an ardent appreciation of the classics, an outburst of speculative philosophy, and in literature it reached its highest note in the Shakespearean drama. A generous devotion to authority, philosophic theorizing, and keen imagination characterized the mental attitude. Quite the reverse was the new scientific attitude. It cared not a whit for tradition, or what its ancestors thought. It met every theory with the blunt challenge, Will it work? Imagination found little range except in constructing hypotheses as a basis for experimentation. It was definitely in search of demonstrable truth, and its angle of vision was primarily the practical. Throughout the latter half of the century the Renaissance spirit rapidly ebbed, while the scientific was approaching flood tide and the opening years of the twentieth century found it dominating all development.

While the revolutionizing influence has been objectively most apparent in industry, not a single phase of thought or activity has escaped transformation. In the political world we are demanding a more real and practical democracy. Fine theories of equality no longer satisfy. Witness the efforts at political reform as embodied in the initiative, referendum, recall, woman's suffrage, direct primary, and so forth. It is still in the experimental stage, but there is no mistaking the tendency. In intellectual development, as gauged by the trend in education, the emphasis for a quarter of a century has been with-

drawing from the classical thought and falling upon the scientific. A more practical training is demanded for our youth, and the expansion in all curricula, both in secondary schools and colleges, is on the side of applied science. In the social realm the scientific spirit has put some staggering questions to the existing order of things, and a readjustment in the relation of the sexes is in process which is bringing woman out of her age-long seclusion into the broad daylight of comradeship with man in every line of world activity.

But what of religion? Could this vitalizing, scientific impulse strike fire in every other direction and leave religion untouched? As well expect the sun in its shining to discriminate between the atoms of sap flowing in the veins of a leaf. The first effect of devotion to scientific research was a reaction against formulated religion. God could not be discovered through the microscope or test tube. He could be proved by no process known to physical science. The faith of religious sentiment offered no substantial footing. The physical scientist, therefore, was likely to accept atheism, or, if less courageous, take refuge in doubt.

As doubt began to find expression, religion armed itself for defense. It protested violently against any attempt to apply scientific methods within its sacred precincts, and much was heard of the conflict between science and theology. Meanwhile the layman in each camp found his intellectual grasp on religious beliefs and creeds loosening, while his heart, with an intensity that would not

down, was silently yearning for a living God. The scientific spirit that was bringing greater physical ease and comfort and a new and happier era in every other direction was pulling irresistibly at his religious crutches and offering no support in their stead. It is not surprising, therefore, that toward the close of the century membership in the churches began to grow stationary and later to fall off. The established creeds had no satisfying answer for the inarticulate cry of humanity for a practical, provable, living God.

But as God has always met every human need, parallel with this rising tide of doubt there was steadily unfolding the revelation that was to prove the great answer to this cry of the age in religion. "In the year 1866," Mrs. Eddy writes, "I discovered the Christ Science or divine laws of Life, Truth, and Love, and named my discovery Christian Science" (*Science and Health*, p. 107). Coming not from the ranks of recognized science, theology, or medicine, and challenging their fundamental teachings and methods, Christian Science was ridiculed by all three and denied the right even to its name; but no storm of derision could ultimately cover the fact that this new Science fulfilled every requirement of the most exacting definition of the terms "science" and "Christian."

Christian Science is meeting the great need of humanity for a practical, demonstrable religion. Faith in the theoretical God of an outgrown age is giving place to an understanding of the Father-Mother God, divine Love, whose presence becomes

the most tangible of all influences to His children through the healing of sin, disease, and all inharmony. The laws controlling health and happiness are discovered to be as exact as those governing mathematics, and equally available. As we read on page 298 of our textbook, "When the real is attained, which is announced by Science, joy is no longer a trembler, nor is hope a cheat." Instead of the most mystical of all human experiences, to the Christian Scientist religion has become the most practical and scientific.

Not only has Christian Science come as the complete fulfillment of the religious desires aroused by the scientific spirit of the age, but in turn it has revealed the fundamental laws upon which all science must finally build if it would reach ultimate truth in any direction. In spite of the apparent practical achievements of modern science, it is found to be based upon material belief instead of understood Principle. Christian Science involves no mere conjectures, and it shows plainly why material science must ever be unable to explain itself. The so-called sciences based on material belief must, therefore, ultimately yield before the one Science of Christianity, for truth is one and has but one source,—God. "Christianity must be Science, and Science must be Christianity," we read in *Science and Health* (p. 135), "else one or the other is false and useless; but neither is unimportant or untrue, and they are alike in demonstration. This proves the one to be identical with the other."

To many even from the ranks of

material science, theology, and medicine this great fact is already evident, and history is rapidly recording the achievements which will ultimately

crystallize the recognition by the world that Christian Science is the greatest scientific discovery of a supremely scientific age.

"WHAT THOU SEEST, WRITE"

CHARLES F. SOUTHWORTH

NOT long ago there went forth from a meeting in The Mother Church a young man with a new ambition. At that gathering Christian Scientists were invited by one of the editors to become contributors to the pages of the *Sentinel* and *Journal*. Previously, with the enthusiasm of the neophyte, he had contributed several articles, but his manuscripts had been returned with the information that they were unsuitable for publication. Accompanying them, however, came some friendly criticisms and kindly counsel to try again.

From that experience came a lesson which the young writer resolved should be profitable. If his efforts had failed, seemingly, to impress the editors, there must be a reason,—some error, lack of preparation, faulty application, which needed correction. Not until the occasion of the inspiring meeting, however, did this student of Christian Science decide to try again. Meanwhile, a sense of resentment and injustice over the rejection of former articles had given place to a feeling of gratitude that a busy editor and his assistants had found time to send a word of helpful advice. With the positive conviction that only by heeding those friendly recommendations could he hope to realize his possibilities for

service, and with a desire that his experience might prove helpful to others, he went forth from the meeting eager to set about his new endeavors.

As a working basis, this student decided to systematize his efforts; to devote a certain number of hours each day to reading, making notes on the subject of his article; and to let nothing hinder this work. Writers of established reputation pursued this method. Why should not he also? His former experience had taught him that young contributors to the periodicals often make mistakes which a little painstaking care would enable them to avoid. He had learned, furthermore, that the pages of the *Sentinel* and *Journal* represent individual and collective growth, that one's aim should be to portray the idea unfolded in consciousness through some experience or demonstration. Mere raw material, in the form of things seen and experience lived, must be molded and polished into expressed ideas about them, which should bring increased unfoldment to the whole field.

Resentment over the seeming failure to have articles appreciated, grudging the labor spent on them, and harboring the belief that one has been unfairly dealt with, are phases

of mortal sense which need to be corrected through recognition of the fact that the defect may not be in the established system but in the writer's viewpoint. What each contributor learns from a rejected manuscript depends upon the individual. Even seeming failure may prove wholesome discipline if it leads the young writer to question seriously what is the matter with his work. He will then regard each manuscript which comes back as part of his apprenticeship. Without this discipline he may long remain ignorant of his own possibilities. Putting into practice certain methods employed by the staff writers of a modern newspaper or magazine will enable the novice to prepare his article with a greater degree of efficiency.

Two qualifications are said to be essential to success in writing: first, the art of looking through and beyond the outward, material symbol to the spiritual idea; second, a sense of the value of words, a nice discrimination in selecting the precise word and phrase which will convey the thought. As we read in the book of Job, "The ear trieth words, as the mouth tasteth meat." A preliminary study of our publications, their mission and scope, is profitable. In this, writers will be greatly aided by what Mrs. Eddy has said in *Miscellany* (p. 353) concerning the names of the periodicals, and by her letter "To Correspondents," on page 155 of "Miscellaneous Writings." The contributor will also find it helpful to read carefully the articles by other writers, thus acquainting himself with what the editors have selected

for publication, because it was deemed most useful to the field. His own effort will then more nearly approximate the standard set by our Leader when she said (*Miscellaneous Writings*, p. 313) that contributions to the periodicals should comprise "jewels of thought, so adapted to the hour, and without ill-humor or hyperbolic tumor."

Beginners may find it a good plan not to send in a number of articles in rapid succession. Instead, the time might be devoted to a thorough study and unfoldment of one thought. The student, after choosing his subject, may profitably spend much time in reading what Mrs. Eddy has already written on that subject, meanwhile making notes as the idea unfolds. This does not, of course, mean that he can quote as he pleases from her writings, but that his statements should not vary from the Science which is the basis of all her teachings. Thus not only is the writer greatly benefited himself by the work put into the articles, but the articles themselves are rendered the more helpful to readers.

In this preparatory work reading and writing go hand in hand. In Tupper's "Proverbial Philosophy" it is said, "To be accurate, write; to remember, write; to know thine own mind, write." Impressions are clarified by transferring them to paper. Such notes are valuable as milestones of progress. Thoreau said, "When the farmer burns a hole in his yoke, he carries the iron quickly from the fire to the wood." On the other hand, fire will never do the effective finishing or add the final

luster, for this requires slow and patient polishing after the idea has undergone a certain degree of cooling. There is no specific point where the writer may put in his really hard work. Intelligent self-criticism, industry, and the cultivation of painstaking effort must be spread over the entire period of preparation. No magic in one hasty revision or rewriting will equal many such revisions if these are necessary in order to satisfy the demand for perfection. Inspiration must be supplemented by loving patience over detail.

A good standard dictionary is essential, and it is imperative that writers be familiar with the proper use of certain terms as explained by Mrs. Eddy in the article entitled "Capitalization" (Miscellany, p. 225). Conformity with a few

rules makes for success in obtaining consideration of an article. These may be obtained from one or two reliable sources. The present writer is gratefully indebted to "Writing for the Press," by Luce, and "The Craftsmanship of Writing," by Cooper, as being especially adapted to the needs of writers. Much depends upon the spirit in which the writer approaches his task. Writing for our periodicals should be an unselfish labor of love. It is for others that we write. Loving desire to be of service to the field, coupled with the honest conviction that God will make such service possible, and the wish to profit by friendly criticism, must eventually enable the young writer to produce a worth while composition. Thus will his right desire become a prayer.

[Written for the *Journal*]

DAWN

MARY J. ELMENDORF

'TIS break of day—God's day—
And His glad freedom to begin it,
With work and recompense
And promise in it!
A dear, new day—
And good is each unfolding minute,
With heaven all around,
And power to win it.

The break of day—God's day—
And Love's wide wings to lift and hide us,
And grace to drive away
The fears that chide us!
A new, clean day—
With Love's unfailing hand to guide us,
The sunrise in our hearts,
God's peace beside us.

THE CHRISTIAN SCIENCE JOURNAL

FOUNDED APRIL, 1883, BY MARY BAKER EDDY, AUTHOR OF THE CHRISTIAN SCIENCE TEXTBOOK, "SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES"

WILLIAM P. MCKENZIE

ANNIE M. KNOTT, WILLIAM D. MCCrackAN
Editor and Associate Editors

EDITORIAL

A WORLD ENLIGHTENED

STUDENTS of the Bible find many a thrill of joy as its spiritual truths unfold to them. In the horror of darkness produced by aggressive war they have remembered that promise from the psalms: "Unto the upright there ariseth light in the darkness;" and the reasonable basis for this expectation is that the upright man is "gracious, and full of compassion, and righteous." Mrs. Eddy, out of her spiritual vision, has set before us the prospect of joy and light because of her thorough understanding of the Bible. She says in "Science and Health with Key to the Scriptures" (p. 513): "Advancing spiritual steps in the teeming universe of Mind lead on to spiritual spheres and exalted beings. To material sense, this divine universe is dim and distant, gray in the sombre hues of twilight; but anon the veil is lifted, and the scene shifts into light."

It will not be until future generations occupy this earthly scene that a full understanding of the wonder of the discovery of Christian Science will prevail. We are now emerging from one conflict of light with darkness, conflict which the ancient Persian philosophy held was to continue forever and ever. The promise

of Jesus is that light will triumph. He explained his work in the illuminating phrase, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." Nevertheless, following the advent of the very light of the world came ages of ignorance and evil doing, when Christianity was displaced largely by superstition. How and why was this? The explanation was already provided by the Master when he said that although light was come into the world "men loved darkness rather than light, because their deeds were evil." Church and state were united, and into high places in the church climbed men with cunning and evil minds, seeking material riches and power, and unable to comprehend spiritual power or to value true riches. Dark ages necessarily followed.

This darkness upon the minds of men was not, however, a settled darkness. There were men who through their individual faith were able to understand the words of the psalm which says, "Thy word is a lamp unto my feet, and a light unto my path." Jesus had said, "I am come a light into the world, that whosoever believeth on me should not abide in

darkness," and students of his teachings certainly were not like the walkers in darkness who stumbled and knew not where they were going. The trouble, however, was that these Scriptural writings were inaccessible to the mass of the people.

Consequently one of the great happenings of world history was the appearing of the Bible in the English tongue, enabling the honest seeker, in whose heart there was a willingness to be obedient to God, to find that knowledge of God which would introduce him into the kingdom of heaven and make him wiser than the very teachers who drew their intellectual knowledge of doctrine from traditions originating in the carnal minds of men. Jesus of course set this matter forth with perfect clearness when he said regarding his teaching: "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

Now it has been through the logic of events that the English tongue has approached more nearly to being a universal language than any other, and through its medium high ideals of justice and honor, fair play and honesty, have been carried to the world. These very ideals have made the English speaking peoples, who value the English Bible as their great heritage, desirous of having its truth made known to all nations. Through the efforts of societies for its distribution the Bible, or portions of it, have been translated into half a thousand dialects so that there is practically no written language into which the

message has not been conveyed that God loves the world, and that Christ Jesus is the messenger of divine salvation to all men. Hence it is that at this hour we can see how, as Mrs. Eddy says, "the scene shifts into light."

The dense darkness of selfish and sensual materialism has changed; even the dim twilight is brightening. A higher vision of God is coming to such a multitude of men and women through Christian Science that the workers in the movement themselves, after the struggles of many years, are now more easily achieving the good they long for. It is becoming so much more clearly understood how divine government means man's self-government by Truth that humanity as a whole is understanding how it need not forevermore submit to autocracy of church and state. This has been exposed in its brutish form as the state claiming to be conscienceless and free from moral law, and it is being exposed in the subtle phase of modern sorcery claiming mental dominion and control. Now it is true that as men grow spiritually they abandon their material beliefs. Yet, what burden or disadvantage has it been for wireless operators to lay aside the theories which made communication impossible without wires? By what they have laid aside they are made free to enjoy larger possibilities. How can God give to the preoccupied mind? Can you give water to a cup filled with earth? A little you may give, but not the pellucid draft that an empty and shining silver cup will hold.

The divine truth of being has been

likened to streams in a desert; to the cup of cool water to one perishing with thirst; to joy that comes in the morning after a night of sorrow; to light in the darkness. Even the unawakened dreamer is under the care of God, and though he may suffer in his dream and have a sense of horror in the darkness, the awakening is light. And now the whole world is awakening to light because "the dream of human power" is well-nigh ended. How pitiless that theory

That they should take who have the power,
And they should keep who can.

The sharp lawyers of Jesus' day, of whom he said, "Ye devour widows' houses," and proselyting Pharisees who "compass sea and land to make one proselyte," were types of conditions which he did not mention—of emperors who for their pleasure respected no sacredness of human life, of rulers who for their profit balked not at any treachery. The vision of the poet, "Truth forever on the scaffold, Wrong forever on the throne," while justified in the past perhaps shall yet be without illustration. The weary world is turning from all that darkness of the past, and while a few hold out as a panacea class warfare and continued brutality and destruction, there are very many now who are turning to God with earnest faith because they are gaining an understanding of Christian Science. Faith is the greatest power that man can know. Not that in its own self it has power, but it lays hold on divine power, and the man who has faith in God has ceased to interfere with divine government through his own

planning, pride, or self-will. Consequently, in proportion to his obedience he comes to see the manifestations of divine law.

The voice of the pessimist is of course heard in the land at this hour when some men talk hopefully of the millennium appearing and a new world arising Phoenix-like out of the ashes of its past sorrows and sufferings. Of course the pessimist cannot see any good, because he wears colored spectacles and everything takes on the tinge of that through which he looks. There is, however, absolute ground for optimism in the fact that Christian Science is becoming ever more widely known and understood and loved. Christian Scientists have had wonderful opportunities for showing their faith by their actions. They have been calm amid storms or in battle; they have been firm and confident in the valley and shadow of death, and have demonstrated healing for those given up to die; they have been as little children walking hand in hand with the Father, and the angel of God's presence has been with them. Tens of thousands have seen individual demonstrations, or known of some cases of healing of the wounded and sick that have been accomplished. So to the Christian Science chaplain comes the chaplain of another denomination to find in his own healing that Christianity is no tradition but the greatest fact of the hour.

The workers in this movement have good reason to expect the dying out of evil beliefs. They expect to see mesmerism discredited before the whole world and modern sorcery

shown to be impotent. They already welcome the reign and rule of divine Mind bringing joy, health, and blessedness to men here upon the earth. For ages Christendom has preached the prayer, "Thy kingdom come," but Christian Science interprets that prayer in these words (Science and Health, p. 16): "Thy kingdom is come; Thou art ever-present." That being so, all that we need is here and

now. Let us notice Mrs. Eddy's absolute confidence expressed in the textbook (p. 288): "When the final physical and moral effects of Christian Science are fully apprehended, the conflict between truth and error, understanding and belief, Science and material sense, foreshadowed by the prophets and inaugurated by Jesus, will cease, and spiritual harmony reign." WILLIAM P. MCKENZIE.

THE KINGDOM ESTABLISHED

AT the beginning of another year many are asking what further changes are to come as crowns fall and thrones totter in the mighty shaking of all things by the fiat of omnipotent Truth. In the twelfth chapter of Hebrews reference is made to the giving of the Ten Commandments from Mt. Sinai, when everything on the human plane was stirred to the depths because of this far-reaching demand for righteousness. Then the apostle quotes these words from the prophecy of Haggai: "Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." Then we read, "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."

As we think upon the experiences of the past four years we rejoice in knowing that there are things which "cannot be shaken," and it matters not in what land or age we live, the

assurance is for all time that God reigns and that the world created by Him "cannot be moved," as we read in the ninety-third psalm. In this psalm we are told of the floods which have lifted up their voice, and this is indeed descriptive of present world conditions; but at the same time we have this sure word: "Thy throne is established of old: thou art from everlasting." This declaration of the divine supremacy has been true in all the ages, but its significance has not been grasped by blinded mortals who have believed in mortal kings and kingdoms whose thrones have not rested upon "justice and judgment."

Anything which is not established by divine Principle and does not exist because of obedience thereto, must be shaken, and the sooner it vanishes the better for the human race. The sad thing is that when humanity in time of tribulation sees the destruction of mortal concepts and fails to reach out for divine aid, it sometimes seems as if it would have been better had the confessedly imperfect conditions continued.

This, however, would be impossible if we are to rely upon the words of Christ Jesus, of whom Mrs. Eddy says in "Science and Health with Key to the Scriptures" (p. 313): "Jesus of Nazareth was the most scientific man that ever trod the globe. He plunged beneath the material surface of things, and found the spiritual cause." Toward the close of his earthly ministry he foretold the present world conditions, which he characterized as more terrible than any which had existed since the beginning of the world, so terrible indeed that if they continued "there should no flesh be saved." He, however, gave the assurance that for the elect's sake the struggle would be shortened and the reign of infinite Mind with its absolute justice be established on earth. In the light of Christian Science we rejoice in knowing that all the things which are not of God are shaken until their nothingness appears, for thus alone would we ever realize the coming of God's kingdom on earth, which implies the overthrowing of every claim to power that does not represent divine justice and mercy.

As we turn to the old prophets we are much less concerned with the outward signs than with the spiritual demand which makes its appeal to each one of us. Malachi, whose prophecy closes the Old Testament canon, tells of the coming of God to His temple, and he asks, "But who may abide the day of his coming? and who shall stand when he appear-eth? for he is like a refiner's fire, and like fullers' soap." Then follows this strong pronouncement of Truth:

"And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts." In this prophecy we are also told that wickedness shall be consumed as stubble, but linked with this very statement is the glorious promise, "Unto you that fear my name shall the Sun of righteousness arise with healing in his wings."

As we turn with thankfulness to the experiences of the allied nations that have proved the power of right to overthrow might, we cannot afford to lose sight for a moment of the strong demands made upon them to maintain the right until no evil thing remains to turn thought backward toward "Chaos and old Night." As we read in the first book of Kings of the splendor of the realm in Solomon's reign, the limitless wealth and abounding prosperity, and above all the wisdom which pointed to things spiritual and supersensible, we may well ask why this should not have continued until the whole earth came to bow down before Israel's God. In the ninth chapter we find this decree of Truth to Solomon: "If thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments: then I will establish the throne of thy kingdom upon Israel for ever." This promise is, however,

followed by the most solemn warnings of the ills which would befall the people if they in any wise disobeyed the divine statutes and worshiped other gods, until as the record reads, "Israel shall be a proverb and a byword among all people."

Alas that it should be told, before Solomon's reign had come to a close, sorcery and idolatry had found their way into the royal palace and thence out among the people, so that their downfall had already begun. Well does a modern poet say of another of the nations of iniquity:—

'T were long to tell and sad to trace
Each step from splendour to disgrace;
Enough—no foreign foe could quell
Thy soul, till from itself it fell;
Yes! Self-abasement paved the way
To villain-bonds and despot sway.

The kingdom of God is the eternal fact, and its recognition by all peoples and their rulers, also obedience to its laws, should be the chief concern of all nations. It cannot be questioned that many in the olden time sincerely desired to be right toward God and man, and that people to-day sincerely desire this same thing, but the failure of mortals to live up to their own ideals has come to be accepted as a sort of necessity until this belief was crystallized into the doc-

trines of an orthodox church in these words: "No mere man, since the fall, is able, in this life, perfectly to keep the commandments of God; but doth daily break them, in thought, word, and deed." This being admitted as a necessity, the decadence of men and nations is certain; but Christian Science comes to declare that man as God knows him is able to keep the commandments of God and has no desire to break them. As the psalmist said in a moment of spiritual illumination, "I delight to do thy will, O my God."

Because the kingdom of God is established, and because it is "coming down" to men, we are meeting with many surprises. Nations are being born in a day, as Isaiah prophesied, born of the Spirit; whether all of them are yet awake to this fact or not, it is none the less true. John tells us in Revelation that the nations which "are saved" shall walk in God's own light, and that kings, or the kingly men of earth, the redeemed, shall bring their glory and honor into the kingdom of God. Then comes the "healing of the nations," and even now as we see these things coming to pass, we join in the grand chorus, "The Lord God omnipotent reigneth."

ANNIE M. KNOTT.

THE FIRST DAY

THE approach of the first day of a new calendar year stimulates hope and invites gratitude. The year 1918 registered great victories. Retreat was turned into advance; the forces of so-called physical might were put to flight by the operation of

Principle; after more than a thousand years, Bethlehem, Nazareth, and Jerusalem are once more protected from the spoiler, and the restoration of Israel goes forward apace. Though much still remains to be done before Antichrist is crushed under

the heel of the Christ, Truth, the first day of the new year shines brilliantly for those who walk in the light, bringing a clearer understanding of that God's day of which Peter wrote, "One day is with the Lord as a thousand years, and a thousand years as one day."

In the Bible account of the first day we read that "God divided the light from the darkness," and in human experience this first day keeps repeating itself, as spiritual progress calls for the rejection of evil by the light of Truth. Time is a human concept and has no place in eternity. For the sake of convenience solar days and years and lunar months have been adopted as measurements of time, but when reduced to the last analysis these computations of time are based upon the motion of the heavenly bodies, although motion is one of the most illusive and unstable of human concepts. Eternity is based upon established fact, upon the self-existence of God as original cause; therefore eternity is apodictical and axiomatic, whereas time is a convention which exists solely by agreement among men and nations. Among the by-products of good which the world war has forced upon popular attention is also the uncertain nature of calculations of time. By legislative enactment time has been shifted forward and backward, although the rising and setting of the sun has remained unaltered, and that which was popularly supposed to be fixed forever has been changed by a mere stroke of an executive pen.

Every day of the seven in the order of creation has its special illumi-

nation. Of the third day Mrs. Eddy writes in "Science and Health with Key to the Scriptures" (p. 509): "This period corresponds to the resurrection, when Spirit is discerned to be the Life of all, and the deathless Life, or Mind, dependent upon no material organization. Our Master reappeared to his students,—to their apprehension he rose from the grave,—on the third day of his ascending thought, and so presented to them the certain sense of eternal Life." The moment inevitably arrives in the history of every right endeavor when the full radiance of demonstration bursts upon glorified consciousness. That which was only believed is now understood; faith is fulfilled by Science; the day is at hand, the night of doubt and disappointment, of timid hope and mere expectation has passed. Scientific certainty brings the proof of the allness of light and the nothingness of darkness; thought has risen from the grave. The seventh day, the Sabbath, crowns the achievements of the other six. The allness of good no longer seems to cast a shadow which calls itself real evil, for good is the only reality. There is no counterfeit, no supposition or opposition, no argument, no claim of evil. God has made everything, and this everything is very good; there is no loophole for any dispute or question about the omnipotence and omnipresence of good. Spiritual satisfaction reigns because there is no accuser, no slanderer, no liar, in the Sabbath shadow of the Most High. When every day is a seventh day the kingdom of heaven will always be present as a

day of salvation at hand, a festal day of full fruition, the great day of our Lord.

Mrs. Eddy writes on page 70 of *Science and Health*: "Mortal existence is an enigma. Every day is a mystery." This mystery the carnal mind seeks to use in order to invent a day of its own wherewith to offset the Lord's day, a day wherein the Sermon on the Mount may be superseded by worldly wisdom or even by military necessity, so called. A notable perversion of this kind has been before the world during this world war. Driven by lust of power a whole nation hypnotically trained itself to prepare for a day of conquest. When the day came, it proved to be a night. An outbreak of robbery such as the world has never before witnessed ensued. Finally came the day of the Lord, and hypnotism reacted upon itself, turning the expected domination of the world into a surrender to the world.

It is not only through the grosser proclivities of human nature that men and nations are ruined. Intellectual pride furnishes one of the open doors through which the enemy psychology stalks into the human mind. The unguarded intellectual may pick up suggestions, call them his own, and then proudly act upon them, thus obeying the hidden manipulator at the very moment when he believes himself to be master of the situation. Thus many a supposed leader of men is a puppet without knowing it, while his humbler brother remains a free man, and lives to realize Malachi's prophecy: "But unto you that fear my name shall the Sun

of righteousness arise with healing in his wings."

Men and nations are tested through the self-destruction of evil; but their days of trouble and judgment need not end in days of death; their evil days can be proved to be daydreams. Christian Science shows the Christ-way out of the flesh through the power of spiritual understanding. These periods of tribulation are frequently represented in Scripture by the symbol of forty days. At the time of the flood it rained forty days upon the earth. Moses was forty days in the mount praying for the rebellious children of Israel. Jesus was forty days in the wilderness, and forty days elapsed between his resurrection and ascension. Happy are those who emerge out of their forty days anointed with the oil of gladness, crowned with the jewels of obedience and unselfed humility. Then it is that sin, sickness, and death are shown to them as nonentities, having neither origin nor substantiality, occupying no space, unreal denizens dwelling neither in time nor eternity:

Mrs. Eddy writes in *Science and Health* (p. 598): "One moment of divine consciousness, or the spiritual understanding of Life and Love, is a foretaste of eternity. . . . Time is a mortal thought, the divisor of which is the solar year. Eternity is God's measurement of Soul-filled years." The New Year turns our thought to immortality, for it is possible to live forever in the Lord's day which knows neither cessation of life nor submission to time.

WILLIAM D. MCCrackAN.

PROGRESS OF CHRISTIAN SCIENCE

FIRST CHURCH OF CHRIST, SCIENTIST, ZANESVILLE, OHIO

FOR several years prior to 1901, meetings were held at intervals at various homes in the city, where the weekly lessons were read. From 1901 to 1905 meetings were held regularly at 408 Market Street, and a public reading room was established at the same location. On January 4, 1905, at a meeting held for the purpose, the Christian Science society was duly organized, with thirteen members. Officers were elected and later, rules were adopted for the guidance of members. The first Sunday school was organized and began its meetings in August of the same year and the first public Christian Science lecture was given in October following.

Meetings were continued at the above location until July, 1906, when the society moved to quarters in the Kirk building, 38 North Sixth Street. These premises were occupied until April, 1910, when it became necessary to vacate on account of the property having been sold. The society then established quarters in rooms in the Schultz Opera Block, North Fifth Street. Here the work was continued until it was found necessary to obtain larger and more desirable quarters, and in April, 1914, rooms were taken in the Monumental Building, which were occupied until the completion of our present church building, in which the first services were held November 4, 1917.

In the meantime, at a special meeting of members held November 18, 1913, it was voted to organize as a

church. Following this action a charter was obtained, rules and regulations were formulated and adopted, and at its tenth annual meeting of members on January 9, 1914, the Christian Science Society dissolved and was succeeded by the present organization, First Church of Christ, Scientist, Zanesville, Ohio.

Having long cherished the hope of owning and occupying a permanent church home, it was decided in July, 1915, to purchase property with that end in view, and a committee was appointed to investigate and report on suitable locations. The present site was reported favorably and the purchase was made in December, 1915. The site contained an old residence building, and plans were made for altering and reconstructing it to meet our present requirements. Bids were taken and contracts let in April, 1917, and the reconstruction work was completed November 1 of the same year.

In anticipation of the step already outlined, the organization for a number of years had maintained a building fund. This fund was supported by voluntary contributions of the members and friends of the church, and by the collections on the first Sunday of each month, which had been set apart for that purpose. No pledges were asked and no subscriptions were taken at any time during the preparation for or the actual building of the church. Bequests were received from the estates of John Brooks and Mrs. Hannah C.

Davis. A bequest from the estate of the late John Hoge, in common with similar bequests to the other churches of the city, was gratefully received. A generous gift was also received from the Trustees under the Will

of Mary Baker Eddy, our beloved Leader. Apart from these bequests our financial needs were fully met through the grateful, loving responses of our people, both friends and members.

FIRST CHURCH OF CHRIST, SCIENTIST, VENTURA, CALIFORNIA

LATE in the year 1893 a family in Ventura became sufficiently interested in Christian Science, through the healing of one of its members, to begin the study of this teaching. In 1897 the Lesson-Sermons were read in the home of this student, only members of the family attending the services. In 1900 a Christian Science Society was organized, the services being still conducted in private homes. In 1905 it became necessary to find larger quarters, so a large room in the old Y. M. C. A. building, on the corner of California and Santa Clara Streets, was rented. It is of interest to note that a month prior to moving into the new quarters, the society voted to send its entire funds on hand to assist in the building of The Mother Church extension, that amount being fifty dollars. In May, 1906, it was thought advisable to find a more central location, and the society moved into a large room in the second story of the Morrison Building on Main Street. In September, 1906, the first musical instrument was purchased. In July, 1907, the first Christian Science lecture in Ventura County was given in the Largomarsine Theater, with an attendance of about two hundred people.

About May, 1910, the members of

the society thought it wise to organize into a church, so application was made for permission to become a religious corporation under the laws of the state of California, and in conformity with the rules and regulations of the Manual of The Mother Church by Mary Baker Eddy, First Church of Christ, Scientist, of Ventura, was organized. In September, 1910, a more commodious meeting place became necessary, and services were held thereafter in the new and beautiful Athene Club House on California Street. In June, 1912, the church purchased the lot upon which the present church is located, but it was not until January 24, 1917, that the members felt it wise to have an edifice of their own. It was then voted to begin the erection of the building immediately. At first we did not expect to build so expensive a church as we now have; but through the wisdom and love of our dearly beloved Leader, Mrs. Eddy, we were enabled through the provision in her will to secure assistance from her Trustees to help pay for the same.

It is the earnest desire of the members of this church that it may ever be obedient to the mandates of The Mother Church as prescribed by the Manual, and that it may ever be governed absolutely by divine Science.

CHRISTIAN SCIENCE SOCIETY, LIBERTY, MISSOURI

It is now more than a quarter of a century since the healing efficacy of Christian Science was first demonstrated in our little city. For a time services were held and the work of Christian Science was carried on by the few who had felt the touch of Truth and the healing power of divine Love. After a few years, however, these faithful ones found new fields, and the cause of Christian Science was for a while without any visible manifestation of activity.

About five years ago, however, seven of our present number decided to meet and have the Lesson-Sermons read at the home of one of our members. In the autumn of the same year it was thought best for the cause that we rent a room in the Love Building, in which to hold our meetings. We did so, and also organized as the Christian Science Society of Liberty, holding regular Sunday services and Wednesday evening meetings. After about a year, more desirable quarters were obtained in the Hardin Building, where we stayed until the way was opened for us to own our present church building. We then incorporated under the laws of

the state of Missouri as Christian Science Society of Liberty, Missouri, with fourteen members, ten of whom were members of The First Church of Christ, Scientist, in Boston, Massachusetts. So clearly did it appear that Truth was leading that neither doubts nor fears found place. The payments were made without delay or any solicitation, and in January, 1918, the indebtedness was entirely paid off through the aid received from the Trustees under the Will of Mary Baker Eddy.

To-day's service [April 14] is in dedication of our church building, which is but a type of the one church defined by our Leader on page 583 of "Science and Health with Key to the Scriptures" as follows: "The structure of Truth and Love; whatever rests upon and proceeds from divine Principle. The Church is that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby casting out devils, or error, and healing the sick."

CHRISTIAN SCIENCE SOCIETY, HIAWATHA, KANSAS

In the year 1879 Mary Baker Eddy, the Discoverer and Founder of Christian Science, organized The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, with twenty-six members. It was not until about twenty years later that the first thought of Chris-

tian Science reached Hiawatha, being brought here by a young student from Kansas City. The seed which was sown at that time took root and lived. In the year 1914 it was learned that a few families were reading the Bible with "Science and Health with Key to the Scriptures"

by Mrs. Eddy, and helps from *The Christian Science Quarterly*. In the early spring of the same year this small company of truth seekers met and agreed to come together at one of the hospitable homes every Sunday to read the Lesson-Sermon and sing hymns from the Christian Science Hymnal. Two of this company were invited to act as Readers. After meeting in this manner for a year and a half, it was thought best to organize into a Christian Science Society. A business meeting was called September 23, 1915, at which a Christian Science Society, which later became a branch of The Mother Church, was organized with twenty-two charter members, and by-laws were adopted. A charter was secured under the laws of the state of Kansas.

A church home was bought from the W. Overfield estate for two thousand dollars, and in the early spring of 1916 the society began to hold meetings in the dwelling that stood on the property. Services were held here until August, 1917. On August 1, 1917, the contract was let for a new church building, and the society moved into the I. O. O. F. Hall while the old dwelling was being torn down and the new church was being built. The corner stone was laid November 17, 1917, and the first services in the new building were held February 10, 1918. The church home, with furnishings at a cost of \$7696.33, was completed June 1, 1918, and was dedicated June 16. To the Trustees under the Will of Mary Baker Eddy we are indebted for drafts received.

CHURCH TREASURER

Per Capita Tax:—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Mass.

CLERK OF THE MOTHER CHURCH

Please address correspondence relating to membership with The Mother Church and requests for blank applications for membership to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Mass.

TESTIMONIES OF HEALING

THERE may be some who read this who are having a struggle to get started in their study of Christian Science, some who perhaps, like myself, have always wanted to be true followers of Christ Jesus and who have been told by those uninstructed in the subject that this religion denies the divinity of Christ and is a work of the devil. For the benefit of such I would like to say that I had been told this and had fully believed it, with the result that for eight months after Christian Science was first presented to me I could not conscientiously read or study the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, or the periodicals. At the end of that time, however, I could see such a change in the daily life and character of the one who had presented the subject to me, having herself been helped physically by its ministrations, that I felt she was learning to be more truly a follower of Christ Jesus than I was.

Then came a day when I saw quite clearly that in being afraid to read Christian Science literature, I was doubting the love and protecting care of our heavenly Father, for surely He knew that I wanted to serve Him truly and would protect me from accepting its teachings if they were of the devil. And so I began to read, determining to try to live in accord with what I recognized as true and good, and to pass over for the time being what I did not understand or could not believe; and I thank God that I did. It was some months before I could accept the

teachings in their entirety, but I have since seen that this was because I did not understand them; for to understand Christian Science is to accept it and try to live in accord with it—one could not do otherwise.

It will be seen, then, that it was not for physical healing that I became interested in this healing truth; but since taking up the study, I have been helped physically many times. I was healed of measles very quickly, fever has been overcome, and a very sore throat was restored to normal condition in a few hours. Last winter it was proved to me conclusively that climatic conditions do not harm man; for with a severe pain in one lung I was able to go out in the severest snowstorms and zero weather, sometimes not returning home till nearly midnight, and the condition did not continue long.

I am grateful to Mrs. Eddy; and truly grateful, too, that I can now honestly say this. It was a long time before I could see at all the tremendous debt of gratitude that the world owes to her. I am grateful for the changed outlook on life that I have gained, and to all who are having a struggle to get started I would say, persevere.—(*Mrs.*) *Marion M. Douët, Toronto, Ontario, Canada.*

For a number of years I have been proving that Christian Science does heal and that it is a protecting religion. The first proof of Truth's healing power was experienced at a time of great need, spiritual, physical, and financial. It was then that

I was led (most wonderfully, so it seemed to me) to the home of a Christian Scientist. I did not know that the family were Scientists, but soon learned that the father, mother, grandmother, and four children were students of this beautiful truth. In a short time I was invited to join them in the reading of the Lesson-Sermon each evening, also asked to read *Science and Health*, which I did as I had the opportunity.

Although I had read the book on two other occasions during my life of invalidism and thought it beautiful, the spiritual awakening did not come to me until after the third reading. In two weeks I returned to the town where I was then making my home with my sister and niece, and was able to tell them with great joy and gratitude that Christian Science had healed me of stomach, liver, and bowel trouble, also of neuralgia and other ills from which they knew I had suffered my whole life with no hope from physicians of ever being well. Just ten months after my recovery my sister's healing began, and now her daughter is an earnest student of Christian Science. We know our first healing is only the beginning of our acquaintance with God, good, and each day more of good is realized if we are faithful in our study and application of the truth.

I am very grateful for these blessings and for the physical healing, but more grateful for a better understanding of the Scriptures, especially for the understanding that heaven is not a place or locality, as we were once taught. The Bible says, "The

kingdom of God is within you," and Mrs. Eddy says that "this spiritual consciousness is therefore a present possibility" (*Science and Health*, p. 574). We know and have proved this to be true in some measure, for with every demonstration we make, we do have a foretaste of the harmony, health, peace, and joy which constitute heaven. As heaven is the goal for which all Christians throughout all time have been striving and are still striving, should we not love and revere Mrs. Eddy, the one who has made so clear to us its true meaning?

I am indeed thankful to God and to Christ Jesus, as well as grateful to our dear Leader for Christian Science. I am most grateful, too, for membership in The Mother Church and a branch church, for class instruction, and all the means provided by which many blessings have resulted.—(*Miss*) *Harriett F. Patterson, Baltimore, Md.*

OUR little son was taken ill with fever. He was under the doctor's care and took a lot of medicine, but when the fever left him a sore came on his neck, and his chin drew down so that he could not raise his head or turn it. He would fall when he tried to walk, was cross-eyed, and deformed like a hunchback—only the hunch was in front and the spine curved in. We moved from northern Oklahoma to Texas in a covered wagon, and talked with many physicians on the way. Each one had a different cause for the disease and each a different remedy. As a last resort we were told to put the child

in a brace, as it was the only thing that would straighten him.

We stopped at Caddo, Oklahoma, and put up at the wagon yard. The man who kept the yard said our son could be cured without medicine, and told us of a Christian Science practitioner. We took our little boy down to the hotel and talked with this lady and she gave a treatment. She later visited us and talked with us, and invited us to the Sunday services the next day in the parlor of the hotel. We at first thought we could not go, as our clothes were not good enough, but she said that was all right, so we took our three children and brother. We liked the Lesson-Sermon very much. The practitioner visited us again in the afternoon and we took the child down for another treatment. We were given some copies of the *Sentinel* and told not to fear, that everything would be all right. Our little boy did not fall again but kept getting better. In a few weeks he was as straight as the other children and running and playing with them. It has been three years since he was healed, and he is fat and healthy.

We praise God for this great blessing. To us there is nothing under the sun so great as Christian Science.—*J. W. Smith, Myra, Texas.*

I TURNED to Christian Science in an hour of great need, solely to obtain physical healing. I was suffering from severe internal maladies, was always in pain, scarcely able to walk, and spent all my time either in bed or on a sofa. I had been under the care of several doctors but

could get no relief, and the specialist to whom I last went was unable to do anything for me. A very serious operation was talked about as the only possible means of relief, but it was not recommended, for the results could not be guaranteed. When the outlook seemed darkest, a friend strongly advised me to try Christian Science; so I began to take treatment and to study the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. My healing came slowly but surely, and now for many years I have been perfectly well and strong.

The physical healing is, however, just one of the many good things that have come to me through Christian Science. I know beyond all doubt that this teaching is the truth, the complete Science of being; and I have proved many times that it is a practical help in every sort of difficulty. It is not a religion; it is religion. James says, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." That is just what Christian Science teaches.

To put into words the many benefits I have received during the nine years I have been studying Christian Science is impossible. I can only say it has given me health, comfort, harmony, and happiness; it has answered my questions, solved my problems, helped me to be a better woman. My one desire is to gain more understanding and to repay in some degree the immense debt of gratitude we owe to Mrs. Eddy, the

beloved Discoverer and Founder of Christian Science.—(*Mrs.*) *Lily M. Parham, Birmingham, England.*

ON page 424 of *Science and Health* we read, "Accidents are unknown to God." The proof of this was brought home to the writer in a striking manner some time ago. While out walking one day our three-year-old boy playfully climbed upon a pedestal of a large concrete fern pot, the stem of which was cracked so that it toppled over and fell from a distance of about three feet, the sharp edge pinning the child to the pavement by his knees. The pot weighed well over a hundred pounds, and it was all we could do to lift it off him. We immediately endeavored to quiet our fears and to realize God's allness, and as soon as possible asked a Christian Science practitioner for help. The child cried very little and went to sleep at the usual hour; and the next morning, although he could not walk, he did not appear to suffer any pain, but crawled around on the floor. In the afternoon, while I was out of the room for a moment, the child, seeing something out of his reach that he wanted, simply got up and walked after it. Although the legs had been crushed badly, the next day there was no sign of the injury except a large bruise and a few scratches, which soon disappeared.

I have been healed of what was apparently a ruptured muscle which made my left arm entirely useless and for which my physician could give no relief. This healing was brought about through reading *Science and Health* for the first time. With the

help of a practitioner I was also healed of what to mortal sense was an aggravated form of uric acid poisoning. My husband has been healed of tropical fever and inflammatory rheumatism, severe electrical burns, and numerous minor discordant conditions.

In addition to physical benefits we have also experienced the spiritual regeneration so frequently mentioned in the testimonies of healing. For all the blessings received words cannot express our thankfulness to God and our gratitude to our beloved Leader, *Mrs. Eddy.*—(*Mrs.*) *M. L. Kennedy, Los Angeles, Cal.*

I am happy to be able to vouch for every statement in the foregoing testimony by my wife. The beautiful teachings of Christian Science, which seemed to me to be merely idealistic theories, are becoming very practical as my understanding of them grows, and for this understanding I am deeply grateful.—*Colin B. Kennedy.*

[Corrected Testimony]

WHEN a boy eleven years old, I united with a church and tried to live according to its doctrines, but the temptations were many and seemed too much for me. I became discouraged and began to lose my health, until I seemed to come under the law of mortal disease. By the time I was of age there were many questions regarding man and God that no one could answer for me; hence I finally lost all faith in religion. For twenty-five years I never knew a well day. I was suffering from diseased glands, was under weight, and

felt and looked about as bad as possible. During all these years I never ceased to try physicians and every medicine that offered any hope of relief. I was treated by several very prominent physicians who were personal friends and would have saved me if possible, but all to no purpose. I felt myself slipping into the dark shadows, when Christian Science saved me.

While traveling from the West to Chicago, my home, I met a lady who told me she had been healed of tubercular disease by reading a book called "Science and Health with Key to the Scriptures" by Mrs. Eddy. This seemed to me such an utter impossibility that I considered her mentally unbalanced; but later, on getting better acquainted with her, I came to the conclusion that she was a very bright woman. Some six months after this I went to the Christian Science reading room in Chicago and requested to see the best practitioner they had. I was given the names of three workers, and was told any one of them could take care of my case. My first interview was very unsatisfactory; when the practitioner began to talk about the Bible and God, I frankly told her I did not believe a word of it. I had been unable to find a minister who could explain fallen man or the scheme of salvation to my satisfaction, and when the practitioner showed me the real or Christ man, the only man God ever made, I was offended, as all my ammunition was taken away. But I went back to her, and for several years she patiently assisted me in working out many problems, as I seemed to be

diseased all over, with complications. I began to improve steadily, became happier and more contented, and gained remarkably in weight.

After four years of more or less work with a practitioner, I took class instruction and became a member of the Christian Science church, teaching in the Sunday school and serving in many other capacities. The Science of being has unfolded to me, until I am now devoting all my time to the work. Infinite Love, divine Principle, is revealing to me the ever present Christ-idea and a God who is infinitely good, loving, and kind. The consciousness of this truth was the healing balm that banished from me the beliefs of hate, malice, lust, dishonesty, and disease.

Our Leader, Mrs. Eddy, has through precept and practice illumined the mentality of mankind to a greater degree than any other since Jesus' time, through the discovery of Christian Science and of spiritual law—the same law that he applied in his wonderful life work. I desire right here to make the unqualified statement that I do not believe there is a man in the world to-day who cannot find healing, no matter how severe or what the nature of his trouble and discord is, whether mental, moral, or physical. If he will lay aside his prejudices, always founded on ignorance, and honestly seek Truth through the faithful study and application of Christian Science, as taught in "Science and Health with Key to the Scriptures," and the help of a practitioner, when needed, he will be healed just as I was. The time will surely come when all mankind will

awaken to the truth revealed, and acknowledge its debt of gratitude to Mrs. Eddy.—*Frank Maccoy, Houston, Texas.*

It is a long time since I first became interested in Christian Science, and I have been called upon to prove its efficacy in almost every direction. When I look back upon the condition in which Christian Science found me, I often think it would be hard to find anyone who was in greater need of help. Physically I was a complete wreck. I had been delicate from birth and as years went by grew worse, until my condition seemed to be past help and I was in bed for many months. It was simply the old story of suffering and despair, and no help or relief to be found in material remedies, although everything was tried.

At last I was persuaded to try Christian Science, but while I accepted at once the religious teachings, feeling sure that I had found the truth, the physical condition did not seem to respond to any perceptible degree. This, however, did not discourage me, as I felt sure the healing would be manifested in due time. The opposition to Christian Science by the members of my family was intense from the first, and finally their fear for my recovery was so great that they insisted on my having a doctor. Our old family physician was called in, and as he guaranteed to cure me in a year, I consented to submit to his treatment. The result was that my condition became gradually worse, and for seven long, weary years I was confined most of

the time to a darkened room and a bed of pain. The doctor came for the greater part of that period every day, doing all in his power to relieve my sufferings,—which were almost unbearable,—but nothing seemed to help me. My ailments were so many that I would not attempt to enumerate them, the leading ones being inflammation of the bladder, intestinal trouble, biliousness and sick headache, an affection of the nerves, and pain in the eyes and head which was so intense that I could not bear a ray of light. Added to all this was great physical weakness and constant fear.

Now the best part is to be told. I felt sure that there was help for me, and that God would heal me if I could only apply the truth in the right way. I therefore decided to say nothing about it but to stop using material remedies and apply the truth as I had learned it in the Bible and Science and Health. I began repeating the “scientific statement of being” (Science and Health, p. 468), also some other statements from our textbook and the Bible, and I got a glimpse of God’s creation: I saw God as the only creator and man as His spiritual child. I continued to think along this line, with the result that I arose from my bed, dressed, and went downstairs, to the utter astonishment and alarm of the family, as every previous attempt to get up had caused a long relapse. I continued to get up every day, however, and instead of becoming worse my condition gradually improved, until I was around helping with all the household duties and taking short walks, a thing I had not

been able to do for years, having been obliged to be wheeled in an invalid's chair when not in bed.

I soon began to attend the Christian Science services and became a member of the church. The following year I was elected librarian of the reading room, which position I am still filling. It is now eight years since I was so wonderfully benefited. While I have had much to overcome, I am glad to say that I am gaining every day, both physically and spiritually. I learned through my seemingly slow healing a lesson of patience. I hope that this testimony may be of help to some one undergoing a similar experience. I am thankful for Christian Science and every branch of this wonderful cause. Our periodicals are of inestimable help. I also want to express my appreciation of the faithful and efficient staff at headquarters. We cannot estimate the wonderful good that is being done there.—
(Mrs.) Annie E. Hawkins, Wilkes-Barre, Pa.

FROM my earliest recollections I was conscious of a desire, which increased with time, to know the truth about being,—a desire to know about God and man. Throughout childhood and later as a young woman I puzzled over these ever recurring questions, as mankind throughout all ages has done: Why are we here? Where did we come from? And what will become of us when we leave here? I believed there was a reason for everything, and that sometime I would learn the reason for being. When I learned about cause and effect in school, I was even more certain that

I would some day understand the primal cause.

One day I asked a Christian Scientist if she could help me with what seemed to be a slight physical discord. She complied lovingly by giving me a few references to read. The first one to which I turned is on page 468 of our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I read and reread that and the next three pages carefully, and since then have never wavered from the certainty that I found the truth about causation, or our creator, God. Soon after this experience my mother, who had been practically an invalid for nearly twenty years, yielded her prejudice against Christian Science and accepted treatment. Her healing was accomplished in a very few months; she was indeed made free, for in the words of St. Paul the "old man with his deeds" was put off. *Materia medica* had given us only the verdict of "slow death," for she had been pronounced incurable. She was suffering from chronic stomach and bowel trouble with many complications, and was threatened with the third attack of nervous prostration when she began Christian Science treatment. To one who was not a Christian Scientist, it seemed indeed a miracle that while reading from the textbook she should be healed instantaneously of defective eyesight, for which she had worn glasses a great many years.

Though I did not at first become interested in Christian Science for physical healing, in common with all those "weary wanderers, athirst in the desert" (Science and Health,

p. 570), I have been freed from several so-called minor physical ailments, including chronic nervous headaches from which I often suffered for two weeks at a time. During the first few months after I began to read *Science and Health*, before I realized it I was healed of lifelong suffering from hay fever, which I was supposed to have inherited and which occasioned a great deal of inconvenience. For years I had been warned not to go out in the heat of the day, for exposure to the sun seemed to aggravate the condition and bring on an acute attack; but after reading and realizing the truth of the one hundred and twenty-first psalm, in the light of Christian Science, I have never hesitated to venture out on the hottest days and to do whatever is necessary.

Later I was completely healed when to mortal sense I was passing on from heart failure, and was restored to a normal condition in less than three hours with the help of a practitioner. During this experience I became conscious for the first time of life eternal; for the first time I knew what it means to give God first place in my thoughts. I saw destroyed what Jesus the Christ came to destroy: the belief of life in matter. Our Master said, "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day."

Words can never express my gratitude to Mrs. Eddy, our dear Leader, for teaching mankind to pray aright; to know aright a loving Father-

Mother God; to make practical these words of Jesus: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."—(*Mrs.*) *Nina D. Whitney, Boston, U.S.A.*

I HAVE read so many testimonies in the *Journal* and *Sentinel* that have helped me on my upward path that I feel, were I to continue receiving but giving nothing in return, I would not be fulfilling the law of Love.

A little over a year ago I took up the study of Christian Science, and since then darkness has been turned into light. I had just reached the stage where one starts doubting the truth of religion. I could not doubt there was a Supreme Being, and did not give up praying after a fashion, but that was all. One day I suddenly realized how I was then, and always had been, bargaining with God, that if He would answer my prayer, I would serve Him. As I looked back I could see how He had answered almost all my prayers and had taken care of me through many trying times, and yet I was not serving Him. That made me very humble, and my only prayer was to be led into the truth.

Soon afterwards a friend lent me *Science and Health*, but after reading the first chapter and not understanding it I put the book aside, particularly as it seemed to contradict my idea of the Bible. A little later I was led to read it again, and this time I read it through, with the re-

sult that I found Love, Truth, Life, and health. At that time I was suffering from stomach disorder and could not eat a great many things I liked. While reading Science and Health I ate anything and never had any bad results, and I have been well ever since.

Christian Science has helped me physically and financially, but the part I appreciate most is the spiritual uplift. It has given me a God who is Love, and has shown me how man cannot be separated from his loving Father-Mother. My heart overflows with love to God for revealing this truth to Mrs. Eddy, and with gratitude to our Leader for so unselfishly laboring to give it to the world.—(Mrs.) *Christina Tharin, Brooklyn, N. Y.*

EARLY in the year 1906 a friend told me he was studying the Christian Science textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I immediately began to condemn this religion, or my own very hazy concept of it, informing him that it could not be the truth. At that time I had not even read the book, so of course I was not qualified to discuss the subject, let alone pass judgment on it. Shortly after this conversation my friend contracted a severe form of throat trouble and was healed through the help of a Christian Science practitioner, in three days. This caused me to make inquiries about Christian Science, to find out whether it was indeed the truth. Subsequently the textbook was lent to me, and as I read it I became convinced that it contained the vital

teachings of Christianity, which I had been longing to know more about all my life.

As a child I was baptized a member of an established church, but in later years I frequently attended the services of other Protestant denominations, as I was seeking for truth. This truth I found in Christian Science. I have since proved over and over again the accuracy of Jesus' statement, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free." The knowledge of this wonderful truth has kept me in such good health that I have not been away from my office, through illness, during the past twelve years. My daughter, who was born in 1906, has never tasted medicine. She has been healed through the power of Truth of different physical ailments, including two severe attacks of bronchitis. Each of these attacks was overcome in about two days. Christian Science treatment enabled her to go through the teething stage without any pain or discomfort whatever. She had a birthmark under one of her eyes which resembled a skin disease, the skin continually peeling off in thin flakes. A friend gave her treatment and at the end of a fortnight the trouble had entirely disappeared.

I am, of course, very grateful for these healings and the wonderful protection from physical complaints which I have experienced, but that for which I am most grateful is the better understanding of God which Christian Science has given to me, for it has brought great joy and peace into my life and enables me to look

forward with confidence and assurance to a greater unfoldment of God's goodness and love, including the brotherhood of man. I am deeply grateful to Christ Jesus, the Way-shower, also to our beloved Leader, Mrs. Eddy, for having discovered the Christ way and made it known to the world. I am grateful, too, for our literature and for the great privilege of having received class instruction.—*Harry E. Shanahan, Dublin, Ireland.*

THE greatest joy that has come into my life is the larger understanding of God gained through the study of Christian Science. The realization each day of the ever presence of our dear heavenly Father is to me the "pearl of great price." It is teaching all students of Christian Science to prove this day whom they will serve, and is unfolding more clearly the law of loving one's neighbor as one's self. This law, when applied and lived, brings with it the harvest of peace. We are learning that to acknowledge any other power is to dishonor God, for God is the only power; and thus we are daily striving to keep our eye single and give Him the glory.

For many years I was tempest tossed with illness due to supposedly hereditary conditions, including stomach trouble and other ills. I was treated by the best physicians, with no results; also consulted a specialist, who pronounced it the worst case of perforation and ulceration of the stomach under his observation, and gave no hope. Just at this time I experienced a great bereavement, for my little daughter, my only child,

passed out under an operation. With no desire to live, no health, in utter despair, I cried to God to send me light. I had decided never again to have medical treatment and tried to find healing in the Bible, studying it four and five hours every day. A friend then brought a Christian Science practitioner to see me, and through the beautiful thoughts she gave me I found the first peace I had known since my great loss.

After this I began the study of Christian Science and in seven months was healed of the stomach trouble. Words cannot express the joy of my heart and my gratitude for this healing truth. Now the desire to live and to reflect more of this light to others is my daily prayer. This healing occurred seven years ago, and Christian Science has been my only help for the past eight years. I find it will meet my every need when the law of Love is humbly sought and lived.—(*Mrs.*) *Ruth Cavanaugh, Colo.*

ABOUT sixteen years ago a friend gave me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, also some *Sentinels* and *Journals* to read, and after reading for about six weeks I found myself healed of heart trouble, sleeplessness, a very painful varicose vein, and headaches of many years' standing. I then took up the study of the Lesson-Sermons and in a short time was healed of an abnormal growth on one of my hands. Since then Christian Science has been my only physician. I am thankful to God for giving us our Leader,

Mrs. Eddy, and for all the blessings that I have received through Christian Science.—(*Mrs.*) *Caddie V. Wolfe, Butte, Mont.*

I DID not know at the time, eight years ago, why I took up Christian Science, for I was led to buy the textbook, "Science and Health with Key to the Scriptures," almost as soon as I had heard the name; but when I found on further study that my childhood prayer to be able to heal the sick as Jesus did was answered, my joy knew no bounds. Through the unfoldment to me of God as Father-Mother, as revealed in Christian Science, I was enabled to meet the needs of my two little girls from the time the younger was eight months old until they were placed in the care of a loving Christian Scientist, two years later. The way they turn to God for help is beautiful. One morning, when the younger child awakened with what those in the house who were not interested in Christian Science called infantile paralysis, she could only say, "Read to me." I read to her almost all day from Science and Health. When evening came a smile suddenly appeared, and in fifteen minutes she jumped down on to the floor, laughing happily, and was free. Last winter she was quickly healed of acute lung trouble, being downstairs the fourth day.

When I contemplate the unceasing toil of the gentle woman, Mrs. Eddy, through whose purity we are enabled to know God as Mother, the gift of the printed word in her works and our other literature, the unselfish work of teachers and practitioners,

the privilege of class instruction, and all the channels provided for worth while activity, I too can say with the psalmist, "I was glad when they said unto me, Let us go into the house of the Lord." Greater happiness and deeper joy than I ever deemed possible have come to me through Christian Science, and I am deeply grateful to all those whose pioneer work has enabled us to follow the way of salvation, so plainly marked out.—*Archie B. Pickell, St. Joseph, Mo.*

I HAVE derived so much benefit from the testimonies that I would like to tell a few of the many blessings I have received since being interested in Christian Science. In the spring of 1917 I was healed of an abscess on my eye. A specialist said the eye was in a very bad condition and I must come every day for treatment. He also gave me medicine to use at home. He did not know I was interested in Christian Science, and I never would have consulted him, but a member of my family got very much alarmed when the eye became so swollen that I could not see out of it. As soon as I arrived home after seeing the specialist, I burned the medicine and telephoned to a Christian Science practitioner. After three absent treatments my eye was perfectly well.

For this demonstration I am indeed very grateful, as it proved to me that all things are possible to God and if we will only trust Him more He will certainly take care of us. I am sure I could not get along without Christian Science; it helps me in all the affairs of daily life. I have

had many wonderful healings, and Christian Science has taught me how to study the Bible. Before becoming interested in this teaching I very seldom read the Bible, because I could not seem to understand it or derive any good from reading it. Now I read it daily. I am very thankful for all the authorized literature and read it all my spare time. Christian Science is more to me than everything else in this world, and I hope to know more of it every day.—
(Mrs.) *Dorothy F. Borders, Portland, Ore.*

As one who has derived untold benefit from the study of Christian Science, I am taking the opportunity of telling others what it has done for me. I did not take it up for physical healing but to get acquainted with the true idea of God and man, and my search for the truth has not been in vain. My father, who is a strict orthodox Jew, a Pharisee of the old school, had me well trained in rabbinical law, and saw that I was careful in obeying the strict letter of this law, including all the rites and ceremonies connected with it. Under this teaching I did what seemed to be my duty toward God and man, but the more I tried to please this God whom I was taught to fear, the more hopeless and discouraged I became. My spiritual instructors gave me to understand that it was a great offense to read the New Testament, but a few years later I began to read the gospels and thought them most wonderful and inspiring, although I was very skeptical and antagonistic at first. As I was always of a religious turn

of mind and given to study, I used to visit the public libraries in the hope that I might discover the truth about all that seemed to perplex me. After much effort and disappointment I came across "Science and Health with Key to the Scriptures" by Mrs. Eddy, which from the beginning appealed to me.

It was about the beginning of 1912 that I first became interested in Christian Science, but owing to apathy and indifference I did not study it seriously, as I thought I knew all about it after a year's study. I found out later that I had never made a greater mistake. It was not till a few years later, when a great trial stared me in the face, that I put all my energy into the study of the textbook, and I now look back with thankfulness for Love's chastening rod, for I know how to rejoice in tribulation, since "all things work together for good to them that love God."

Since the commencement of my study of this religion I have had a great spiritual uplift and a transformed mentality. Words are inadequate to express my gratitude to God's messenger of "good tidings of great joy, which shall be to all people." After only a few weeks' study of the textbook, I overcame the unwillingness to eat certain food which was not considered "kosher" by the ecclesiastical authorities, and now eat anything that is put before me, "asking no questions for conscience sake." The Christian Science church services are a never failing source of comfort and joy. Divine Love has also made me the instrument of imparting this glorious truth to others

of the Hebrew race, for which I am deeply grateful. I have indeed great cause to "rejoice, and be exceeding glad." One of my brothers is also quite enthusiastic about Science and Health.—*Paul H. Winger, Birmingham, England.*

I WOULD like to express my gratitude for Christian Science. Two years ago, while trying to board a fast moving car, I was thrown to the pavement, sustaining a severe cut on the chin, and, I learned two weeks later, a broken wrist. During this time I used the hand to carry things and to shave myself. The first thing I remember doing after the fall was to cast out of consciousness all resentment toward the motorman for not stopping the car; then all pain left me. A clerk at the drug store where I went to be cleaned up, refused to do anything for me, saying that I would have to get a doctor to sew up the cut on my chin. I told him, however, that I did not need a doctor, and went home. My brother, who is very much interested in Christian Science, used his understanding to good advantage, helping me a great deal; but after two weeks I was still unable to go to work. A friend, thinking the wrist out of joint, advised me to go to a surgeon and have it put back into place. The surgeon said the wrist was not out of joint, but had been badly broken and that he would have to break it again and reset the bones, also screw a plate on to hold them in place. X-ray pictures plainly showed a break, which I doubted, having used the hand right all along.

An appointment was made with the surgeon to set the bones the next day; but that night I decided to go to a Christian Science practitioner instead. After four weeks' treatment I went back to my work, which requires two good hands. Many times during the first days mortal mind said I would have to rest the hand a while longer, but some of Mrs. Eddy's words would come to me and I would receive strength anew until at last the truth prevailed. Many other blessings have come to me and mine through the study of Christian Science, for which words fail to express my gratitude.—*C. J. Lehmann, San Francisco, Cal.*

I wish to substantiate the testimony regarding the healing of my brother's broken wrist through the healing power of Christian Science alone. It was just as he has stated. I also want to give my own testimony. I have had many positive proofs of the healing and regenerating power of Christian Science during the past eight years. When I first took up its study, I was informed that it claimed to heal all manner of disease. I had my doubts of that and did not hesitate to say so; but since then I have experienced and witnessed so many healings that all doubt has long been removed. A few of the ills of which I have been relieved are chronic stomach trouble, catarrh, and severe eyestrain. For these physical healings I am grateful, but for the understanding of what God is, my gratitude to Mrs. Eddy is beyond words to express.—*Carl H. Lehmann.*

INSTRUCTIONS REGARDING CARDS

ADVERTISED IN THE CHRISTIAN SCIENCE MONTHLY PERIODICALS

Applications for advertisements in *The Christian Science Journal*, *Der Herold der Christian Science*, or *Le Héraut de Christian Science* are received when made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for advertisements in the *Journal*, payable in advance, are \$10.00 for each line or fraction thereof for the church advertisements, and \$5.00 for each line or fraction thereof for the practitioners' and nurses' advertisements. The practitioners' and nurses' advertisements are published only in the January, April, July, and October issues of the *Journal*. The charge for practitioners' advertisements in *Der Herold* or *Le Héraut* is \$2.00 for each line or fraction thereof.

A few weeks previous to the termination of an advertisement, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner requests its removal. When once discontinued, a new blank must be filled out and presented, in order to have an advertisement reinserted.

PRACTITIONERS

Applications for advertisements in the list of practitioners in the *Journal*, *Der Herold*, or *Le Héraut* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. Applications for advertisement in *Der Herold* are received only from those able to speak and write both English and German. Applications for advertisement in *Le Héraut* are received only from those able to speak and write both English and French.

Applicants are required to accept and use as their textbooks the Bible together with "Science and Health with Key to the Scriptures," and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9).

It is understood and agreed that practitioners will be found regularly at the addresses published in their advertisements. Should a practitioner of necessity be temporarily absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the notice during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

NURSES

Applications for advertisements in the list of nurses in the *Journal* will be received only from members of The Mother Church, and applicants should have the qualifications stated in Article VIII, Sect. 31, of the Church Manual.

CHANGE OF NAME

As the names published in the *Journal*, *Der Herold*, and *Le Héraut* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

SOCIETIES AND CHURCHES

When members of The Mother Church in a community believe that the time has come for the holding of regular services, and for the formation of a Christian Science Society, or the formation of a branch Church of Christ, Scientist, if they will write to The Christian Science Publishing Society, a letter will be sent regarding the steps to be taken in organizing their work, and the rules to be observed in order to have an advertisement in the *Journal*.

The Manual, Article XXIII, Sect. 6, under the heading "Organizing Churches," says of a branch church formed according to the order indicated, "Upon proper application, made in accordance with the rules of The Christian Science Publishing Society, the services of such a church may be advertised in *The Christian Science Journal*." The regular services of a Christian Science Society also may be advertised.

COMMUNICATIONS FROM CHURCHES

The name and address of the duly elected clerk in office of each church and society is kept on file by the Publishing Society, and all communications from a church or society as an organization should be officially signed by its clerk. In cases where the clerk is not available, communications affecting the interests of an organization should be certified as official by its

THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but
mighty through God to the pulling down of strong holds"*

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THE INFINITE SPACE OF SPIRIT

HAWLEY O. TAYLOR

BY human beings space is usually considered to mean that which seems to contain everything in existence, and it is described in various ways, such as an external environment, fathomless expanse, an all-inclusive medium, or a mental creation. Dimensions are made use of when we are considering space of limited size and shape, for which an elaborate geometrical system has been developed, based upon the point, line, surface, and solid as the elements. The most common conception of space is the three-dimensional, but if other geometrical elements than those just mentioned are used as the premise, such as, for instance, curved or warped surfaces, space of four or more dimensions may be developed.

The concept of space, however, is not confined to regions having geometrical dimensions. An incident is recalled of a speaker at a forum who, after having adroitly answered many questions, was silent before a voice which asked, "In what kind of space

does love dwell?" Here is a sense of space in which the usual conception as to shape and form does not enter. It is a formless space, which is often referred to as space of the fourth dimension, since mortals are prone to unload upon the unknown fourth dimension all conceptions which are in the least puzzling. The knotty problems of the fourth dimension are, however, yielding under the light of Truth as revealed in Christian Science. In the early '80's Mrs. Eddy wrote (Miscellaneous Writings, p. 22): "Christian Science translates Mind, God, to mortals. It is the infinite calculus defining the line, plane, space, and fourth dimension of Spirit . . . It hath no peer, no competitor, for it dwelleth in Him besides whom 'there is none other.'"

The limited sense of space, presented as three dimensions, is quickly seen to be inadequate for life's normal expression, for the majority of the problems with which one has to deal leave the conception of three

dimensions far in the rear. As an example, let us add to the three dimensions of a limited portion of space, the number representing the density of the substance included in this space; we then have the conception of mass, which has four dimensions. Let this mass be moving with a certain velocity, and we have the conception of momentum, which has six dimensions—the two dimensions of velocity, which are distance and time, being added to those of the moving mass. Again, let us multiply by the velocity, and we are in the realm of energy having the eight dimensions of work, and the latent possibilities of accomplishment surround us. The realm of energy is far removed from realms of form and shape, but although formless, human beings do not object to considering it as something very real.

This line of thought leads one into spacial conceptions or realms which give breadth to vision. All such realms, in which may be included the realms of finance, industry, music, art, literature, religion, philosophy, and science, have dimensions to suit their individual natures, as for instance the realm of art. To express or appreciate art requires qualities which constitute the dimensions of this realm; the fact that all of the dimensions are not necessarily present in one representative or production gives variety as regards the nature and fullness of artistic expression.

Would the human mind ultimately reach perfection by enlarging its experience through the continual addition of dimensions in the various

realms of human activity? Perfection means freedom from limitation, the experience or consciousness of harmonious activity. Could one ever hope to attain this goal through the acquisition of material knowledge? Such a search would be like a mariner on an unknown sea, without chart or compass, following up all the suggestions given by his companions or by the elements about him in his endeavor to reach some unknown haven of rest.

To make a safe and successful journey on the sea of life, the destination must be known and the chart and compass must be used constantly as a guide. Every lapse from Principle will bring one up sooner or later with a sudden conviction that something is going wrong. Mrs. Eddy says, "To understand God is the work of eternity, and demands absolute consecration of thought, energy, and desire" (*Science and Health*, p. 3). The man who would gain freedom by enlarging his material vision through the experience gained by adding dimensions to his material structure is building a tower of Babel upon which to ascend to heaven. How little he suspects the fleeting nature of the foundation upon which such a structure rests,—the seeming mutable will continue to intrude in all his affairs until he sees substance as idea only.

On the other hand, how persistently one rises into freedom and harmony when the leading of Truth is followed in Love. It may be likened to the freedom from confusion expressed in a mathematical solution when the rule of mathematics is followed. In like manner the beauty of

harmony is seen in all realms of human activity when one is guided by the Principle of being, and what seems confusion to the unaided human mind is turned into harmonious activity when Love, the Principle of being, is applied. With this Principle, the seeming impossible in human affairs is achieved, so that one can say with Paul, "That ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

The harmony and freedom here depicted will remain after all the confusion and discord of human affairs have run their course and are gone forever, lost in the ever brightening dawn of the infinite space of Spirit. In Scripture we read, "For in him we live, and move, and have our being;" that is, all real being is in God, infinite good. Infinite good is, therefore, the fact which the material belief of space counterfeits, and the sense of boundlessness, inspired by the contemplation of material space, but typifies the ever presence of infinite good and all the spiritual action and being included therein. To the consciousness dwelling in the infinite space of Spirit, the fourth dimension is no longer an element of mystery but is rather the light of Spirit. What breadth of vision is here portrayed!

To reach this capacity, however, requires that the Principle of all being and activity shall be known. Situations that seem obscure and confusing to one whose vision is lim-

ited, are seen and handled fearlessly by one who is living in accordance with Principle, to the end that harmony results. The life of Christ Jesus exemplifies the freedom obtained when the Principle of being, Love, is never lost to view. The three dimensions of seeming limitation were no obstacle to him, and he possessed, without the drudgery which characterizes human acquisition, all the knowledge required to cope with every seeming human situation.

When it is recognized that freedom comes from an understanding of the facts of being, life is clothed with new meaning. We read on page 306 of *Science and Health*: "The myriad forms of mortal thought, made manifest as matter, are not more distinct nor real to the material senses than are the Soul-created forms to spiritual sense, which cognizes Life as permanent. Undisturbed amid the jarring testimony of the material senses, Science, still enthroned, is unfolding to mortals the immutable, harmonious, divine Principle,—is unfolding Life and the universe, ever present and eternal." This unfolding is the result of earnest endeavor, through which we emerge, step by step, from the narrow confines of sense to the broad outlook of Soul. The dimensions required for it are enumerated by Peter, who also enjoins great diligence that they may be gained. He says: "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things

be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

Work is a joy under the guidance of Truth, for success is certain. When the Principle of all activity is perceived and one spiritual thought after another is added, the dimensions of seeming limitation lose their power to limit and pass away for-

ever; distance as a barrier to healing and fruition vanishes, and the vast and ever widening space described by the fourth dimension of Spirit fills our horizon and gives us access into all realms of dominion, where achievement springs forth when a seeming need is recognized, and we are assured of the guidance of infinite Spirit, divine Love, illuminating our way through infinite space.

HEALTH INSURANCE

AGNES MORLEY CLEVELAND

A GREAT deal is being said at the present time about compulsory health insurance, and it may be well for us to study the subject in the light of Christian Science. On page 60 of "Miscellaneous Writings" Mrs. Eddy makes the statement: "Every creation or idea of Spirit has its counterfeit in some matter belief. Every material belief hints the existence of spiritual reality; and if mortals are instructed in spiritual things, it will be seen that material belief, in all its manifestations, reversed, will be found the type and representative of verities priceless, eternal, and just at hand." Then she adds these significant words: "The education of the future will be instruction, in spiritual Science, against the material symbolic counterfeit sciences."

Now a material belief about the divine idea is obviously an erroneous concept of it. A material belief is a finite concept, and a finite concept is limited and bears not the slightest resemblance to the reality which is infinite and spiritual. The work of the

Christian Scientist in dealing with what we call the affairs of human life, whether these affairs be classified as political, social, economic, medical, or religious, is to hold to the spiritual idea, which is the reverse of the material belief. It matters not at all what is presented to our thought; we have the rule of procedure, which is simply to reverse every one of its material manifestations.

The human mind has divided and subdivided, classified and codified, all of its concepts. It calls them systems and relationships; it calls them animal, vegetable, or mineral; animate and inanimate; persons, places, and things; and then embracing them all, it makes the inclusive classifications of "good" and "bad." It is right here that it makes its colossal blunder. It does not call the belief good or bad, it calls the thing good or bad,—the mistake which is typified in Genesis by a serpent promising a knowledge of good and evil. Now the Christian Scientist knows that a finite sense of good is a

material belief and may be no nearer the reality of good than is a finite concept of evil. Yet human tyranny asserts itself and says, "If I call a thing good, that settles it; you are evil unless you accept my classification. And if I call it evil, then certainly you are evil if you call it good." The truth of the matter is, God alone has classified His own ideas and calls them all "very good;" and there are no other ideas. There is only the intelligent idea, and the unintelligent and erroneous concept of the one divine idea has no real existence.

This is well exemplified in much of the so-called welfare legislation to which our attention is invited on all sides to-day. If the human mind has labeled it good, this mind demands that its label be accepted upon penalty of the objector being himself labeled evil. Recently there has been introduced into the English speaking world a form of social legislation upon which its originators had put the label "Good," just as they might have put "Made in Germany." And without carefully analyzing the matter, this label has in some instances been accepted at its face value. It is known as compulsory health insurance. The conditions which it seeks to alleviate have likewise been labeled evil, and are called sickness and poverty. Now all real conditions have been explained by Mrs. Eddy on page 507 of *Science and Health*, where she says, "Creation is ever appearing, and must ever continue to appear from the nature of its inexhaustible source." No appearing of creation is any better or

worse than any other, but there can be and are better and worse concepts of it.

There is only one right concept of the word "compulsory." As a synonym for omnipotent it defines God, who most certainly is ever compelling in His own universe. There is likewise only one right concept of the word "health." True health is spiritual understanding, the understanding of true causation. So-called physical health is but a finite and material concept of the divine idea health. The word "insurance" may also be seen as God's insurance (assurance), or it may be misconceived and believed to be a material promise of safety, which can never be relied upon. To the Christian Scientist, "compulsory health insurance" becomes God's compelling protection, which is apprehended through a right understanding of the true nature of cause and effect; while the material counterfeit, the political measure which seeks to force its particular interpretation of safety and protection, fails of its very purpose because it attempts to reduce the issue to a basis of material cause and effect.

Now let us consider those conditions for which relief is sought. Sickness is the primary reason given for this alleged relief measure. From the Christian Science viewpoint, sickness is a hypothetical and not a real condition. It is the vain supposition that health is absent and that life itself will presently be absent; but since life never is and never can be absent, it follows that sickness is a material belief and not any person

or thing. In short, it is a sick or sickly concept of man's real condition that we have to deal with and not the condition itself, and this cannot be remedied by building up a complicated system of taxing and medical treatment. It can only be remedied by healing the individual through bringing to the human mind the truth about man and his relation to God, thereby replacing a wrong concept with a spiritual idea. All the cumbersome human machinery of providing for sickness under the guise of waging a campaign against it, is as inconsistent and self-defeating as would be the effort to sweep darkness out of a room instead of turning on the light.

This political doctrine known as compulsory health insurance is lauded by its inventors as efficient. Our respect for the word efficient has suffered a considerable collapse since the world has been seeing the direful results of one of the materialized counterfeits thereof. It is nevertheless true that efficiency is a conspicuous attribute of the divine idea. Spiritual efficiency shows itself in maintaining the entire universe in a state of perfection. Perhaps no better example could be found than this one word to illustrate the difference between a right and a wrong interpretation of the selfsame fact. To comprehend this, clears our vision from the misconceptions of a material maker or material cause and effect. An alleged material cause and effect, however, furnished the excuse for this type of compulsory legislation, and the more it is grafted on to our political life the more it tends to create

a materialistic ideal, which results in a confused and shifting struggle for what promises to be expedient for the moment, but which invariably sets up further difficulties in some other direction.

The distinct danger in this sort of social legislation is that it so satisfies mortal mind with its label of "good" that a higher good is not even considered possible. It is, in short, a counterfeit of good and is about as far from real good as is the concept which the human mind might choose to label "evil." In John's gospel we read: "All things were made by him; and without him was not any thing made that was made."

What, then, is legitimate in the way of reform legislation? Briefly we may answer: That which most nearly expresses the divine idea and gives equal opportunity for all; that which guarantees liberty of conscience and that freedom in demonstration which does not restrict another from a like privilege. In order to attain this we must have a sober, which means an intelligent, electorate, and this electorate should represent fatherhood and motherhood, the feminine as well as the masculine mentality. Prohibition and woman suffrage are prime requisites to the further enactment of laws which will safeguard the right of each one to demonstrate his own highest vision of what makes life worth while, which, in its last analysis, is his vision of what God is and what man is; always providing, of course, that this right be vouchsafed to all. But that type of lawmaking which presumes to force its own par-

ticular concept of good upon others, regardless of whether the alleged beneficiary deems it good or not, is nothing short of human tyranny which sets itself up in the place of God's government and would virtually deny man the right to seek further for God.

Christian Scientists are learning to detect the spurious labels and to tear them off. They are learning to separate the true from the false concept; in short, to attribute to Mind what belongs in Mind; for, as Mrs. Eddy says on page 251 of Science

and Health, "Inharmonious beliefs, which rob Mind, calling it matter, and deify their own notions, imprison themselves in what they create." It is, then, a process of setting the captives free,—free to gain steadily improving visions of creation and the divine creator, free to come under the divine compulsion, to respond to divine Truth, without having debased human counterfeits imposed, free to enjoy the assurance of perfect health and to recognize all of God's ideas as spiritual and not material.

CHRISTIAN SCIENCE AND ITS MESSAGE TO THE JEW

MILLICENT HYMAN

THE Jew is again seeking the Messiah. His dropping of age-old creeds and dogmas which satisfied his forefathers signifies this fact. Unconsciously he is seeking the fulfillment of the promises of the Bible, salvation from the ills of daily life, the Comforter,—in other words, the Messiah. But in what direction shall he look? Where shall he find the truth, which leadeth to all things good? Long years I sought to know God, to know man, to know life, to know the Messiah. My search finally ended with satisfaction, full to overflowing, in Christian Science, which is daily teaching me to walk the way of true life, peace, happiness on earth, here and now. I have found the key to salvation from every earthly trouble. I have found the incorporeal Messiah. As Ruth of old gleaned in the field, so have I gleaned in the rich field of Christian Science, and the longing is most sincere to present the

sheaves of my abundant gleanings to my dearly beloved brethren, the Jews.

From my own experience, as well as through much investigation, I have learned that there are certain specific objections which the Jew holds which must be satisfactorily answered before he is ready to look into Christian Science. These objections are not against Christian Science *per se*, so much as against so-called orthodox Christianity as a whole; but since these objections prevent the Jew from investigating and ultimately accepting Christian Science, it seems but fair that they be met and overcome. The immeasurable good which Christian Science holds for the Jew as well as for all mankind encourages me to take this attitude. I would fain make straight and clear the path to the Messiah, which lies through Christian Science.

First let us touch lightly upon the Jewish thought. In the last analysis

the Jew has always lived in the past. He has adhered to and revered the traditions of the past, never stopping to ascertain the justice or truth of these traditions. Thus, because the Jew of the past hated Jesus for rebuking materiality, he first crucified Jesus, then heaped calumny upon his name. He left to future generations his hatred and execration of Jesus. This ill feeling the Jew has accepted as part and parcel of tradition, neither investigating its source nor questioning its validity; but to-day, because Christian Science in the name and nature of Christ, Truth, heals the sick, redeems men from the troubles of daily life, the Jew is beginning to break away from the apathy of generations of sluggish indifference and is asking what Jesus did to be so hated. Because the Jew is seeking with an honest purpose, the answer he will get will finally acquaint him with the Messiah. When the Jew learns that Jesus was hated because he was incarnate good rebuking evil, he will admit that this reason redounds to the credit of Jesus. Finding this answer so contrary to his preconceived and hazy opinions, he may begin to question other traditions which heretofore he had accepted unchallenged, and thus will he break the bonds of Judaic creeds and dogmas.

We may pause to ask why the Jew never before thought to question tradition. Because up to the time of the advent of Christian Science, there seemed no need to do so. He was of the chosen people. He had always considered his own religion better than that of any other race,

even when he was bound, persecuted, hounded, reviled. He has always possessed an absolute conviction that the one God was his God—exclusively his. He has ever looked with a certain contempt upon all other religions. This mental attitude ingrained in the Jew has made him satisfied with himself, his religion, his traditions. But, I repeat, here has come Christian Science with its healing, with its compassionate message of Love, with its binding up of the broken-hearted. Here, surely, is a good thing not dreamed of in Jewish religion. The Jew would like to partake of the benefits of this healing agency. There are objections, however. What are they?

The Jew's objections are threefold, and may be classified as follows: first, dislike of the doctrine that Jesus lacked human fatherhood; second, belief in the self-deification of Jesus; third, strong aversion to the cross. A careful study of this subject should bring such light as will resolve these objections into their native nothingness, whereby the Jew may be free to partake of that good which Christian Science so surely bestows. The Jew, in common with the majority of mankind, has always been too material to realize the spiritual paternity of Jesus; but he has ever possessed an innate sense of chastity. The pronouncement against Jesus is that his birth violated this sense of chastity, for which offense the Jew has never ceased to belittle the human Jesus. But why does not the Jew "search the scriptures" on this subject, and see what Isaiah has to say? In the seventh chapter of his

prophecy we read, "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."

The Jew, however, may counter-question, Why do you claim that Jesus was the one thus referred to by Isaiah? The answer is that Jesus alone fulfilled the Scriptures on this point. For instance, when he read from Isaiah in the synagogue at Nazareth, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound," he was able to add, "This day is this scripture fulfilled in your ears." Jesus preached the gospel (good spell or good tidings) to the simple fisher folk and publicans. He bound up the broken-hearted widow by restoring life to her only son, who was to mortal sense already dead. He set at liberty the woman bound by Satan, "lo, these eighteen years." He restored sight to the man blind from his birth. Was not this opening the prison of darkness for him? These are but a few of the countless works which Jesus accomplished whereby he proved his title to Immanuel, God with us. "By their fruits ye shall know them." The Jew need find no occasion against Jesus in the fact that he had no human father. This fact bore out Scriptural prophecy.

Let us next consider the Jew's contention that Jesus deified himself. This belief finds no corroboration

either in Jesus' words or works. He said, "I can of mine own self do nothing;" and, "The Father that dwelleth in me, he doeth the works." When a certain man addressed him as "Good Master," what did Jesus answer? "Why callest thou me good? none is good, save one, that is, God." Here the Jew may again justify his attitude by recalling that Jesus said, "I and my Father are one." Is not that self-deification? No. What he did mean by this statement is generally misunderstood. Mary Baker Eddy has wonderfully elucidated his real meaning in "Science and Health with Key to the Scriptures" (p. 361), where she says: "As a drop of water is one with the ocean, a ray of light one with the sun, even so God and man, Father and son, are one in being." As a matter of fact, Jesus constantly turned thought away from his human personality, directing it always to the eternal God.

When Jesus said, "I and my Father are one," he did not deify himself. On the contrary he was expressing the identification of the Christ within him with God. Now, the Christ, or Christ-idea, is that true individuality which identifies man with his Maker, God. It is not the human man. It is the nature of the real man. It is that which recognizes and expresses good, because it is allied with God, the source of all good. So when Jesus said, "I and my Father are one," he meant that the Christ nature which governed him was at one with God, not that he was God. His words proved that he knew the realization of this Christ nature to be possible for all men when he said, "Be ye

therefore perfect, even as your Father which is in heaven is perfect."

A pertinent question may here be asked: If Jesus did not deify himself, whence came the present belief in his deification? After three hundred years of practical adherence to his teachings, materiality crept into the Christian church and stole away its healing power; therefore, in order to justify its existence without this power, the church declared the works of Jesus to be miracles,—that he was the Son of God, glorified, deified. In other words, the church declared the Christ nature, which the human Jesus expressed, to be Jesus—making the two terms synonymous; but Mrs. Eddy says on page 333 of our textbook: "The word *Christ* is not properly a synonym for Jesus, though it is commonly so used. Jesus was a human name, which belonged to him in common with other Hebrew boys and men, for it is identical with the name Joshua, the renowned Hebrew leader. . . . Christ expresses God's spiritual, eternal nature. The name is synonymous with Messiah, and alludes to the spirituality which is taught, illustrated, and demonstrated in the life of which Christ Jesus was the embodiment. The proper name of our Master in the Greek was Jesus the Christ; but Christ Jesus better signifies the Godlike." He was Godlike, not God.

When Christian Scientists differentiate between the human Jesus and the Christ, the Jew often asks: Why then do you call him the Lord Jesus Christ, since there is but one Lord God? In answer it may be stated that the title "Lord" means "master."

Joshua said, "My lord Moses,"—giving to Moses the title of Master; just so was Jesus regarded as a "master of Israel," therefore he was often referred to as the Lord Jesus Christ.

Let us now take up the third objection of the Jew,—his intense aversion to the cross. The average Jew has not merely an aversion to the cross; he has a downright fear of it, whether he acknowledges this feeling as such, or not. This condition of thought is a matter of inheritance. Of old the Jews conspired with Judas, paying for his betrayal of Jesus "thirty pieces of silver." The following account from Matthew shows that the Jews knew they were wrong in so doing. "Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders . . . And he cast down the pieces of silver in the temple . . . and the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood." Out of their own mouths are they condemned. They had that guilty conscience which caused them to abhor the symbol of their wrongdoing, the cross. This abhorrence grew into a fear so great that they transmitted it to their children, to future generations. So at the present day the Jew recoils at the cross instinctively; and though he does not analyze the reason for such a feeling, he has the strongest aversion to the cross.

The cross is the emblem of sacrifice, just as the phylacteries of the Jew are an emblem or sign of the law

of God; so through creed and ritualism the cross has come to be idolized. Has not the Jew all unconsciously done likewise with his phylacteries? How often does he pause, while binding phylacteries around arm and forehead, to consider, Why do I this? Does he remember that the little black boxes thereon contain the written Ten Commandments? Does he stop to ponder these same commandments? No. To him "laying t'fillen" (binding on phylacteries) has become a custom adhered to because he has been taught to do so. His father "layed t'fillen," likewise his grandfather, and so on from century to century. In like manner may the unthinking Christian "kiss the cross," as a custom, but not in remembrance of Jesus' sacrifice upon the cross. In truth the cross symbolizes that demonstration over material selfhood which must precede man's attainment of a conscious at-one-ment with God. Mrs. Eddy says in our textbook (p. 238): "The cross is the central emblem of history. It is the lodestar in the demonstration of Christian healing,—the demonstration by which sin and sickness are destroyed."

The Jew may be perfectly satisfied with the foregoing explanations and say: Very good; then I need not acknowledge Jesus. I'll take the Christ or Messiah and let it go at that. But not so fast, O fallible man! The divine law of justice demands that each man be recompensed according to his works. Is nothing due the human Jesus? Let us understand the human Jesus and fix his status.

Here may I interlude the thought

that each of us has known some one whom we love because of that person's goodness, kindness, and unselfishness. We would not dream of withholding from that one all the admiration, respect, and love which his character deserves. Why not accord to Jesus the same justice? Jesus was compassionate. Hear these words: "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." What an insight into the needs of the little ones! With their incessant quest of the why and wherefore of everything, they are really seeking information, truth. Suffer them. Be patient with their inquiries. Do not push aside the seeking thought with the satisfied arrogance of matured selfishness. Come down from the height of your superior knowledge. Try to get the little one's viewpoint. Impart truth. Give it out. All this is implied in Jesus' statement, "Suffer little children . . . to come unto me [Truth]." It was the most unselfish love which actuated Jesus in his healing journey through life. He expressed the highest type of humanity. He was persecuted, maligned; but his love for men was so pure, so intense, that nothing could deter him from giving forth those messages which are bringing salvation to all mankind. Jesus was a loving son. On the very cross he said to John, "Behold thy mother," referring to Mary, his own mother; while to her he said, "Woman, behold thy son," making provision for that sense of loss which Mary must needs have felt in this her hour of agony.

He was a good rabbi. He ex-

pounded the Scriptures, loved them, proved them. He was the friend, the brother, the counselor of man. Can we not free ourselves from the belittling influence of tradition, look Jesus fairly in the face, and give credit where credit is due? When the Jew honestly tries to fulfill this law of justice, the law of Principle, God will encompass him, open up to him the solution to daily problems, giving him free access into Christian Science, the incorporeal Messiah; for "with what measure ye mete, it shall be measured to you again." May not a considerable share of the injustice inflicted upon the Jew be but a reflex of that injustice he has meted to Jesus these many years?

All the world is in need of Christian Science. The Jew needs this

healing truth; but he can never receive the full, overflowing benefits of this twentieth century revelation of the Messiah until he is ready to receive and accept Jesus, the cross, and the Christ at their proper valuation. The sooner the Jew becomes just and receptive to this truth, the sooner will his search for the Messiah be ended, because he will be satisfied when working out his salvation through Christian Science. Then shall begin the redemptive work whereby he shall taste of the fulfillment of the promises as given by Isaiah, "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

TRUTH'S INVARIABleness

IRVING C. TOMLINSON, M.A.

WITH God, says James, "is no variableness, neither shadow of turning." Again, we read, "From everlasting to everlasting, thou art God." What a wealth of spiritual meaning these words contain! Speaking from the standpoint of natural science, how invariable is the operation of light. It forever moves in a straight line, never turning to the right nor to the left. Wherever a ray of sunshine pierces, darkness vanishes. Again, when the law of mathematics dawns in thought, the mistake in numbers vanishes. So likewise in the case of spiritual law. The prodigal may wander far; as an outcast he may blindly companion with the meanest; yet, let him once definitely

turn his face toward his true home and he finds the Father's arms outstretched to receive him, and the blessings of love, peace, and abundance awaiting him.

The father in the Master's parable remained at home. He did not accompany the wayward son so much as a single step upon his downward course. The crooked path of error forms no part of the highway of truth. Good does not, cannot companion one instant with evil. Right ideas never deviate from intelligence, nor travel for an instant along the mental course of false beliefs. Divine Love in its nature and activity is absolute and invariable, an eternal beacon light. Night does not extinguish

the sun; a turn on the axis brings back the earth into the light. The prodigal cannot change Love's effulgence. He can only turn his back upon it, while Love shines on, awaiting the cry of repentance, "I will arise." Then hope of forgiveness, dawning upon the awakened penitent, guides to the eternal, healing Father-Mother Love.

The certainty of divine Principle's healing activity is not influenced by the mortal element called the duration of the disease. It matters not how many months or years the afflicted one has been in the darkness, the operation of the sunlight is instantaneous. "Real suffering for your own sins will cease," Mrs. Eddy says (*Science and Health*, p. 391), "in proportion as the sin ceases."

Time, then, is not a consideration in dealing with heavenly things. "Time is a mortal thought," Mrs. Eddy says (*Science and Health*, p. 598); and again (p. 468), "Time is no part of eternity." Weeks, months, years, are all temporary human inventions and belong not to the kingdom of heaven. Now is not only "the accepted time," but now is all there is of time. Infinite Love, eternal Truth, everlasting Life, our God, knows not past, present, nor future. The true man is, always has been, always will be, free, whole, perfect. Christ Jesus knew this eternally perfect spiritual creator and creation, and through his clear, soul-lighted understanding the halt and the lame, the blind and the deaf, were restored by the power of God instantaneously.

It follows that only variable mortals talk of chronic or incurable dis-

eases. To confess that any sickness is incurable is to rule God out of His universe. The mathematician who supposes that there is an error which the law of numbers cannot correct would invalidate the whole science of mathematics. Jesus proved by healing the one born blind, by restoring the withered arm, by curing the lepers, that a so-called incurable disease is nothing but a fiction of mortal mind.

Mark relates in the fifth chapter of his gospel that a woman afflicted with hemorrhage for many years, presented herself before the Master, after she had "suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse." Yet in the presence of Christ Jesus instantly "she felt in her body that she was healed." Truth knows only the whole and spiritually perfect child of God, and such words as "chronic" and "incurable" are not in its lexicon. Man reflects the perfect activity of divine Mind. There is no abnormal action and no excessive movement in the offspring of God's creating. The spiritual idea, reflecting the wholeness of divine Principle, suffers no depletion and feels no loss, but forever perfectly expresses the invariableness of eternal Truth.

It is true that even with our present understanding of truth there are numerous cases of quick healing, yet there are also some patients with whom recovery seems slow. A slow healing implies only that the changing of thought from unbelief to understanding has been tardy, hence belief in error is prolonged. Peter

and John, however, proved in the case of the impotent man at the Gate Beautiful, that as thought is illumined with Truth error is wiped out. Enoch "was not," for he "walked with God." When consciousness fully reflected Mind, when it walked with—that is, expressed—God, the human concept of man was not; it had been displaced and replaced by "the Christ of God." Never has God varied. The instant human thought is wholly changed, healing is experienced. True it is that for every lie of disease there is the right idea to displace it. The patient may quickly or slowly grasp this redemptive thought, but when the truth of being appears, the false belief instantaneously disappears. A slow healing has often been the means whereby both practitioner and patient have gone higher in thought.

Because divine Principle is invariable in the method of its working, therefore the law of all being is the law of Life. To be alive is to be conscious of reality. Life is, therefore, real consciousness. It is the law of Mind to be conscious, even as it is the law of light to shine. Man is under compulsion of spiritual law to live, to be healthy, to be free; hence, in the presence of this unvarying and unwearied Love, that eternal Life which is God, one may put all fears aside and trust implicitly and unwaveringly to this absolute and fixed law of good.

This unchanging law of divine Love was realized by Christ Jesus during his interview with the woman of Samaria. He had traveled with his disciples as far as Jacob's well,

near Sychar, and the record reads, "Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour," or, according to our reckoning, high noon. It is also recorded that "his disciples were gone away unto the city to buy meat." It appears, then, that the human Jesus, in common with his disciples, had to solve the problem of weariness, hunger, and thirst. At that instant he had to overcome the mortal, variable law of the human mind, which asserts that in order to express harmony the body must have its material food and drink, as well as periods of rest. During the disciples' absence, while discoursing with the woman at the well, he was communing with divine Mind. His followers on their return, anxious for his physical welfare, offered him material refreshment, which he declined. "I have meat to eat," he said, "that ye know not of." He declared, moreover, concerning this spiritual sustenance, "My meat is to do the will of him that sent me." He had refreshed himself with the demonstration of higher and clearer views of Principle, and their substance fed him. He neither drank from the woman's pitcher nor ate of the meat that the disciples had brought. He was freed from material thirst and weariness, for he had drunk of that water which was "in him a well of water springing up into everlasting life."

Jesus often proved that no law of God produces or induces physical discomfort, decay, or disease. Law governs the activity of divine Principle, making manifest spiritual harmony, joy, and health. Every statute

that deals with the true man is affirmative, constructive, and curative. Then there is, in truth, no law of physical heredity from which the children of men need suffer; nothing but health is hereditary or contagious, since our heritage is from divine Love and our contact is with omnipresent Spirit.

The consistently scientific Christian, understanding the supremacy of Spirit, wears "the helmet of sal-

vation," which makes him immune against fear, falsity, and material contagion. The law of Truth's invariableness inculcates for all occasions and for all conditions the imperative injunction of James: "Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

THE WORD AND THE VISION

MARY L. MESECHRE

IN these days when the world is emerging from the maelstrom of human woe, when the onward sweep of events deepens the insistent note of human hope, it is fitting that we obey the Master's tender injunction to those who had been zealously striving against similar conditions, and again turn aside into a desert place, to experience that refreshing which emanates from the presence of the God of the whole earth. And when, as did the Master and his friends so frequently, we turn to the wilderness for succor and relief, we find amid the vast silences the comfort of the word of God and the vision of the "Son of man," as exemplified in the definition of "wilderness" given by Mrs. Eddy in the Glossary of "Science and Health with Key to the Scriptures" (p. 597): "Loneliness; doubt; darkness. Spontaneity of thought and idea; the vestibule in which a material sense of things disappears, and spiritual sense unfolds the great facts of existence." In the desert place we may glimpse the di-

vine meanings, obscure to the tear dimmed eyes and the grief wrung hearts which have shared in the world's agonizing travail.

In that wonderful moment when first were heard the song of the morning stars and the joyous answering shout of the sons of God, is seen the initial recognition by His creation of the divine Word translated into vision. We have for long acknowledged the creative Word, but its complement of vision has seemed less clear. Yet a little thought will disclose the one ever accompanied by the other,—every record, "And God said," fulfilled by its antiphonal, "And God saw," the word proclaiming the vision, the vision confirming the word,—and we can trace throughout the ages the thread of the divine purpose, increasing now and again as some seer arises so attuned to the Word that he is capable of envisaging it, of visualizing it in a message to the unawakened world.

At every step, from the first proclamation of God's vision of light,

which simultaneously made of that vision a recognizable reality, to this age and its reiterated word which announces man's oneness with his Maker and inducts him into the God-likeness which is enabling full expression of that provable unity, is revealed the divine indissolubility of the uttered and the seen. Over and over was the message declared by the olden prophets, until at length the Apocalypse patterns in matchless words the primeval dawn, and makes visible the new heaven and earth in which dwells righteousness; for only the word of God clarifies sight to the quality of vision.

Wondrously beautiful is the revelation of God's creation as the visible manifestation of His word, and such is unmistakably the concept of the seers of the ages who spoke "according to the word of the Lord," thereby evidencing their credentials. The prophet whose utterances were not thus prefaced soon fell silent through sheer inability to convince the people of his commission, while he who thought to mask insincerity by the suave claim of divine appointment speedily abandoned his nefarious designs when confronted by the indignant rejection of a misled but awakening people and the just repudiation of a maligned and misquoted Jehovah. True it is that "the Lord will not hold him guiltless that taketh his name in vain," either in support of selfish purpose or as prop for some fetish of doctrine unbased by divine Principle.

In considering a little the manifest unity between word and vision, let us turn reverently to the first recorded

utterance: "And God said, Let there be light: and there was light. And God saw the light, that it was good." In his first epistle John tells us that "God is light, and in him is no darkness at all." Therefore God's first word was the making of Himself visible, the revelation of His own vision, which was the world's initial step from the midst of "Chaos and old Night" into the pathway of that light "that shineth more and more unto the perfect day." God's perfect vision of Himself was thus declared and manifested in His first recorded word, and the successive utterances chronicled in the first chapter of the book of Genesis served to elucidate that vision until man in God's image was revealed as standing ready to reflect the selfhood of God, to announce and declare the unfailing and unvarying "Father of lights;" and down through the ages has the word resounded and the vision unfolded to and through the hearing ear and the seeing eye, for "the real man being linked by Science to his Maker," to quote our Leader's words on page 316 of *Science and Health*, has neither failed nor varied in the fulfillment of his divine commission.

Back near the recorded beginnings of the world, Moses had the vision; and when its light, which first illumined for him the wayside bush,—the familiar surroundings of every day,—had clarified his understanding to comprehend in a measure the divine purpose, his word loosed his oppressed people from the bondage of Egypt and led them through the devious paths of the desert wilds to the

borders of the land of promise. Later David's word sang the vision to his nation, assuring of the peace which succeeds war, of the joy which banishes grief, of the faith which reck naught of failure but, allied with God, strives against whatever odds in the certainty of victory. Isaiah's word heralded the vision of the Messiah, who should bring redemption to a suffering world which blindly jeered at the message of health and cure. The vision of Zechariah was complete, to the little tinkling bells on the horses' trappings, tuneful reminders of the word proclaimed. The word of Malachi reveals the vision of that unity between God and man manifest in the reflection by the refined and purified metal which should forever bear the value stamp of its divine coiner. The Master's word was admitted even by his enemies to be "with power," for it healed the sick, happified the sorrowing, and heralded the kingdom of God within, thus truly through his vision restoring sight to the blind.

The vision so uplifted Saul of Tarsus that he was unable to utter its fullness, but nevertheless his word has illumined many who in their ignorance verily believed they did God service in seeking to control their fellows to some pattern of conformity which claimed the justifying authority of custom. Clarion clear through the ages rings the message of John from Patmos, telling of the ultimate perfect manifestation of the changeless vision of God as light, and showing the inevitable struggle for supremacy between the power of good and the boasted claims of evil, a

conflict unmistakably typified in the world war, in which every dweller in the earth was allied with one or another of the combatants, either as an active unit on the numbered forces or as a less recognized but no less potent factor in the sum total of the morale which transforms the consciousness of a righteous cause into manifest victory.

The vision which depicted and the word which declared the freedom and independence of the United States of America has after long years come to be recognized and acknowledged as a proclamation of justice and liberty for all the inhabitants of the earth. The fearless utterances of Martin Luther sounded the keynote of reformation; and to better ideals the world is slowly and surely, though not without some passing discords, becoming attuned. Memory of the ingenuous word of the Maid of France, foully betrayed by the weakness of the king for whom she had hazarded all, has encouraged many to strive against the dominance of subtle influences and to follow the vision unto victory.

The vision enabled Abraham Lincoln to utter the word which struck the fetters from the slave and restored unity between North and South, so that the United States might be "now and forever, one and inseparable." With patient courage President Wilson waited amidst the storm of unfriendly criticism and the more subtle temptations of friendly insinuations, until his wise utterances had so quietly permeated the national consciousness that his vision became well-nigh universally recognized,

thereby insuring the effective aid of the United States to the Allies, instead of yielding to the lure of a somnolent neutrality which would have lowered the ideals of the world.

Our revered Leader, Mrs. Eddy, had the vision, and has verified the prophetic utterances of all ages, revealing and proclaiming unceasingly the "Word . . . made flesh . . . full of grace and truth," whose second coming was foretold as, and is proving to be, "without sin unto salvation." To every child of God is the vision vouchsafed as token of sonship. Each is privileged to speak the word of God in such manner that others shall hear and see and declare that word and that vision, for in this way only can we attest God's govern-

ment as universal law, and attain unto the rest which remaineth to the people of God, which is ours in the measure and to the degree of our obedience unto His vision and its corresponding revelation.

One of the most precious promises in Scripture portrays God as declaring, "If thou take forth the precious from the vile, thou shalt be as my mouth." To discriminate between the creation of God and the things of human devising, with the carefulness of certain ultimate attainment and the perfect work of patience, brings us to the point of vision which finds unrestrained expression in the utterance of that word which shall not return void, but shall prosper in its mission and accomplish its divine purpose.

[Written for the *Journal*]

THERE REMAINETH A REST

AGNES CHALMERS

A REST remaineth on earth's battle fields
To every son of man, a Sabbath rest,—
Progressive states of peace to him who yields
His all to Principle,—unfoldment, blest
With true enlightenment. There is, indeed,
The shadow of a rock, a peaceful place,
A Sabbath rest to-day. The world's great need
Of seeing Mind, man's Maker, face to face
Is now supplied. This hour the truest rest
Is striking from the human mind unrest.

From glory unto glory, God's great power
Hath brought earth lasting peace. Men now are blest
With Life eternal. Wounded men arise
On sin's drear battle fields, freed from the pain
Of pride and sensuous ease. Earth's wondrous skies
Are rainbowed with the promise and the gain
Of man's eternal presence here with good.
A Sabbath rest to all earth's brotherhood
Remaineth still. Self's warfare fades away.
A Sabbath rest enfoldeth all to-day.

LAW APPREHENDED

ALFRED FARLOW

LAW is defined in the dictionary as "a rule of being or of conduct; the mode or order according to which an agent or a power acts." The same dictionary defines moral law as "the will of God; the rule for the disposition and conduct of all responsible beings toward Him and toward each other: a rule of living conformable to righteousness."

As a matter of course the mode of living which governs the community, as well as the individual, should be strictly conformable to righteousness, in keeping with the will of God, whose intelligence is exact and good. By reason of various circumstances, the people of the earth are naturally grouped together in nations or communities, and social harmony is usually first maintained by adopted agreement, but eventually it must rest upon an apprehension of divine law. The peace and harmony of a community is contingent upon the general recognition of rights and privileges.

It is axiomatic that "all men are created equal," but this equality must be discovered and utilized by mankind. Representing various stages of awakening, mortals entertain varied opinions as to what constitutes proper regulations, and in order to avoid contention they enter into a general agreement or elective enactment to make these regulations uniform. The understanding that God is the Principle of all right conduct, points to a future when all men shall so understand the divine law as

to be governed directly thereby, and thus the law of God will be recognized as the law of the state. While, with the gain of spiritual understanding, men are being trained into self-government, the individual advancement can but contribute toward the improvement of the community life and government.

Christian Science emphasizes the point that living implies thinking, that man is the conscious reflection of Truth, and that, comprehensively speaking, moral law is the rule which governs the thought as well as the conduct of man. Law and equity are inseparable in the opinion of an intelligent court, and a just judge is governed by equity or moral law quite as much as by the law which appears on the statute books of the state. As the moral status of a municipality or state improves, its laws are improved; and in a country in which righteousness predominates, in which the golden rule has the ascendancy, the laws of the state gradually become transformed by general acceptance of the laws of God, good. In keeping with these propositions, everything else being equal, a righteous man is a better qualified judge than the unrighteous man, and a righteous man is a better lawmaker than the unrighteous man, since, to use Mrs. Eddy's words (Miscellany, p. 4), he "practises the Golden Rule spontaneously." In the selection of a judge or lawmaker, care should therefore be taken as to the moral qualifications of the candidate.

In primitive days the Mosaic interpretation of divine law was also the law of the state. As time went on, the state gradually multiplied and specialized its laws, and so it came about that personal interests and class interests crept into them, and as a result some are equitable and others are inequitable. While the government of a righteous people approximates the order of divine Mind, that of an unrighteous people is inclined to wander away from it; hence, again, the necessity of moral advancement as a means to the establishment of just laws. All these points are important, since the nations of the earth, humanly governed, must improve and advance in their regulations until they finally reach the high goal wherein every individual is governed directly by divine Principle.

In the past, popular government was monarchical. A king held the supreme power and directly or indirectly determined the laws of the country. This form of government is open to abuses. It narrows regulations to the opinions and whims of a single individual, as opposed to the broader views of the community. It may be convenient in emergencies, but this very convenience oftentimes permits and prolongs discord. Human autocracy with regard to general interests is as far from Principle as anything can be. The opinion of a single individual, or even that of a special class, is a narrow criterion. It assumes the stupendous responsibility of dominating and controlling all the people by one uncertain voice or by a few self-styled regulars. Next

to the perfect situation of having each individual governed by divine Principle in such a manner as to make his relations with every other like individual harmonious, is a government whose regulations are made by representative agreement.

When one of his followers asked Jesus to compel his brother to divide properly an inheritance with him he replied, "Who made me a judge or a divider over you?" And when on another occasion he was tempted with the argument that, owing to his ability, if he would but acknowledge human will as a power, he could dominate the whole world, he replied, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." He refused to make an autocrat of himself or to allow the world to think of him as an earthly ruler. He refused to accept any suggestion that a human being had a God-given right to dominate his fellow men, although he recommended that during the transitional period we "render . . . unto Cæsar the things which are Cæsar's; and unto God the things that are God's." So, too, Paul recommended subjection to the powers that be, thereby encouraging evolution rather than revolution or rebellion as a means of attaining to higher and better forms of government.

Society, being made up of states of belief which are more or less in disagreement, realizes a degree of harmony by general consent to suffer certain things "to be so now," and this may be indispensable centuries hence. This communal agreement as to what is right and best is always

strengthened by the moral progress of the individuals involved, since thereby all concerned are approaching the demonstration of the government of Principle; hence the importance of present striving for the ideal whereby each individual is thus governed unmistakably and understandingly. In this ideal state the mental modes of the individual are divinely governed. Every one is interested in the correction of his own errors, while putting forth effort in behalf of others who may call upon him for help. It establishes that consciousness of good, of God, which brings final and permanent peace, and which is necessarily followed by improved physical conditions.

In Christian Science we find the brotherhood of man definitely indicated, because of the clear, unmistakable revelation of the universal fatherhood of God. By this same token the duties and obligations of one individual to another, and that individual observance of God's law which will eventually supersede the laws of human expediency, are revealed. We are being ushered into that realm wherein each individual is governed by divine Principle.

The Scripture ascribes blessings to the man whose "delight is in the law of the Lord" and who meditates "in his law . . . day and night." Divine blessing is due him because he meditates upon the divine law, not only during the periods of dark and dire necessity, but also during his brightest moments, and because he is so far above the "counsel of the ungodly," the suggestion of error, that he finds "delight" only in the law of

good. He is not drunken with imaginary, material pleasures, but awake to spiritual joys. The importance of understanding the "law of the Lord" thus appears. Goodness is essential to unselfishness or brotherly love; therefore delight in goodness is essential to delight in the divine law, that state of thought which insures blessedness, health, and peace.

Law and order, like theological beliefs and medical opinions, need to be lifted above the chance, change, and uncertainty of human sense, and to be regulated by unerring Principle, as taught in Christian Science. Since moral law expresses the divine will, a knowledge of God constitutes a knowledge of moral or divine law, and Christian Science, which acquaints us with the nature and essence of God, the infinite, true, and good Mind, brings us immediately into a correct understanding of divine law, thus enabling us to find a degree of blessedness which we have heretofore been unable to reach. The student of Christian Science becomes imbued with the fundamental, all-inclusive propositions of divine law, and spontaneously enters upon the government of himself from moment to moment, fulfilling the standard established by Mrs. Eddy in her statement that "man is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love" (*Science and Health*, p. 106). The law is thus "written" in the heart, and brings about not only a safer but a more practical and useful individual life.

The understanding of God as infinite Spirit and the consequent under-

standing of His creation as spiritual and perfect acquaints us with the fact that the law of God provides for the eternal continuity of man as the idea or image of divine Mind. This understanding exposes and destroys the opposing so-called material law with regard to God's creation, namely, that man exists apart from the creator and may therefore weaken and fall into discord. This asserted law has many ramifications. A somewhat concrete understanding of the claims of evil, "the mode or order according to which" the asserted power of evil acts, is generally helpful, since it enables us to apply the divine law more effectively to the destruction of the so-called law of evil. As one advances spiritually, as he grows in the understanding of Truth, he wins a position wherein his ability to detect error is sure to be increased.

Whatever else there may be in the individual human consciousness, there is included one's own conscious belief in what may be called prevailing human opinion, the conviction which mortals in general entertain. This latter phase of false belief includes the accumulation and culmination of beliefs transmitted to us by our ancestors. It amounts to a so-called law of universal belief and has large influence with the individual human consciousness. It includes physical or material laws, laws of mortal mind, old and new. These are largely responsible for the human mortal mentality and for the power which the mortal unwittingly gives to evil. For example, strychnine may seem to be a poison to the individual who has not known there is such

a thing as strychnine and of course knows nothing about its nature,—and this because of the practically universal false sense of being. This explains the necessity, in Christian Science practice, of giving special attention and denial to this pretended law of evil, so that one can be protected by a sufficient understanding of the divine All-power.

The divine law that infinite good is eternal and that man is the continuous reflection of good, antidotes the supposed law of mental malpractice. Man is the forever manifestation of Mind, God, and the asserted law of mental malpractice is, and will always continue to be, an illusion. By understanding God's law and living in accordance therewith the Christian Scientist obeys Mrs. Eddy's injunction on page 442 of *Science and Health*, "Be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake."

While a specific knowledge of error's claims is sometimes advantageous, it does not follow that one cannot labor effectively in his effort to overcome the error of which he has no specific knowledge, since he still understands that all evil, whether known or unknown, is illusion, and he may so declare, relying upon his affirmation that Love is the only power, as the effective antidote. All belief in the power of mortal law is destroyed by the understanding of divine law; hence we mentally deny mortal law while we acknowledge or affirm the divine law. Jesus' entire mission was to establish the divine law and order and thus to destroy the belief in mortal law.

Truth is real and is everywhere present; hence error is unreal and is everywhere absent. Christian Science thus furnishes a direct and instantaneous method of destroying the law of sickness, sin, and death. On page 155 of *Science and Health* Mrs. Eddy writes, "When the sick recover by the use of drugs, it is the law of a general belief, culminating in individual faith, which heals." A consistent deduction from this statement would

be that the law of general belief had culminated in the patient's belief in a specific disease. The recognition of this fact indicates a proper analysis of the case and becomes a specific denial of it, based on the understanding that divine Mind is the only cause, that divine law is the only law, and that a clear apprehension of these truths constitutes an efficient remedy for every belief of sickness and of sin.

THINKERS

E. MARION LOVE

IN all of Mrs. Eddy's writings, instinct as they are with energy and purpose, there are few statements more heart-stirring and inspiring than that which she makes on page vii of the Preface to "*Science and Health with Key to the Scriptures*," namely, "The time for thinkers has come." Thus at the very outset our Leader defined the essential qualification of a Christian Scientist, and announced that the hour had struck when men and women should begin intelligently to think their way out of the mists and mazes of material sense into the kingdom of heaven, which Jesus declared to be at hand. In the same Preface the author goes on to say (p. x), "No intellectual proficiency is requisite in the learner, but sound morals are most desirable." The thinking which is demanded of the Christian Scientist is, therefore, nothing less than that incisive spiritual investigation which is to bring to light the real status of man's being, and not the merely intellectual ability to search out and memorize the

confusing intricacies of the so-called sciences, philosophies, ologies, and isms which the world calls wisdom but which nevertheless are "foolishness with God."

Learning of the right sort naturally leads to better conditions; but the mere mental capacity to explore matter, to discover and analyze its secrets, to invent new and ingenious combinations of the phenomena of mortal mind, or to acquire a knowledge of its counterfeit sciences is not to be compared with the spiritual activity required by those who are engaged in reasoning their way into an understanding of the Science of Mind. Real thinking is the conscious and intelligent application of the truth to the solution of each problem in daily experience; it is the expressing or bringing to light of the Christ man. To think aright is to reflect Mind, God, intelligence. One who does not think for himself is obviously not reflecting God, and in so far as he does not reflect God, that is, in so far as he does not think

scientifically, he is without God or Mind.

In this connection it is interesting to know that the words "mind" and "man" are both said to have their origin in the same root,—the Sanskrit word *man*, meaning to think. In line with this origin of the word "man" is a text from Ecclesiastes, which reads, "Fear God, and keep his commandments: for this is the whole duty of man." Therefore to keep God's commandments, that is, to express or to reflect Mind in the spiritual activity which we call thinking, constitutes man's being. Jesus explained this perfectly when he said, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise."

To become a Christian Scientist, then, is to become a thinker of the highest order, one who is actively striving to express the one supreme intelligence, the only Mind, called God. It is to bring nearer the consummation when God's thoughts are seen to be reflected in man's thoughts, and God's ways in man's ways, because this is all of man as God's likeness. One of the chief objects of Christian Science is to secure for all mankind this divine right to think, to reflect God, and practitioners and officers connected with the Christian Science organization are loyal to the fundamental teachings of Christian Science in so far as their efforts for others are directed toward the attainment of this object.

The right thinker is individual and inseparable from God. God is the direct source of his being; hence

for anyone to assume control over another's thinking is at once seen to be abnormal in Christian Science, for it is an attempt to usurp a prerogative which belongs only to Principle, and is assuming an attitude toward a fellow man which the loyal Christian Scientist not only does not wish but does not venture to assume. It follows also that one who allows himself, whether willingly or unwillingly, to be in subjection to another person's will in regard to how and what he shall think, is not the true man reflecting God, but is simply a counterfeit of man, obedient not to Principle but to mortal mind working through another human mentality. He who does not actively think for himself is continually at the mercy of suggestion, for all the acts of the non-thinker must be the result of audible or inaudible suggestion, and his seeming existence is only a counterfeit of true being.

The beginner in the study of Christian Science needs loving help and attention, but this help should never take the form of establishing a kind of private protectorate over his thinking. It should always be to show him more and more clearly how to think for himself, to solve his own problems independently whenever it is possible for him to do so, and to gain that radical reliance on Principle which is absolutely indispensable to sturdy growth and strength of character. Surely it was this that Paul meant when he said to the Philippians: "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure."

All this does not mean that the Christian Scientist is free to do as he likes or to follow a self-willed course of his own, regardless of the rights and privileges of other people, neither does it mean that he is never to ask for help or advice; but it does mean that he should not blindly follow whatever counsel he may seek or receive, until he has tested it upon the touchstone of his own earnest communion with Principle. Thus, whether he follows another's advice or rejects it, he is acting on his own responsibility. The writer will never cease to be grateful to the loyal Christian Scientist who first taught her that she must make her own decisions and be responsible for them, and the lesson, kindly but firmly insisted upon, has never been forgotten. The average student is not likely to confuse independence of thought with insubordination; for it goes without saying that strict obedience to all properly constituted and legitimate authority, and above all to the by-laws in the Manual of The Mother Church, by Mrs. Eddy, is absolutely essential to bring out harmonious results. Obedience, humility, and gentleness are invariably characteristic of those who have attained to any degree of scientific thinking. The insubordinate, refractory church member is seldom the intelligent, independent thinker.

In its uniform insistence upon individual thinking by every child, man, and woman within its ranks, Christian Science teaches the diametrical opposite of priestcraft, which insists that others shall think and act only along the lines pointed out

to them. It is obvious, therefore, that the moment a man begins to outline his neighbor's thinking and action for him, that moment he steps aside from the teachings of Christian Science and enters the devious byways of personal domination and priestcraft. There are various phases of mortal thought which constitute the make-up of this belief, comprising the desire to dominate, the desire and willingness to be controlled, and the fear of being dominated, all equally in need of healing. The willingness to be dominated can usually be traced to a state of chronic mental laziness which prefers to be controlled and advised by another rather than bestir itself to do its own thinking. If the many did not, through lack of moral courage or mental inertia, surrender their individual right of self-government to the few, tyranny could not operate. Personal domination itself is a fear so great that it dare not leave anything to Principle, but must control and direct every thought and action of those around it.

Personal control is necessarily a serious hindrance to the healthy growth and activity of any church; indeed, growth is practically impossible so long as authority is vested in person instead of in Principle. Under no circumstances will the loyal Christian Scientist attempt to influence the thoughts and actions of others by indirect suggestion, and seldom even by deliberate advice, but will leave them fearlessly to the guidance of divine Love. He knows that no one is ever "too young in Science" to be governed by Principle, and he is al-

ways mindful of Mrs. Eddy's admonition on page 90 of "Retrospection and Introspection," where she writes, "The student should be most careful not to thrust aside Science, and shade God's window which lets in light, or seek to stand in God's stead."

In joining the Christian Science church, students should feel that they have taken a great step outward and upward "into the glorious liberty of the children of God;" that they have indeed gained a place of refuge where they are no longer subjected to all those subtle mental influences to which they were formerly more or less ignorantly in bondage, and where they can feel assured that the mental

integrity of the members is a perpetual safeguard to their freedom of thought and action.

It should never be forgotten that the Church of Christ, Scientist, as a whole is composed of that great army of scientific thinkers who are destined to bring about the emancipation of the world from every phase of physical and mental tyranny, and that when our Leader penned that prophetic sentence quoted at the beginning of this article, she stormed the very stronghold of personal domination and priestcraft and opened the highway into the kingdom of harmony, the way of which it was written, "The wayfaring men, though fools, shall not err therein."

CHRISTIAN SCIENCE AND THE COLLEGE STUDENT

WINNIFRED BROWN

THE query, "What influence does the study of Christian Science exert upon college life? has so often been asked that the writer desires to give some of her own experiences in the hope that others may find therein the answer. It was only through Christian Science that she was able to go to college, because of seemingly entire lack of financial resources. Day by day, however, the demands have been supplied, proving the statement on page 494 of our textbook, "Divine Love always has met and always will meet every human need."

During the first weeks of college the student found sure comfort and relief from homesickness in Mrs. Eddy's interpretation of the twenty-third psalm as found in "Science and

Health with Key to the Scriptures" (p. 578), "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house [the consciousness] of [Love] for ever." At that time the realization came that the consciousness of Love is the only true home. Then came the difficulties of becoming accustomed to college methods; but the one Mind, God, untangled every snarl and made the path straight. During examination periods the student tried to realize that she as God's idea was a reflection of infinite intelligence every moment, and she proved that, as John tells us, "there is no fear in love; but perfect love casteth out fear: because fear hath torment."

Perhaps the most troublesome

problem of all was that caused by the requirement of the study of physics, biology, and physiology. At first the student could see absolutely nothing but error in the subjects, and as for physiology, she could not even remember the facts given, after working on them. Finally, however, after earnest prayer and scientific reasoning, the way to apply the truth to the study of physics was revealed. The truth with reference to biology was also clearly seen, and the student could realize the nothingness of all that is material in it. The difficulty with physiology was overcome, too, by Mrs. Eddy's statement on page 195 in *Science and Health*, that "observation, invention, study, and original thought are expansive and should promote the growth of mortal mind out of itself, out of all that is mortal." The realization came that this was just what Christian Science was doing for the student,—educating "mortal mind out of itself," by teaching it the unreality of its own beliefs. Great indeed was the gratitude of the writer when the exami-

nations in these subjects were successfully passed.

Christian Science gives one a different viewpoint from which to take up every college problem, whether it concerns the class or an individual. In the lectures one can separate the chaff from the wheat and gratefully accept that which is good and true. In class or college meetings, realization of the truth can uncover and destroy errors causing dissensions. In one's relationship with the professors the fact can be demonstrated that justice is always done. Through gratitude the channels of good which are opened are infinite in number. When friendships are formed they are more lasting, more spiritual in basis and development because of the scientific viewpoint. In fact, in college as everywhere else, the constant prayer to grasp the truth taught in the Bible and appropriated in Christian Science, that one may have the Mind "which was also in Christ Jesus," causes one to realize that he lives, moves, and has his being in God, ever present good.

"THY WILL BE DONE"

ENOS ELI SUTHERLAND

STUDENTS of Christian Science are sometimes heard to say that although a certain needful advance could be achieved by employing will power, they are not willing to make the attempt because Christian Science forbids the use of the human will. One who had been a student of this Science for years sought help to overcome a bad habit. With a desire to do whatever seemed right, the man

said he could abandon the habit by the use of will power, but he wanted his healing to be a demonstration of Christian Science. Here it may be said that in abandoning a recognized evil, one is not using human will power; instead, he is rebuking and destroying error with the Science of Mind in obedience to the will of God. Since Truth and error will not mix, it would be like trying to fill

vessels already full to presume that one could gain a clear understanding of the presence and power of divine Love while at the same time indulging in a bad habit or submitting to any evil or disease. Love chastens as a father corrects his child, and truth destroys error. In praying the Lord's Prayer, "Thy will be done," one must obey the will of God, good, remembering that it is never necessary to do evil in order that good may come.

Christian Scientists have every needed proof that Christian Science is the Christ, Truth, through the healing of disease and sin after other systems of religion and medicine have failed. Having had this proof and having adopted Christian Science, they should not hesitate to acknowledge to themselves and to God in secret prayer that they are Christian Scientists. They should accept lovingly and obediently all that a just acknowledgment entails; for to be a real Christian Scientist is the rightful heritage of all the sons and daughters of God. It is a scientifically spiritual warfare against the world, the flesh, and the devil. In addressing the Christians at Ephesus the apostle Paul admonished them to "put on the whole armour of God." A dictionary gives as the definition of armor, "Defensive arms for the body; any clothing or covering worn to protect one's person in battle." Besides this we find the following definition of ordain: "To arrange in rows or order; especially, to draw up in battle array," but neither this nor the other seems to suggest clerical robes or ecclesiastical sanctimony,

but instead spiritual understanding and Christian activity. In proportion as one puts on the armor of God and battles for the right idea of God and man, including the universe, he possesses the spirit of Christ and no longer fears disease, loves sin, or indulges so-called sensuous pleasures. He understands the Master's declaration, "Lo, I am with you always, even unto the end of the world."

When the understanding is gained that God is divine Mind, and that there is but one Mind, one God, one cause and its perfect and indestructible effect, the action of the so-called mortal mind is reversed and the erroneous action of will power is vanquished. Hence it is that one is not employing human will in determinedly abandoning a habit, belief, or inharmonious condition which he has learned through this understanding to be foreign to man's spiritual being or desire and to be no part of his true nature.

A celebrated artist drew his inspiration for a beautiful picture from the eleventh chapter of Isaiah, where the prophet sees the wolf, lamb, leopard, kid, calf, lion, and fatling all dwelling together and led by a little child. Christ Jesus demonstrated the allness of Life, Truth, and Love. This made the prophet's vision of normal and natural life clearer and brought it closer to humanity, enabling Mrs. Eddy to see the nothingness of death and to define it on page 16 of her book "No and Yes" as "the consequent of an antecedent false assumption of the realness of something unreal, material, and mortal."

The "liar, and the father of it,"

that Jesus rebuked so scathingly, was knowledge based on the false testimony of so-called material sense. Before the average person gains some understanding of what is meant in Christian Science by the terms Spirit and matter, his basis of determination between good and evil is unscientific. As an example, let us suppose that a good Christian, in the ordinary sense, thinks he finds positive pleasure in some sensuous appetite. Why should he ever wish to be healed of it? There can be one of two reasons only: either he comes to believe its gratification is proving injurious, or he turns to Christian Science and learns that the pleasure is a sensuous and false one and therefore that his indulgence in it is mere bondage. He comes to see that appetites and passions are lusts of the flesh, of mortal mind, and do not belong to man in God's image and likeness.

Let us suppose that this man experiences to some extent the healing ministry of Christian Science, and that through his study of our Leader's writings he learns that God never made a poison or endowed man with the ability to invent or use that which can be harmful to himself or obnoxious to others. If one learns this,—as he who honestly seeks the truth always does,—is he employing human will power or is it scientific righteousness when he deliberately abandons the habit or the appetite? Is there no divine right to do right? Is one true to himself if he does not use in his own behalf the spiritual understanding gained? We should know that material sense can take

no new turn to prevent a Christian Scientist from succeeding in an attempt to unclasp the shackles of mesmerism or intoxication at home or abroad.

A Christian Scientist has the right to employ what he has learned to overcome a false sense of self. The overcoming of self-indulgence, passions, and appetites must accompany the true understanding of man in God's image and likeness, without which there can be no real happiness or peace. Christian Science is the law of God, and the application or utilization of God's law does not embrace reliance on the will of man but the will of God. Whether the belief is one of sin, disease, or death, or all of these beliefs combined, man's spiritual birthright of dominion, health, holiness, and life eternal, should be calmly realized and courageously maintained, and expressed silently or audibly as the case may require.

By conceding authority to the human will, discord is placed above harmony, and through fear the recuperative power of mental energy is depressed and the understanding dwarfed. A large majority of doctors remand sick people to their beds, but Christian Science says (*Science and Health*, p. 393): "Rise in the strength of Spirit to resist all that is unlike good. God has made man capable of this, and nothing can vitiate the ability and power divinely bestowed on man." We also read on page 518 of our textbook: "Love giveth to the least spiritual idea might, immortality, and goodness, which shine through all as the blossom shines through the bud."

"THE GRACE OF THE LORD JESUS CHRIST"

ELIZABETH EARL JONES

SOME years ago a popular magazine offered a prize for the best recipe for making a happy home. The woman who won the prize gave her excellent advice in two words; but oh, how full of meaning were those two short words, "Keep sweet"! The memory of this recipe has often been a help to at least one who read it,—especially in these days of world-wide upheaval and strife. The sense of cruelty in the world, if one permits it to linger in thought, robs life of all its sunshine and sweetness, taints our concept of human relationships, and causes the fruits of self-sacrifice to seem bitter and hard.

Sweetness and warmth keep perpetually aglow the lamp of inspiration. Inspiration describes that state of consciousness which is positive and practical, as well as beautiful, buoyant, and true. The heaviness of heart which comes like a cloud to overcast the sunshine of inspiration, cannot be too quickly recognized for the thief it is, and cast out. At best it is a negative state of mind, and all that a hypnotist asks of his subject is a negative state. Fear, discouragement, evil forebodings, doubt, indifference, mental weariness, sorrow, regret, are all negative beliefs, and ready channels for depression and every evil illusion. Warmth, spontaneity, hope, confidence, joy, spiritual energy, are all positive conditions of thought, and hence are transparencies for Life, Truth, and Love.

Even impulsiveness is preferable to stolidity, just as a running brook ac-

complishes more good than a frozen one; but the divine sweetness which is so beautifully described in the New Testament as "the grace of the Lord Jesus Christ," comes of the exquisite poise of a proper sense of values,—holding always to the ideal, but never indifferent to or ignoring the human need. The grace of God is divine Love meeting the human need. In the first chapter of John's gospel we read: "The law was given by Moses, but grace and truth came by Jesus Christ." And again John describes that rich rounding out and completeness of the Son of God as manifested by Jesus, as "full of grace and truth."

So often we fail or fall short of accomplishing the good we honestly and lovingly seek to accomplish, simply because our reflection of grace and our reflection of power are not equal; we are too lenient or else too severe,—our net breaks and we lose our fishes. It was the grace of Jesus which, under supreme pressure and anguish, caused him when on the cross to remember so tenderly the needs of those around him. Turning to his mother he said, "Woman, behold thy son!" Then he said to John, the beloved disciple, "Behold thy mother!" When their need was met, he turned himself sublimely and unreservedly to pure Mind alone, with the words, "Father, into thy hands I commend my spirit." The power and grace of Jesus on the cross is glorious beyond human ken. On page 54 of "Science and Health with Key to

the Scriptures" Mrs. Eddy writes: "Through the magnitude of his human life, he demonstrated the divine Life. Out of the amplitude of his pure affection, he defined Love."

Knowing that man reflects God, and that "what things soever he [God] doeth, these also doeth the Son likewise," Jesus never tried to avoid heartaches from unrequited affection by shutting out of his life the thought of those who persecuted or distressed him. He met their seeming lack of love with such a flood of pure affection that it lifted him, and those who were willing to be lifted, far above sorrow and disappointment. Jesus wept over Jerusalem, but he never said that Jerusalem was not necessary to his happiness; he never hardened his heart to save himself pain or to avoid the demand for growth which was set before him.

God, the divine intelligence of creation, never made a superfluous idea; therefore God maintains each idea in its harmonious relationship to the whole, and none may say or think that another is unworthy of His love, since each and all are absolutely necessary to the harmony and happiness of the whole.

In the Father's house (Mind) there is no death to shut us out from one another. St. Paul tells us in the twelfth chapter of I Corinthians: "Now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary." To express "the grace

of the Lord Jesus Christ" is to keep our thoughts sweet and warm toward each and all.

It is generally supposed that the sixth commandment refers only to the destruction of human life, but Christian Science gives it a wider interpretation. As God is Life, Truth, Love, it is equally murder to attempt the destruction in our own hearts, or in the hearts of others, of one single ray of love or truth. Life eternal is not gained by destroying our present human sense of life; neither is divine Love attained by destroying our present sense of affection; nor is absolute Truth reached by a disregard for its humanly expressed value.

As selfishness, fear, tyranny, cruelty, and the like are put out of our thoughts the divine reality is put on. Human love unselfed becomes spiritual, pure, tender, true, enduring. Human life purified reveals the ever present, underlying fact of Life as Spirit, not in matter; and a humanly expressed sense of truth, that is, truthfulness, leads to an understanding and demonstration of the one infinite Truth, God.

Christian Science is constructive, not destructive. Like Christ Jesus it comes not to destroy but to fulfill,—to heal, bless, sweeten, uplift. It is the mortal resistance to Truth, Life, or Love which causes all the suffering on earth. Criticism, resentment, indifference, an unforgiving spirit, all violate the sixth commandment. Why? Because all these things foster hate, and John said, "Whosoever hateth his brother is a murderer." Jesus told us we should not hate even our

enemies. He said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

It is not enough to say, "We will love the good they reflect, but hate the evil;" we must dissociate all evil from our thought of others, or else we are but dodging the moral law of loving another as one's self. The sun shines and the refreshing raindrops fall equally and impartially upon all nations and peoples. In the Father's love there is room and welcome for

all. Only the evil beliefs about men and nations cannot enter the divine Mind, while its heavenly gates are open day and night and the Christ is ever calling to us these words of welcome: "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

"The grace of the Lord Jesus Christ" is that irresistible human expression of divine Love which, through its steady shining and buoyant sweetness, heals even the desire to oppose it. Our beloved Leader says (Poems, p. 7):—

Thou to whose power our hope we give,
Free us from human strife.
Fed by Thy love divine we live,
For Love alone is Life;
And life most sweet, as heart to heart
Speaks kindly when we meet and part.

[Written for the *Journal*]

DELIVERANCE

BEN HAWORTH-BOOTH

He maketh the storm a calm.—PSALMS

IN Thine almighty hand
I know that all is well,—
The sea, the air, the land,
Alike Thy glory tell;
My life is hid in Love's protecting power,
For in Thy life I live from hour to hour.

Obedient to Thy word,
The storm at Thy decree
Became a calm, it heard
The call of Deity:
And daily 'tis Thy wisdom doth provide
The harmonies of heaven, of time and tide.

Still do the eyes of flowers,
Still do the hearts of men
Turn from the darkling hours
Toward Thy truth again;
So I forget all woe, all strife, and stress,
Soon as in faith I touch the seamless dress.

THE CHRISTIAN SCIENCE JOURNAL

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WILLIAM P. MCKENZIE

ANNIE M. KNOTT, WILLIAM D. MCCrackAN
Editor and Associate Editors

EDITORIAL

GOVERNMENT BY TRUTH

FROM a green hill high above a harbor one can watch the vessels come through its intricate entrance. The observer will see only placid surface and a ship following the winding course till its berth is gained and the anchor falls. He does not know of the reefs and shoals, nor of the rips and currents that change with ebbing and flowing tides. The ship comes safely in as if with perfect confidence, because the pilot who guides has exact knowledge. The truth regarding the safe channel is known to him, and he knows the landmarks and the meaning of the buoys that both warn and guide.

One can imagine the caution of the early navigator entering unknown harbors, but recording in the ship's log his soundings and discoveries. These items later navigators will utilize and add to, and with explorations continued, as use of the harbor makes necessary, finally a chart may be drawn. Then to guide the sailor in the night, lighthouses will be built until, by day or by night, the ships may safely come and go and the passengers and crew have confidence regarding their course.

Prophets and lawgivers were as

navigators who had to discover a safe course. Heathenism is a condition of mesmerism wherein the lie rules and the truth of being is veiled. Flesh and its desires, needs, and luxuries, its lusts and cruelties, is so predominant that Spirit is made to seem evanescent and unreal. When a prophet, inspired by the spirit of Truth, proclaims the way of righteousness to a sinful people, they look on him as a disturber of their peace; but he is really as a discoverer of true peace and safety amid danger. Age after age have such prophets arisen, who for the conditions of their time have disclosed the way of right, and pointed out the harm and deception of wrong. As the log of a navigator may be preserved to be found useful to many, so the vision of a true prophet endures as a record of the discovery of truth in the domain of life.

Ships are wrecked again and again on the same reef, and nations likewise perish by repetition of the same form of mesmerism. Mesmerism, in brief, is that action of the human mind whereby the lie is made to appear as the truth. The Bible as a whole is the proclamation of truth which disentangles men from their

false beliefs and clarifies their minds so that they will not be as the heathen who trust in lies, but will know fact and reality, truth and life, and put their trust in God.

We like to think of the statesman as one whose greatness depends upon his probity and honor. His appeal to a nation rests upon confidence in the desire for righteousness on the part of the citizens. The real statesman knows that "righteousness exalteth a nation: but sin is a reproach to any people." His opposite is the timeserving politician who seeks not greatness but mere personal or party advantage. The appeal of the politician is not to steadfast righteousness, but to vanity, pride, lust, envy, hatred, revenge. Working upon these undestroyed errors a liar can sway men and nations at times, and affect them with such illusion and delusion as will wreck millions of lives. Of course, those who are weak through vanity, self-will, and pride of material advantage are not men of Principle; they have not the strength and stability of goodness, the enduring substance of truth and righteousness. The remedy for the weakness and helplessness which believes a lie and becomes its victim in distress, hunger, suffering, and loss, is, of course, knowledge of scientific truth, along with the desire to accept its government.

The Bible, in its denunciations of heathen rites and practices which connect themselves with lust and drunkenness in such a way that there is stupefaction to righteousness, scorn of morality, and pride that revolts against Principle, unveils the hidden

evil of mesmerism. The Bible also sets forth the requirements of Principle and the blessings that immediately and continuously follow obedience and the acceptance of the government of Truth. In "Science and Health with Key to the Scriptures" (p. 24) we read: "Acquaintance with the original texts, and willingness to give up human beliefs (established by hierarchies, and instigated sometimes by the worst passions of men), open the way for Christian Science to be understood, and make the Bible the chart of life, where the buoys and healing currents of Truth are pointed out."

How does the truth in the Bible govern men? Certainly not along the lines of the mortal mind theory of government, which so generally means arbitrary control. Putting the question another way we might ask, How does the signpost at a meeting of the ways govern a traveler? He is seeking the road that will bring him to his destination. Here may be four roads, or half a dozen, to choose from, and the road he wants is only one. Manifestly, it is truth he wants to know, and when it is found he obeys its government without question; that is, he obeys in act the silent guidance of the finger post by taking the right way. It is in like manner that the word of an honest man governs. With him it is Yea and Nay, and further asseveration or denial is needless.

True government is after all really right guidance. Force and injustice, and the exploitation of the masses may constitute the ideal of the tyrant. His desire is to have power, to

exert compulsion from without, and to imprison, punish, or kill anyone who expresses will or desire contrary to his caprices. But when truth governs, the compelling power is within; there is understanding and enlightenment so that the actions of those who obey are harmonious and not conflicting. It is like traveler after traveler finding the right way, or stately ships moving safely amid dangers into their desired haven.

The government of God, Truth, then, means real freedom because divine law guides into the right way,

because the truth regarding life means health, righteousness, honor, happiness, fidelity, and consequent deliverance from disease, dishonor, distrust, unhappiness, and infidelity. Our Leader, Mrs. Eddy, says (*Science and Health*, p. 225): "Whatever enslaves man is opposed to the divine government. Truth makes man free. You may know when first Truth leads by the fewness and faithfulness of its followers. Thus it is that the march of time bears onward freedom's banner."

WILLIAM P. MCKENZIE.

EMANCIPATION

REAL emancipation is spiritual freedom. Christian Science is the perfect emancipator, because it delivers mankind from all ills, from those of the human mind and thus of the flesh, and from all tyrannies including those organized by medical and ecclesiastical monopolies. Man is God's reflection, neither separate from nor abandoned by Deity; therefore man is always free to be good and to do good. Evil influences cannot in reality intervene between man and his Maker, yet how persistent has been the effort of evil to insert itself between the creator and His creation and to destroy this self-existent at-one-ment! The human footsteps taken by the race in repulsing such attempts and in reaffirming man's solidarity with God constitute human history. Many emancipators have trodden the stage of earthly life, acted their parts, spoken their inspired words, and, though not always understood, yet have lifted the

thought of the world to a higher plane, leaving mankind in their debt.

The genius of America is liberty. In the month of February the United States celebrates annually the memory of two great emancipators who delivered their native land out of the hand of the enemy, and in so doing helped to release the whole world from bondage,—George Washington and Abraham Lincoln. Christian Scientists who listened to President Wilson's Thanksgiving Proclamation read in their churches will have noticed that it was dated in the year "of the independence of the United States of America the one hundred and forty-third." In 1918 it was one hundred and forty-three years since Mesmer brought mesmerism into notice in Germany. The revolution of the English colonies in America, led by George Washington, was not against the England of their own ancestry, the England of the Magna Charta, of Wycliffe, and of Crom-

well, but against England as ruled by a foreigner, imported from Germany.

In the light of this historic fact George Washington then appears as a benefactor of the human race, who was really waging war against a condition of thought which had reached England from Germany and would if successful have converted the British Empire into an autocracy governed by mesmerism. George Washington under divine guidance fought in behalf of the true Anglo-Saxon, as a fore-fighter for Anglo-Israel. In her address to the Concord church, February, 1899, Mrs. Eddy wrote (*Miscellany*, p. 148): "In the annals of our denomination this church becomes historic, having completed its organization February 22—Washington's birthday. Memorable date, all unthought of till the day had passed! Then we beheld the omen,—religious liberty,—the Father of the universe and the father of our nation in concurrence." So salutary was the effect of the American Revolution upon Great Britain itself that the short-lived attempt to build up an empire by mesmeric autocratic control was promptly abandoned, and the principal British settlements such as those in Australia, New Zealand, South Africa, Canada, and elsewhere took upon themselves the form of independent commonwealths linked to the mother country by the slenderest political ties but by the strongest bonds of affection.

Nevertheless, the separatist purposes of mesmerism or animal magnetism though defeated were only quiescent. The United States of America, the greatest of all democ-

racies, had inherited African slavery from colonial times and had allowed it to become incorporated into its body politic, until another great emancipator arose in the person of Abraham Lincoln. With the passing of years there is a genuine desire to make amends for the loneliness in which that great man dwelt during his years of matchless service. In her poem, "To the Old Year—1865," Mrs. Eddy thus writes of the great President's sacrifice (*Poems*, p. 26):—

Chill was thy midnight day,
While Justice grasped the sword to hold her
 throne,
And on her altar our loved Lincoln's own
 Great willing heart did lay.

The cause of Lincoln's tragic martyrdom has been mesmerically hidden from the world, but until it is generally understood the mental assassin will continue to produce the visible assassin. The propaganda of hate which separated the southern from the northern states of the Union and lighted the fires of civil war was the same influence which fired the fatal shot at the emancipator President in the theater. Mrs. Eddy in her address on "Science and the Senses" in Chicago in 1888 (*Miscellaneous Writings*, p. 101) declared: "Christian Science and the senses are at war. It is a revolutionary struggle. We already have had two in this nation; and they began and ended in a contest for the true idea, for human liberty and rights. Now cometh a third struggle; for the freedom of health, holiness, and the attainment of heaven." Abraham Lincoln's Emancipation Proclamation virtually brought the second revolution-

ary struggle to a close? Following the leadership of America the world is now engaged in the third great struggle. From the same environment from which issued the first notice of mesmerism a blast of autocratic hate has seared the liberty loving nations, but they have repelled the physical onslaught and imposed terms upon Germany.

Still the effort to insert a dividing wedge between the two branches of the English speaking race continues. Whose interests can this division subserve? Is a defeated Germany the actual source of this conspiracy, or do we look behind her upon that "darkness [which] was upon the face of the deep," before the light of God dispersed it? Is it that mesmerism or animal magnetism which in Mrs. Eddy's interpretation of Scripture is designated by Dan, of whom Jacob prophesied, "Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward"? Is it Dan, the renegade Israelite, who seeks to make a breach in the twelve tribes of Israel, as the worship of Baal once before divided Jacob's descendants into the weak kingdoms of Judah and Israel which were both led into captivity? Is this same mesmerism or animal magnetism typified by the false Israelite seeking to pry open the armor of Anglo-Israel and spoil its battle plan? Is the separatist argument now using a false socialistic, autocratic concept of the state, manufactured in Germany but carrying the Russian label of Bolshevism, in order to subvert all order and set every man against his neighbor?

Whatever may be the present plan of the evil worker, it will fail. The human race under the liberating influence of Christian Science will continue to be emancipated from one evil after another. Abraham Lincoln, for instance, clearly saw the need for total abstinence from intoxicating liquor, and in spite of great opposition America and the liberty loving nations are fast ridding themselves of the drink slavery. Woman must be emancipated, not only from the more obvious disadvantages which hedge her about in public affairs and professions, but also from every unnatural restraint which would keep her from putting her saving inspiration into effect. By her discovery of Christian Science Mrs. Eddy broke the way for woman through the obstacles of male opposition. Mrs. Eddy knew her divine origin and used it. Her great book, "Science and Health with Key to the Scriptures," is at once a Declaration of Independence and an Emancipation Proclamation. It sealed the two great revolutionary struggles and opened the third.

From one emancipation to another the race will advance until slavery of every kind has vanished, whether it be physical, mental, or spiritual. The part of woman in this magnificent ascent is increasing rapidly in power. Belshazzar's queen pointed him to Daniel, Pilate's wife warned him against harming Jesus, Abraham Lincoln's labor for emancipation was vastly helped by Mrs. Stowe's "Uncle Tom's Cabin." The prisoner Dreyfus would never have been set free but for the never failing

loyalty of his wife and her persistent appeal for a rehearing of his case. In our day Christian Science is the divine Comforter which reaches all those in distress with the mother love of God.

The edict goes forth from Christian Science that the hour of complete emancipation has already sounded. Moses emancipated the Israelites from slavery in Egypt; in

1861 the emancipation of the serfs took place in Russia, in 1863 that of the African in America, and in 1866 the discovery of Christian Science ushered in a world-wide emancipation from all evil through the spiritual understanding which enthrones God as Mother as well as Father and sets men free to find their womanhood and women to find their manhood.

WILLIAM D. McCrackan.

CHRISTIANITY AND THE COMMONWEALTH

IN all times thinkers have agreed that the commonwealth is the highest ideal for a nation, although there have been widely differing views in ancient and modern times as to how this form of government could be realized. It goes without saying that the ideals embodied in the commonwealth have been worked out in a more practical and satisfactory way in the United States of America than in any other country, and this is undoubtedly due to the fact that religious freedom was made the foundation stone of the great edifice which has been built up during the last two hundred years. This form of government, rightly viewed, always implies the recognition of the supreme governing authority and obedience to moral and spiritual law, for without these no human government can have stability or continue to exist. It is also clear that in the final analysis such authority is never dependent upon any individual or group of individuals, although it may be expressed through them, but rests upon the law which is itself the manifestation of eternal justice and right.

In the early history of the Hebrew people we find that under the leadership of Moses their thought was directed toward the divine government of the nation, and although there were priests and princes set over the tribes, yet they only held authority as they obeyed and expressed the divine law. As the years went on and the people intermarried with those of other nations we find them crying out for a king who would establish militarism in the land, but the prophet Samuel warned them against this and strove to direct their thought away from mortal man to infinite Mind.

Here we should remember that even among the judges and priests in the land of Israel there were few who expressed the pure spirituality which alone would qualify them to lead their fellow men into spiritual freedom, with its necessary expression in good government in which all the people shared, and which would necessarily bring prosperity to all. In Christian Science this is readily understood, and we see that, until the demands of Principle are recog-

nized and kept constantly in view, the human tendency is ever toward retrogression; in place of the pure spirituality which is manifested in the application of divine intelligence to all things, superstition usurps the place of religion, and instead of men being firmly bound to God, good, they drift away from pure religion with its ideal conditions until all things tend toward chaos. On page 278 of Miscellany Mrs. Eddy says, "To coincide with God's government is the proper incentive to the action of all nations."

When we come to the teachings of Christ Jesus we find that superhuman wisdom which knew how to deal with human conditions and beliefs, while at the same time lifting the thought of all Truth-seekers to the plane where absolute right is held forever as the one and only standard. Jesus' work began with the individual, but it reached out to the emancipation of the whole race from bondage of every sort and lifted humanity above the age-long tragedy of sin, disease, and death. Jesus taught his followers to obey the law relative to taxation when he said, "Render therefore unto Cæsar the things which are Cæsar's;" but he never taught them to yield up their right to spiritual freedom to any mortal man or mortal form of government. After his ascension we find his followers attempting to establish a sort of communism which may be regarded as an experiment looking toward greater things, but so far as we can tell it did not meet the human need, although the truth itself bound together the men and women who were thus

striving after the best form of government, by bonds which cannot be broken, namely, their love of the truth and their conviction of its power to make all men free.

As we read the New Testament from the Acts of the Apostles on to and through Revelation, it is plainly apparent that the teachings of the apostles and their demonstrations of divine law, had they been understood and accepted, would have given stability to all righteous government and have brought harmony everywhere. We find, however, that priestcraft and sorcery were sorely disturbed by the pure teachings of Jesus' followers, and so the representatives of these systems arrayed themselves against the representatives of divine Truth, believing that they could banish from the face of the earth all who opposed them. Not only was this opposition to Truth characteristic of the first Christian century, but whenever the light shone with distinctive clearness, as for instance in the sixteenth century, error did its utmost to resist its own annihilation. The massacre of St. Bartholomew shows how a weak and wicked king was used to make murderous attacks upon the noblest and best in the land, among them Admiral Coligny.

Here we may recall the event recorded in the eleventh chapter of John, immediately following the raising of Lazarus from the dead. The chief priests and Pharisees held a council, seeing in the miracles of Jesus the loss of their own authority, and so we find them saying, "If we let him thus alone, all men will believe on him." It is perfectly evi-

dent that in both of these cases had there been a measurably clear expression of the true commonwealth such conditions would have been impossible, because there would have been an appeal on the part of so many to divine Principle that the subtle designs of evil would have been rendered ineffectual. Well did Christ Jesus know that the kingdom of God with its benign and absolutely just government was little understood by humanity, and that the only means for the protection of innocence was the exercise of unceasing watchfulness and prayer; therefore we cannot too often recall his words of warning, "What I say unto you I say unto all, Watch."

From the Christian Science viewpoint it is perfectly clear that if in all lands and climes there had been freedom to worship God, all other things would have been adjusted so as to work out through the advancing human thought the problems of equal rights, opportunities, and privileges for all men, but so long as this one vital thing is denied we have wars and fightings, sickness, poverty, and wretchedness, when we ought to have universal peace and progress based upon God's righteous law.

Let it never be supposed that in

Christian Science license is ever mistaken for liberty. Obedience to law, so long as the law is based upon justice, is one of the safeguards of humanity, for without a recognition of law we have abnormal conditions in the body politic, as well as in the individual mind and body. In Christian Science we find that unswerving obedience to God's law gives the truest freedom, and as this is more fully understood, all the asserted laws of disease and health and all material theories of government fade out as shadows of the night before the advancing light of Truth and Love, which establishes the Christian commonwealth on the basis of a pure democracy. On page 287 of *Miscellany* there begins an article by Mrs. Eddy which was published in the *New York Mail and Express*. Here we read: "Love talked and not lived is a poor shift for the weak and worldly. Love lived in a court or cot is God exemplified, governing governments, industries, human rights, liberty, life. In love for man we gain the only and true sense of love for God, practical good, and so rise and still rise to His image and likeness, and are made partakers of that Mind whence springs the universe."

ANNIE M. KNOTT.

TESTIMONIES OF HEALING

ABOUT twenty years ago the seed of Christian Science was first planted in our home. Two years after my marriage in 1903 our struggles with sickness began, and for ten years I actually dreaded the spring of the year—it seemed so sure to bring sorrow. I had never had any religious training, but had always attended Sunday school up to the time of my marriage, though the teaching made no impression upon my daily thought or life. In the spring of 1908 when our little daughter passed on, and it was said to me, "God knows what is best," I replied that I did not want to know God if He sent such sorrow. During all these years I was very bitter in my denunciations of Christian Science, although knowing nothing about it from personal study but reflecting what I had heard my father and others say. In 1910, after eighteen weeks of sickness in the home, during which both children were ill and my father passed on, the seed planted many years before began to take root, and I turned to Christian Science. I had between two and three weeks' treatment, and though for four years I said no good came from it, I know now how well the ground was prepared.

During the holidays of 1914-15, being completely worn out and with nerves broken down, two severe attacks of bronchitis resulted in an incipient case of tubercular disease, for which, because of the belief in heredity, we had always been on the watch. A competent housekeeper was engaged, and I began the rest cure,

which included the latest medical methods of treating this disease. The cough was stopped by very strong medicine, but after three months of hypodermics and tonics the exhaustion common to this ailment was still there. It was impossible for me to attend to the smallest duties in the home without these stimulants. The first of July found me completely disgusted with medicine, with but one ambition, and that was to understand God. Then I was ready for healing, and at the recommendation of a friend I went to a Christian Science practitioner's office. In fifteen minutes I was completely healed, and never can I forget the wonderful sense of strength and exhilaration which resulted from that healing. I did all the housework except the washing for my family of four all summer and scarcely realized it, I was so absorbed in reading Christian Science literature.

From that time on Christian Science has brought the solution of every problem for my three children and myself. In these three years scarlet fever, severe colds, bronchitis, bilious attacks, severe sick headaches, neuralgia, and many forms of so-called diseases prevalent in the winter have been overcome, some instantaneously, others requiring a day or two; but each experience was a positive proof to me that when the divine Principle and rule of Christian Science is understood enough to be applied correctly, it never fails to heal.

I am so convinced of the truth of

Christian Science, and my constant study of all the literature has given me such a deep love for the religion and its Founder, Mrs. Eddy, who was pure-minded and loving enough to discover this truth, that I gladly relinquish all desire to seek any so-called pleasure, any work or association which would retard my progress in the study and demonstration thereof.—(Mrs.) *E. Veatrice Newton, Grand Rapids, Mich.*

HOPING sincerely that this testimony may help some mother in distress I wish to tell of the wonderful healing of my little boy, three years ago, of what was diagnosed as a tubercular spot on the brain close to the spine. In the spring of 1914 he was a healthy, well-grown child of five years, but as summer came on he gradually developed violent headaches, accompanied by sickness and fits of extreme giddiness. He lost flesh and strength to such an extent that, becoming seriously alarmed, I decided to bring him to Victoria, British Columbia, to consult a noted doctor. All that doctors and nurses could do was done, but the boy grew worse, and in two or three weeks had become as helpless as a baby of six months, losing the use of his hands and being unable to stand or even sit up. The doctor held consultations with others and all decided the case was hopeless, that he might live six weeks or possibly two months. I could not believe my child was to be taken from me, and any mother will understand the state of misery and despair I was in.

When a friend suggested Chris-

tian Science treatment I grasped at it and went to see a practitioner, full of hope and fear, but mostly fear, since Christian Science was only a name to me and one which, I regret to say, in my ignorance I often had laughed at. Never can I forget the help given me by that kind practitioner who undertook the case, and the healing of my son which soon followed. I could write for hours on the wonder of his complete recovery, and of the peace and strength that were given me from the time of my first interview, enabling me to do all that was necessary through many trying nights and days until he was out of danger, which was within three weeks. The first week absent treatment was given, and though he apparently grew weaker and the symptoms continued to be very alarming, he showed great mental improvement almost at once. During the next two weeks the practitioner came three times to see him, at the same time lovingly continuing daily treatments, and in a little over three weeks from the day treatment was begun, he was able to walk and most anxious to use his hands in every way. The doctor had told me he must not use hands or feet for some months, and with this fear in my mind I let him walk very little, for some time wheeling him in a cart, but I now feel this was quite unnecessary.

Since then we have received many benefits from Christian Science, both mental and physical. Recently, through absent treatment, my son was healed in three days of a severe attack of measles. My own progress in Christian Science has been slow, but I am

thankful that its teaching has broadened my outlook on life, made me a happier and healthier woman, and given me a religion which I can understand and turn to for help at all times. My thanks and gratitude are sincere and deep for all that has been done for me, and I have the respect and reverence for Mrs. Eddy which is due her for all she has done for mankind.—(Mrs.) *Mabel A. Roberts, Victoria, B. C., Canada.*

CHRISTIAN SCIENCE first attracted me as a means of physical healing. For years I had tried material remedies for chronic bowel trouble, internal weakness, and displaced organs, but received little help. Christian Science healed me in a few weeks, and I rejoiced in a sense of bodily health. My curiosity was aroused, and I wished to learn how the healing was accomplished. I read the textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, and took class instruction, but the desire for spiritual understanding was not strong; I wanted intellectual satisfaction. There was always a latent thought that if I were seriously ill or in dire physical need I might call for medical aid. I attended Christian Science services only when they did not interfere with those of the church where I was an active worker, and to which I was bound by family ties. I was also afraid of making a mistake in changing to what I thought was a new religion; but my two younger children wished to attend the Christian Science Sunday school and were allowed to do so.

Some time after this one of them became ill with stoppage of the bowels. There was much fever and great weakness. No material remedies were used, and Christian Science help was sought. I was filled with fear, but felt that Christian Science was our only means of deliverance, as I knew of a recent death from this cause, although the doctors had done everything they thought possible for the patient. After nearly a week, during which period treatment was continued by a practitioner, normal action was restored suddenly on Thanksgiving day. Symptoms of inharmony soon disappeared and health was regained. When the change came I said, "God has helped us." The reply was, "Mother, didn't you know that He would?" That day was truly one of thanksgiving.

A year later I was attacked by inflammatory rheumatism. In my helplessness and suffering I thought only of Christian Science as my refuge, and asked for its help with no mental reservations. My physical sufferings were relieved on Thanksgiving day, so that I was able to be carried downstairs for dinner and enjoy a pleasant evening with my family. Slowly but surely activity and health were restored. This healing took place more than seventeen years ago and there has been no return of the disease.

After this experience I began to desire to join the Christian Science church. Speaking of this to the practitioner, I was told not to worry and to know that I could make the change when the right time came. In all the years that I received the help

of Christian Science through church services, periodicals, and treatment no member of that church ever urged me to leave the other church and join his. This loving consideration made a deep impression on me and sustained me until I felt free to place myself with the church where I was receiving my help.

Through experience and suffering I am learning the truth about God and man, and with this knowledge comes freedom from anxiety and fear, as well as freedom from physical ills. The shadows are growing thin, the light of Truth is shining more clearly. Words cannot adequately express my gratitude for our dear Leader's loving faithfulness, which has given us the teaching that leads us to Jesus the Christ, who "hath brought life and immortality to light." I am learning that God is an ever present help, the "adorable One" who is "all Life, Truth, Love" (*Science and Health*, pp. 16, 17), and that we may "enter into his gates with thanksgiving, and into his courts with praise."—(*Mrs.*) *Julia S. Lovejoy, Janesville, Wis.*

WITH a deep sense of gratitude I will relate an experience I had some years ago. It surely was an occasion for supreme testing of Christian Science. I was "on the road" at the time and, train service not being of the best, was compelled at times to ride on freight trains. As the way car did not stop at the depot, I took my grips and placed them in the car, but the steps were very high from the ground, and in stepping down I sprained my ankle badly. I immedi-

ately applied the truth, and was able to walk about four blocks to the hotel, where I ate supper, and afterwards returned to the train. I worked another town that evening and took a late train back to the place I left in the morning. During all this time I did not experience any pain whatever, and there was very little swelling in the ankle. The next morning, however, I did experience a slight stiffness in walking downstairs.

That evening at the hotel I was expressing my gratitude to a friend that the injury had been so quickly overcome, and he would not believe me, as he said it always took from six to eight weeks to get over a sprained ankle. In preparing to retire that night, curiosity got the better of me and I looked at the ankle, and there was the indisputable evidence of a very severe sprain. I called the clerk, and asked him to tell my friend to come to my room. When I showed him the evidence of the injury, he looked at it a few seconds, then said that wonders would never cease, turned, and left the room without further comment. The accident happened on Monday evening, and the discoloration was very plain the following Friday evening. From that time to this the ankle has been in a normal condition. I have not spared it in any way.

Christian Science has taught me to forget the material self and at all times to affirm the truth of being. I want to express my deepest gratitude to God, also to Mrs. Eddy, who has made this truth so plain; it can be applied at all times whether in the field, at home, or away. Nothing

but the study of "Science and Health with Key to the Scriptures" made this healing, as well as many other beautiful demonstrations, possible to me and mine.—*James M. Kerr, Minneapolis, Minn.*

I want to verify the above facts, as I saw the discoloration when my husband came home. He attended a lecture Thursday night, and had to stand as there were no vacant seats. To me this was a wonderful demonstration.—(*Mrs.*) *Lottie E. Kerr.*

THE many testimonies in our periodicals prove conclusively the great value to the world of our Leader's discovery and of her many years of labor so to establish its teachings that the world would never lose them. Happily for me I was one of the early beneficiaries of Christian Science, having been healed in the spring of 1886, and my desire now is to testify to its enduring effects. At that time my health was such that the family physician said only an operation would save me from permanent invalidism. So convinced was he as to my condition that about two years after my healing through Christian Science he remarked to a friend that I thought I was healed, but he knew that what ailed me could not be cured without an operation and I would surely return to him some day. Fortunately for me this was a false prophecy, for I have neither consulted a doctor nor taken a dose of medicine since. Many times I have been ill,—once quite seriously,—and trials and perplexities have many times been met and overcome,

but Christian Science has been my physician and comforter.

After class instruction the daily study of the textbooks, the Bible and "Science and Health with Key to the Scriptures," was begun and these books are now more inspiring than ever before. The Bible is a constant guide instead of interesting Hebrew literature, as it once was. These results, the physical healing and the opening up of the Bible, fill my life with gratitude to Mrs. Eddy for her unselfish work. For the privilege of class instruction, for membership in The Mother Church and a branch church, for Mrs. Eddy's writings and our periodicals, I can only express my deep gratitude by constantly using them and profiting thereby.—(*Miss*) *Frances S. Turner, Brooklyn, N. Y.*

LIKE so many others I feel that I owe all I have, or am, to our dear Leader's patient and clear teachings. It is nearly thirteen years since a *Sentinel* was placed in my hands by one who silently recognized that my need was very great. After reading that and our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy, for a few days, I was asked whether I would consent to have absent treatment. Hardly knowing what this meant I consented, with the result that not only was there a marked improvement in my physical condition but also a great mental uplift was brought about. I was visiting a relative at this time, and when a fortnight later I returned to my husband it was evident that he was greatly impressed by the change which had taken place, for I at once

assumed my neglected duties and habits. It seemed then to me that the one thing to desire was to gain some understanding of the cause of this mental and bodily uplift. As I had given up as unsatisfying all the old theological doctrines, there was less prejudice to be overcome, and little by little our Leader's wise counsels have been assimilated. There has been guidance for each step of the way, and many beautiful demonstrations have proved the power of Truth to one who had been wayward and careless.

I will relate a gloriously helpful instance of Love's ways in dealing with erring mortals. For years I had been bitterly resentful toward one who I considered had harmed not only me but one I dearly loved. When I opened "Miscellaneous Writings" for the first time I had read to about the eighth page when I saw illuminatingly our Leader's spiritual perception with regard to the effects of resentment on those indulging in such sin. The quiet resolve must have then been made to cease from all ill-will. In that instant the print of the book became a blur to me, and I found that glasses had become an impediment rather than a help. They were removed, and not once since have I used them. One to whom I related this experience said, And how about diamond print? Well, that I found could be read. This also, as an additional blessing, I may relate. If dust blows into my eyes now I am enabled to realize that there is no sensation in matter, and no inconvenience is experienced.

So many blessings have come to

me and to those I hold dear that pages could well be written about them. When raiders visited us, calm trust in divine protection seemed to bless the whole neighborhood. For all this I would express gratitude to God, and to our dear Leader for her teaching as to His allness.—(*Mrs.*) *Elizabeth S. Fulleylove, Hampstead N.W., London, England.*

I WOULD like to express my gratitude for the healings I have had in Christian Science. About seven years ago I was healed of chronic bladder trouble, ulcers, and a fistula, and there has been no return of any of these diseases. Since then I have had help along the line of supply, but especially have I seen the evidence of the power of God in the continuous good health of my family. My two little girls were born under Christian Science treatment, and I had scarcely any pain. Words but feebly express my love for this healing truth.—(*Mrs.*) *Ada D. Boss, Jacksonville, Fla.*

JUSTICE and love bid me offer the following testimony to the healing power of Truth. Two years ago our son was suffering from nasal growths, and the doctor wished to operate. Before doing so, however, he thought it advisable to consult a specialist, as he was not satisfied with the condition of the heart. The specialist said the heart was in such a state that an operation might prove fatal, so put him on a rigid diet to reduce flesh and forbade him to take any violent exercise. Although the doctor's instructions were faithfully carried out,

the conditions remained the same. Upon hearing of Christian Science, treatment was asked for, with the result that when the specialist made another most minute examination he pronounced the boy normal in every way. The adenoids had completely disappeared and the heart was strong and healthy. I cannot say how grateful I am that he was able to enter a new school free from disease, and to take his rightful place with boys of his own age, joining in even the most strenuous games.

I am deeply thankful to God for having led me to the truth, and grateful to Mrs. Eddy for her unselfish devotion and perseverance.—(*Mrs.*) *Edith L. Machin, Adswood, Stockport, England.*

THIS testimony is lovingly sent to help some one who may seem as discouraged as I was in 1893. I was surrounded at home with conscientious examples of devotion and self-sacrifice, but even as a child my heart rebelled against the sad experiences of parents and friends after all their efforts in well-doing. Our thought was to be of service to humanity, and no trouble or expense was spared in educating me for such service. Just before finishing a four years' course in three years, however, I was disabled by an attack of nervous prostration, and for nearly three years was under the care of some of the best physicians in town, the last eight months of the time being confined to my room and bed,—a burden instead of a help.

When told that the condition might last several years as my vitality had

been seriously depleted by too ardent pursuit of ideals, it was my nightly prayer that I might never awake to another day. It seemed to me that if God had originated the so-called material laws of fatigue, exhaustion, and disaster which pursued those endeavoring to obey Him and serve mankind, it was strange that Jesus, who knew and did God's will, should not have made well people sick and invalids worse, instead of healing the sick and sinning.

Soon after this we sent for a friend who had been healed by Christian Science to come and tell us about this religion. As she explained it, I saw that Christian Science is indeed the great truth we had always been seeking to make us free. This was on January 3, 1896. I asked for treatment, readily discarding the pellets which had never had the slightest effect on the difficulty. The improvement was so rapid that in five days the healing was complete, to the astonishment of the family, friends, neighbors, and doctor. I was running up and down stairs, taking long walks, and rejoicing in the sweet reasonableness of the explanation of God and man as given in Science and Health.

Grateful as I was for this remarkable healing, I was more thankful to have this precious book. It was simply devoured from morning till night for six months or more, and I put its teachings into practice as best I could. As a result I was restored to active usefulness at home, and was able to support my mother and myself with a higher sense of substance when all our money seemed swept away. A

congenial teaching position opened up for me, and that, too, in the middle of the year when changes are not supposed to be made. Later we were remarkably sustained and provided for during my father's illness and passing on; also through Christian Science my mother and I were enabled to assume a large debt of honor for which we were not legally responsible. Acting under divine law, in gratitude for a truly practical religion in which no debt is ever outlawed by time or any other false belief, we were enabled to overcome self and fear sufficiently to let divine Love be glorified in honesty.

We feel that on several occasions Christian Science has saved our lives, and these triumphs of Truth over error encourage faith in the final victory over all evil. Ours is the joy of having found the truly Christian and scientific way of rendering universal service to humanity, after the manner of the Master's words and works, as explained by God's messenger to this age, our inspired Leader, Mrs. Eddy. Only a life of hourly consecration can truly express my gratitude.—(*Miss*) *Eloise Cameron MacGregor, Chicago, Ill.*

I gratefully verify this testimony of my daughter's healing through Christian Science, and also wish to add that this great truth has been the most precious gift of God which has ever come into my own life. My heart overflows with love and gratitude to our dear Leader for her great and wonderful devotion to humanity in establishing all the rules of Christian Science and its varied activities,

whereby each one of us may gain a working, demonstrable knowledge of God as Spirit and of His creation as spiritual.—(*Mrs.*) *Emma MacGregor.*

At the time Christian Science came into my life I was considered hopelessly ill, and had been under the doctor's care for about a year and a half. The trouble had been diagnosed as organic disease of the heart, and while it had been noticeably present for some years, I had paid but slight attention to it until forced to do so by a rapid decline in health and strength. At the end of about eighteen months of constant attention by the physicians, my condition was so much worse, although every attention and kindness was given me by the doctors, that the outlook was hopeless. I was forced to give up my work and despaired of ever being able to take it up again.

At this point Christian Science came into my life, and after the first treatment I went back to work. Although six years have elapsed, I have never since been absent one day on account of sickness. I was greatly relieved after the first treatment, but the healing was not complete for some months. During this time, however, the healing efficacy of Christian Science was being proved, as many other ailments, which I considered of less importance than the heart trouble, were overcome. These included stomach disorder, a painful spinal dislocation, poor circulation, a severe nervous condition, and partial deafness. I have also been able to lay aside glasses, which had been

worn for thirteen years and which the oculist said would have to be worn all my life. The statement was made that my sight would continue to grow worse, and would necessitate the constant change to stronger lenses. The use of glasses was discontinued about two weeks after my first visit to the practitioner, and although my eyes have been put to very severe tests, as my work calls for constant reading in all conditions of light and often far into the night, I have not had to resort to them since.

Christian Science has healed me mentally and morally as well as physically, and has taken out of my life the habit of using intoxicating liquors and tobacco. It has brought me peace where was discord and confusion, health has replaced sickness, joy and gladness have come to me where ill-humor and unhappiness reigned, and I rejoice that the putting off of the old man and the putting on of the new is going on daily in my life.

It would be impossible to express in words the gratitude I feel for the many blessings that Christian Science has brought and is bringing to me, but I am striving to live my gratitude by reflecting the light of Truth. I am humbly thankful to God and grateful to our Leader, Mrs. Eddy, for this healing truth.—*Paul G. Lynch, Los Angeles, Cal.*

It was my great privilege to witness the healing of my husband, as spoken of in the accompanying testimony. From the time of his first treatment in Christian Science he was relieved of the physical suffering

and lifted above the fear and despair which had been with him for so long. Words are inadequate to express what this healing has meant to us both, not only from the standpoint of physical relief but in a larger sense, which is entirely above and apart from the body. Christian Science proved that God is true, that there is a bond between the creator and His children, and that we are entitled to call upon Him for help. This has meant to us both that doubt has given place to knowledge, fear to peace, and confusion to truth.

We daily realize and appreciate more the purity of Mrs. Eddy and her devotion to the welfare of all mankind; and we are grateful beyond expression for the immeasurable privilege of sharing in her discovery.—(*Mrs.*) *R. B. Lynch.*

FOR over eight years Christian Science has been the only physician in our home. Before that I had been for five years going from one doctor to another, and from one remedy to another, and finding only temporary relief. During this time I went through two operations, and as a result my mind was filled with pictures of these things, together with an awful fear. Gradually, through help from practitioners and my own study, Christian Science has removed the fear, and also thoughts of hatred, resentment, self-pity, and sorrow which were poisoning me, and as a result the body has been healed.

When I had been reading Christian Science literature about eight months, we moved to a place where we were fifty miles from a practi-

tioner. One Friday I was holding a bottle of a chemical containing sulphuric acid when the cork flew out and some of the acid went into one of my eyes, burning it so that I could only see the outline of the different things around me. This occurred about half past ten in the morning, and when my husband returned at noon, my eye and nose were very much inflamed. He asked what the trouble was and it was necessary for me to tell him. Then he wanted to take the chemical to a doctor to find out what could be done, but I would not let him have it. In the afternoon, as soon as possible, I went over to a neighbor who is also a Christian Scientist, and asked her to help me, with the result that at about three o'clock, while looking through the Hymnal, I discovered that I could read as well as ever, and by Sunday morning the inflammation had all disappeared.

My little daughter was very ill with what is called yellow jaundice in the winter of 1910, and as I seemed unable to help her, I called for a practitioner. She came and in fifteen minutes the child was healed, so that she went to school the next day, although her skin did not regain its natural color for several days. The same treatment healed me of the effects of an operation for appendicitis which I had undergone three years previously.

Through Christian Science we have received more healings and benefits in many ways than I can remember. Colds, burns, measles, appendicitis, and other ailments have been overcome. I am also very thankful for

the Christian Science periodicals. No matter what kind of problem I am working on, I always find in them something that seems particularly for me. At one time I thought it sufficient to subscribe only for the periodicals printed in English. Error argued that I could not read the *Herold* and knew of no one to whom I could give it; but one day I awoke to the fact that by such a thought I was limiting the work of the *Herold* and also my own work, that I was shutting the door upon many who needed the truth. I therefore sent in my subscription and have found a place for every copy.

My whole desire is to gain more understanding of Truth and Love every day, and to help others to find the truth.—(Mrs.) Ivy Painter, Kirkland, Wash.

WHEN I took up Christian Science I had been in poor health for several years. The doctors told me that my stomach, liver, kidneys, and bronchial tubes were affected. Finally a severe cough came on and lasted for several weeks. Medical treatment failed to check it, and I was gradually going down; it seemed as if my time had about come. At last I went to a Christian Science practitioner and treatment was begun. In two weeks I was almost healed. This was ten years ago, and since then my health has been nearly perfect most of the time. I have had one breakdown since that time, but was healed in a few treatments. I am strong and active, and seldom have an ache or a pain.

I feel very thankful to Mrs. Eddy

for the discovery of Christian Science and for the spiritual life that enabled her to give it to the world, also to every one who has helped to demonstrate and spread this great truth.—
Monroe Prigg, Anderson, Ind.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

The next admission of candidates will take place on May 30, 1919, as provided in Article XIII, Section 2, of the By-laws of The Mother Church. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Friday, May 16, 1919. Consideration of any applications received after that date will be deferred until the November 7, 1919, admission.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to November 1, 1918, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

CHARLES E. JARVIS, Clerk,
236 Huntington Avenue, Back Bay, Boston, Mass.

CHURCH TREASURER

Per Capita Tax:—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

Please remit by postal or express money order, bank draft, or check. Do not send paper money through the mail unless registered.

Please advise promptly of any change in name or address.

Per capita taxes and contributions to the War Relief Fund, the Real Estate Fund, and the Benevolent Association Fund should be sent to EDWARD L. RIPLEY, Treasurer, 236 Huntington Avenue, Back Bay, Boston, Mass.

CLERK OF THE MOTHER CHURCH

Please address correspondence relating to membership with The Mother Church and requests for blank applications for membership to CHARLES E. JARVIS, Clerk, 236 Huntington Avenue, Back Bay, Boston, Mass.

INSTRUCTIONS REGARDING CARDS

ADVERTISED IN THE CHRISTIAN SCIENCE MONTHLY PERIODICALS

Applications for advertisements in *The Christian Science Journal*, *Der Herold der Christian Science*, or *Le Héraut de Christian Science* are received when made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for advertisements in the *Journal*, payable in advance, are \$10.00 for each line or fraction thereof for the church advertisements, and \$5.00 for each line or fraction thereof for the practitioners' and nurses' advertisements. The practitioners' and nurses' advertisements are published only in the January, April, July, and October issues of the *Journal*. The charge for practitioners' advertisements in *Der Herold* or *Le Héraut* is \$2.00 for each line or fraction thereof.

A few weeks previous to the termination of an advertisement, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner requests its removal. When once discontinued, a new blank must be filled out and presented, in order to have an advertisement reinserted.

PRACTITIONERS

Applications for advertisements in the list of practitioners in the *Journal*, *Der Herold*, or *Le Héraut* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. Applications for advertisement in *Der Herold* are received only from those able to speak and write both English and German. Applications for advertisement in *Le Héraut* are received only from those able to speak and write both English and French.

Applicants are required to accept and use as their textbooks the Bible together with "Science and Health with Key to the Scriptures," and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9).

It is understood and agreed that practitioners will be found regularly at the addresses published in their advertisements. Should a practitioner of necessity be temporarily absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the notice during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

NURSES

Applications for advertisements in the list of nurses in the *Journal* will be received only from members of The Mother Church, and applicants should have the qualifications stated in Article VIII, Sect. 31, of the Church Manual.

CHANGE OF NAME

As the names published in the *Journal*, *Der Herold*, and *Le Héraut* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

SOCIETIES AND CHURCHES

When members of The Mother Church in a community believe that the time has come for the holding of regular services, and for the formation of a Christian Science Society, or the formation of a branch Church of Christ, Scientist, if they will write to The Christian Science Publishing Society, a letter will be sent regarding the steps to be taken in organizing their work, and the rules to be observed in order to have an advertisement in the *Journal*.

The Manual, Article XXIII, Sect. 6, under the heading "Organizing Churches," says of a branch church formed according to the order indicated, "Upon proper application, made in accordance with the rules of The Christian Science Publishing Society, the services of such a church may be advertised in *The Christian Science Journal*." The regular services of a Christian Science Society also may be advertised.

COMMUNICATIONS FROM CHURCHES

The name and address of the duly elected clerk in office of each church and society is kept on file by the Publishing Society, and all communications from a church or society as an organization should be officially signed by its clerk. In cases where the clerk is not available, communications affecting the interests of an organization should be certified as official by its

THE CHRISTIAN SCIENCE JOURNAL

*"For the weapons of our warfare are not carnal, but
mighty through God to the pulling down of strong holds"*

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MARCH, 1919

NUMBER 12

"THAT THY DAYS MAY BE LONG"

WILLIAM BRADFORD TURNER

WHEN will men, especially those whose ostensible purpose it is to conserve the health of the race, lay hold upon the simple, scientific fact that through sin death entered into the world, and that disease is therefore but the physical aggregate of antecedent wrong thinking on the part of the human family, which ultimates in material dissolution? It follows that the only radical cure for wrong thinking must lie in right thinking, comprehended in a general righteousness, and wrought out in daily living through intelligent observance of spiritually scientific postulates.

These are days of intensive medical exploitation on the part of certain autocratically inclined followers of the old school, despite the fact that epidemics and their stay are alike problematical to these gentlemen, and the so-called incurable diseases are still the *bête noire* of the profession. It is a bit exasperating, therefore, to have sent to one, *nolens vo-*

lens, the literature of a "Life Extension Institute," founded largely if, indeed, not entirely on a material conception of man and his well being.

The suggestion to establish "some central institute or organization," to quote from the propagandist advertisement at hand, is one which is persistently brought before the minds of the people by means of press and forum. The chief functions of such an institution, it would appear, would lie in impressing on the public the unseen, imminent danger, from a medical viewpoint, in which every man, woman, and child moves and has his being—Paul and the ever widening experience of attested Christianity to the contrary notwithstanding—and the molding of this same public for the prepared ministrations of the institute and its votaries.

"So far as science knows," says the advertisement, "there is no universal panacea for the ills of hu-

manity." This undoubtedly is true of "science falsely so called," but the Science of the Christ moves on apace to-day, with its cumulative evidence of half a century of healing work behind it. Furthermore, it is able now, as aforetime, to destroy our iniquities and to heal our diseases, whenever we are willing to fulfill the Scriptural conditions which insure demonstration. The value of the work inaugurated and established by scientific Christianity, lies even more in its prophylactic than in its curative mission to the race. "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And . . . be ye transformed by the renewing of your mind," says the apostle to the Gentiles. "If a man keep my saying, he shall never see death," declared Jesus to the Jews, and through them addressed the rest of mankind. The incontestable demonstrations of Christian Science, not only in the line of physical healing but in that of the ever increasing immunity from disease which is afforded to its followers, are facts not generally conceded, however, by the disciples of Æsculapius. They claim it is they who have now discovered the essential to the successful fending off of disease, and the consequent extension of individual, human existence.

"There is one method of early detection and prevention," continues the aforecited article, "namely, to have a complete physical examination every year from childhood on, and during apparent, perfect health, by a thoroughly competent and experienced physician. Then the early

development of disease may be detected, and measures taken to prevent its extension." We are further apprised of the interesting fact that the "Life Extension Institute is just a central organization to which one hundred of the leading medical men of the country have dedicated their advice, that the value of periodic health examinations may be impressed upon thousands and hundreds of thousands of men and women instead of just a few."

The word "impressed," as it appears in this significant paragraph, stands out with emphasis. It recalls an experience, common to all Christian Science workers, which the writer had early in his career as a practitioner, in which he was quite contrariwise impressed with the uncertain value of expert medical examination. This impression has deepened with twenty-three years of active ministry in the healing work of our movement.

He was called to the bedside of a lady who was said to be seriously ill. The husband, decidedly averse to Christian Science and its methods, had engaged the services of a well-known specialist. After a thorough search for the cause of the trouble, the specialist pronounced the lady to be suffering from a dangerous malady, having its seat in one of the internal organs. As no improvement became apparent after a period of medical treatment, a second specialist was called who knew nothing of the diagnosis of the first. This gentleman, after a second thorough examination, assured the lady and her family that there was nothing what-

ever the matter with the organ under suspicion, but that it was another which was causing all the difficulty. His prescriptions were in turn religiously followed, but again with no beneficial results. The husband, now very anxious, summoned a third specialist to a conclave, who unhesitatingly declared a third organ to be responsible for the disorder, as under his competent research the first two organs suspected were found quite innocent, and were functioning perfectly.

The wife, at this point, considering herself the individual chiefly interested after all, made bold to summon the aid of Christian Science for a solution of the problem. She was told that, from a physical viewpoint, the practitioner did not know what was the matter; also that he felt there had been enough of guessing at it, without guessing further. What he did know, however, and what he told the poor, suffering woman was that, from God's viewpoint, the entire condition was wrong and unnecessary, whatever the claim of cause, and wholly contrary to God's plan for the divine image and likeness. The body was left out of account, and the patient's thought and aspiration turned to the contemplation of spiritual essentials. She speedily recovered, and is, after many years, a well, rejuvenated woman, whose gratitude has put the healing ministry of Christian Science in the way of many others.

Through the long term of years since the writer himself was made whole of lifelong, so-called incurable maladies, he has witnessed, with

heart bowed before the Christ, a long procession of other so-called incurables advance joyously into the liberty of the sons of God. The most extreme cases of cancer, tuberculosis, locomotor ataxia, heart disease, blindness, deafness, crippleness, and sin he has repeatedly witnessed disappear before the realization in the heart of man of the ever presence and omnipotence of God as Love and Life, the eternal Truth of the universe.

There is no criticism on the part of Christian Scientists, let it be understood, for the old-fashioned family doctor, or the regular physician who responds with kindness and devotion to the call of those who believe in the efficacy of material remedies for the alleviation of disease. The protest comes at the attempt on the part of medical chauvinists, after centuries of uncertain and contradictory procedure, to coerce the human family into the stultifying belief that relief from the ills of the flesh, and consequent increase of longevity, can come only from the evermore discredited realm of matter. What Christian Science practitioner has not had the experience of a visit from some well-known physician who has confessed his professional disappointment, and decried the fatuousness of medical assumption.

The day of crass materialism is over, however. Men are looking to a higher source for surcease of their woes. The writer has known many people, ripe in years, who attributed their steadfast health and prolongation of useful activities to simple faith in God, and a proportionate

disregard for all material reliances. Furthermore, what are we to say concerning many of the birds and higher mammals whose "instinct is better than misguided reason" (Science and Health, p. 220), and extends their sense of existence into the centuries without ever a physical examination? A gracious lady over ninety, known well to the writer for more than twenty years, carried on her home duties, cared at times for lodgers, did her marketing, studied French, kept up with the current events of the day, and conducted a goodly practice, including stern cases—all of this much of the time without companion or assistant. Christian Science was her only aid and abettor.

A few weeks ago the narrator had the pleasure of reading a delightfully interesting letter, written in bold, clear hand by a relative of an old friend, the relative being a woman of nearly one hundred and six years of age. In the letter she speaks enthusiastically of her making of rugs and her handiwork for the soldiers, evincing her surprise at a neighbor of eighty who had recently complained to her of unsteadiness of hand. In possession of all her faculties, interested in people and events, she attributes her lifelong health and activity of mind and body to "trust in God, and the daily reading and living of the precepts of the Bible." Being a woman who took the earliest college courses available to her, she became thoroughly familiar with the popular theories for the conservation of health, but chose "rather to be absent from the body, and to be present with the Lord," with results which no

devotee of annual physical examinations need complain of. She is, at the present writing, much interested in her great-great-granddaughter's progress in the Christian Science Sunday school. This lady of Napoleon's time greatly delights in her Scriptural studies with the little maid of Foch's and Pershing's day.

One more instance, and the contention for the adequacy of the things of the Spirit for multiplication of our days is fairly well sustained. The great-great-grandmother of another friend lived, in the calendar of time, to be one hundred and six years and six months old. Never ill, and constitutionally strong, she celebrated her one hundredth birthday by a ride on horseback, out a mile from home and back, alone. Her daughter reached the age of ninety-eight, when she naïvely whispered in a quiet passing, "Oh, dear! I always felt I should never live to be very old."

Both women were intelligent and consecrated students of the Bible, and firm believers in the efficacy of prayer. The granddaughter and the daughter carried out the same splendid traditions of this practically Christian family, and with like results. The great-great-granddaughter, the writer's friend, has been a radiant exponent and practitioner of Christian Science for upwards of twenty years, grasping in its significance the metaphysical secret of her forbears.

Mrs. Eddy understood it all when she wrote in "Science and Health with Key to the Scriptures" (p. 492): "Being is holiness, harmony, immortality. It is already proved that a

knowledge of this, even in small degree, will uplift the physical and moral standard of mortals, will increase longevity, will purify and elevate character. Thus progress will finally destroy all error, and bring immortality to light;" and on page 348 of the same book: "I have never supposed the world would immediately witness the full fruitage of Christian Science, or that sin, disease, and death would not be believed for an indefinite time; but this I do aver, that, as a result of teaching Christian Science, ethics and temper-

ance have received an impulse, health has been restored, and longevity increased. If such are the present fruits, what will the harvest be, when this Science is more generally understood?"

Let us each so honor and embody the attributes of our Father-Mother God, recalling the promise of the fifth commandment, "that thy days may be long upon the land which the Lord thy God giveth thee." Herein lies the secret of prolonged existence; and it affords the only righteous basis of desire for it.

IMMORTALITY, A PRESENT FACT

ANNIE LOUISE ROBERTSON

AN immeasurable service has been rendered to humanity by Christian Science in lifting the veil of remoteness and mystery from immortality, teaching us that it is a present reality, from which no one is excluded who is willing to strive for it. There is nothing more important to us than the understanding of this fact. Jesus came that we might have life and "have it more abundantly." His teaching was, in the last analysis, one continuous declaration of immortality, as well as a denunciation of belief in mortality, and at every point he gave proof of the ever presence of God, of eternal Life. This was his answer to all arguments and attacks of mortal mind, his justification; and his every act was a demonstration of the ever presence of Life as God, the basis of man's immortality. His advent on earth was a proof of this, and his resurrection the crown of his mission.

Jesus' entire life was a continual protest against the illusions of mortal mind which would refute the fact of immortality, whereas mortal mind's foundation and superstructure alike point to an ending, to the limitation of all good; but the faithful followers of Christ Jesus, keeping in mind his perfect example, emulating him as far as in them lies, will never limit themselves in any right endeavor. The great debt we owe the Master comes from the fact that he proved for us man's present unity with God, which is an earnest of our immortality. The fact that Christian Science has revealed to us this true idea of immortality which Jesus exemplified; that it has made plain to us the ever presence of eternal life; that it has shown us how to avail ourselves of this great truth, and given us the certainty that we are in eternity now, puts upon our shoulders a responsibility which we cannot evade; for it

opens to us unlimited opportunities—and opportunity understood becomes responsibility.

Those who have partaken of the benefits of Christian Science, who have tasted of the joy and help and comfort which it brings into human experience, owe to it an enduring allegiance. A great obligation rests upon those who have gained a clearer idea of Life. They are the people spoken of in Isaiah as having walked in darkness, who “have seen a great light,” and those that dwelt in the valley of the shadow of death upon whom the light has shined. For them, in the words of Mrs. Eddy (Miscellany, p. 191), “mortality’s thick gloom is pierced.” To them has the message been given; a great and imperative duty has been laid before them, which is a privilege as well; for in its pathway alone can be found health and happiness, with the added joy of being able to save hundreds of their fellow beings from human want and woe.

How can we be true to this that has been intrusted to us except by an unswerving fidelity to the high ideals of Christian Science? And what could be of greater importance to us in our work than a clear idea of immortality and an unfaltering faith that we can here and now prove its reality? Here we may ask ourselves: Is this our goal now, or do we put it off for some more convenient season? Are we true to it to-day, or are we willing, at least for the present, to lower our standard? Does it mean much to us—an idea for which we are willing to make any sacrifice? Is the fact of a present immortality a

vital thing in our lives, or are we still content to be, as Science and Health says (p. 95), “lulled by stupefying illusions . . . dreaming away the hours”?

Widely differing from the old concept of immortality, Christian Science brings to suffering humanity the unspeakable relief of understanding an immortality that is with us here and now, right where we are, and from which we can never be separated. One of the greatest mistakes of the ages has been the belief, which still obtains to-day, that mankind must wait for immortality instead of working for it. Christian Scientists are waking up from the mesmeric lethargy which has held the world in bondage, and therefore they become alive to the great blessings that Jesus left for the enrichment of human lives. If we are not awake to the reality, the actuality of immortality, we are deprived of the joy of knowing this great gift which divine Mind bestows on man. It is not a gift that is to be bestowed—it already is; and we must awake to all that this means in order to enjoy the benefits and enter into our heritage.

While it is true that as children of God we are immortal now, and are as much in eternity as we ever can be, nevertheless there seems to our present sense to be a hiatus between the absolute spiritual fact and the temporary conditions. From our present standpoint our faith is put to the test, and we are compelled to rise if we would make good our rights. As we see more clearly the great facts of existence, we realize the futility of working for merely material posses-

sions, and the substantial results of striving for immortal qualities.

We are beginning to appreciate the fact that "a man's life consisteth not in the abundance of the [material] things which he possesseth;" but we do want plenty of God's rich gifts, such as an abundance of wisdom, hope, faith, and love; for these truly will fill the measure of our life with joy and peace, and with all good things. A real desire for immortality is the only thing which will cause all earth weights to vanish, and reveal the imperishable joys and pleasures of eternal Life as not far off but everywhere abundantly present. Then we begin to understand what Jesus meant when he said, "The kingdom of God is at hand." We have learned to give a reason for the hope that is in us, a hope that is based upon the fact of inexhaustible, unlimited good for all. We have learned that we do not have to wait for the perfect joy of an unbroken existence, as humanity has always believed, but that we can find it here and now.

Are we thoroughly awake to our present possibilities, the opportunity for infinite unfoldment? Are we striving to be at one with God, or are we still heavy with material beliefs, weighed down with the apathy of mortal existence? Is consciousness illumined and uplifted with an enduring sense of life, which does not waver when tried and tested? To seek after Life eternal is wisdom itself. Let us ask ourselves, Are we ready to understand immortality? If so, then we shall be willing to meet its demands.

Who that has felt a touch of real joy and health and peace does not long for a certainty of its continuance? The belief that all good must change or come to an end is the sword of Damocles held continually over our heads by mortal mind. It mars all joys with a shadow of doubt; but thanks to Christian Science we are learning of the joy that does not vanish, and our hearts are encouraged by the hope that does not deceive or disappoint.

We can never cease to be; but far from being satisfied with our present attainment, we must strive to express a fuller, richer sense of life. Our horizon may be wider than it was, and for this we are grateful; but our mental outlook will not be right until heaven itself lies clearly before our thought and is our goal. If there are those who are having a struggle, let them take fresh courage. There is no question about the final outcome; reality does not change. It is always good and beautiful, and it will be, must be, brought to light. Truth cannot fail to triumph over all the aggressions of error. To human sense it may seem to take time and effort, but the result—the triumph of God, of good—is sure.

Often we do not get what we think we want; sometimes we do not get even what we seem to need; but we are sure to get the spiritual nourishment that we honestly work for. Every one works in some way: either we are striving to bring immortality to light or we are working with and for mortality, helping to prolong its dream. Our care should be that we are always found fighting on the right

side, joyfully rising to meet each demand of Truth as it presents itself. We can rise but error cannot; so let us avail ourselves of our God-given power to soar into higher realms, strengthening ourselves with a conviction of the ever presence of immortality. Then we shall indeed be workmen who need not be ashamed; for every bit of the work of a Christian Scientist counts for the whole world and for eternity. The higher the character and quality of our work, the better will be the quality and quantity of our happiness; and if our work is what it should be, it will bring to us joy, comfort, companionship, consolation, compensation, justification, and vindication.

Can our thoughts, our words, and our deeds be immortal now? They certainly can be if we choose, and it is a glorious privilege to be able to make spiritual our thoughts and our lives. This is what Mrs. Eddy's work has made possible for us. On

page 451 of *Science and Health* she says, "Man walks in the direction towards which he looks." Then let us be careful to look high enough and keep our goal steadfastly in sight. Our standard should not be dragged in the dust of materiality. It should be lifted high above mortal standards, and we ourselves should be up and doing.

It is many years since Paul wrote to the Corinthians that "this corruptible must put on incorruption, and this mortal must put on immortality." It has taken the world a long time to shake itself out of the old ruts of mortality and to be willing to put on immortality; yet whenever even a glimpse of immortality is gained, human existence is illumined and enriched; material aims and ambitions, personal antipathies or personal idols fade into insignificance; for the understanding of immortality opens the way to peace on earth, good will to men.

THE DIVINE RIGHTS OF THE PEOPLE

JOSEPH C. MASON

AUTOCRACY is fast disintegrating; thrones are falling, and their passing heralds the approaching reign of Principle. The dethronement of those who were mighty as human masters, shows, as nothing in the world has done better, that the autocratic ruler does not exist who is good enough to dominate for selfish purposes even the body of his lowliest vassel, much less have dominion over his spiritual nature.

In twenty-one months the largest republic—the United States of Amer-

ica—sent more than two million of its young men overseas to the rescue of a struggling world. For four years the allies—led by those other great democracies, England and France—had been fighting the Central Empires for the right to exist as free and independent nations. The added sledge hammer blows of the young Americans on the western front brought to the proud invaders the realization that democracy is an ideal worth fighting for and that a nation with this ideal, typified by its banner

and enshrined in the hearts of its people, is invincible. Now while these young Americans—the flower of the country, the hope of the nation—have fulfilled their part in ending the brave struggle for a greater freedom, it is fitting that as a people we should consider the welfare of the homeland to which they are returning.

Isaiah's challenge, "Watchman, what of the night?" is a question of heavy import. Is all well with the nation? Have those at home kept the gates of freedom in the absence of these young crusaders? What cherished rights have been invaded or endangered? All at home have been required to surrender much to the demands of war. Individual freedom has been restricted. But in addition to this the home has been invaded. Religious worship has been curtailed. Business has been restricted or limited. In three of these the American people are particularly interested. The fourth—business—will take care of itself because men awake quickly when their money or their property is endangered; but the other three, the fundamentals of real living, are of far greater importance than mere dollars.

The American citizen thought he was protected in all three by the adoption of the thirteenth amendment to the Federal Constitution, which guaranteed the rights of the people to be secure in their persons and houses, and declared that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." But there has been steadily growing an insistent cry from a certain autocratic

profession for power over the body and the right to enter the home. When Mrs. Eddy in "Science and Health with Key to the Scriptures" declared (p. 146) that "our systems of religion are governed more or less by our systems of medicine," she answered her own inquiry, "Why has this element of Christianity [healing] been lost?" and explained the growing tendency to interfere with religious worship. The Christian Scientist has no faith in drugs but understands the healing power of Christ, Truth; therefore his religion comes into conflict with the material remedies of the physician, who insists that his medicines have power to heal the body. The physician's belief, which no doubt may be honest, makes him and those who have been educated to think as he does impatient with those who do not agree with him and intolerant of their views. This intolerance has led to the development of a system that threatens the three things freemen value most—individual liberty, the sanctity of the home, and the untrammelled exercise of their spiritual rights. This system is known as "health laws." Concealed behind a pleasing mask said to be for the good of mankind or the welfare of the community, this system is intrenched in "police power" and is capable of latitudinous construction.

It might be well for those fair-thinking people who believe in a square deal to know how this so-called health system was developed or rather has been growing. It really began its giant strides about ten years ago when a certain medical association came to a realization that if the

child could be taught to fear its own shadow and to believe that it had been created imperfect, the principal step in poisoning the fountain would have been taken. Accordingly it was decided that the following activities should be undertaken: (1) Medical inspection should be installed in the public schools and vaccination should be required before a child could be admitted. (2) The columns of the press should be daily utilized for the spreading of descriptions of symptoms of disease. (3) Insurance companies should be induced through their own physicians to insist upon annual examinations of each person. (4) Physicians should talk health insurance, tuberculosis sanitariums, and the necessity of using so-called immunizing serums and vaccines. (5) Where health boards did not exist physicians were to busy themselves to have them created.

In the large majority of instances state health boards had control of the licensing of physicians and other practitioners prior to the inception of the activities above mentioned. With this enormous machine and the great sums of state, municipal, and private money back of it, the campaign for domination over the minds and bodies of the American people began. The power it developed may be illustrated by the ease with which they forced the poisoning of their bodies with noxious serums upon five million soldiers and sailors who were vaccinated for smallpox, typhoid fever, tetanus, and influenza. Even England did not dare do this. The brave Englishmen who went to the western front were not compelled to submit

to vaccination. The English doctors tried to enforce their wills upon the Tommies and often did, but, jealous for Magna Charta, the Englishman holds to what liberty he has and reaches out for more instead of giving up what he possesses.

With the development of their campaign the representatives of *materia medica* have grown bolder and so have demanded greater privileges. Not content with examination, they have sought to enforce medication. They have sent the school nurse after the child into the home to see that their orders for operation or medication have been obeyed. In time of epidemic, invoking the "police power," that convenient bogey to frighten the people, they have closed the churches when spiritual comfort and solace were most needed. In the fulfillment of its plans the "health system" met a check at the hands of the Christian Scientists, who are old-fashioned enough to believe in the right of the individual to control his own body, choose his own religion, and rely upon God as the great Physician for the children within his home. Efforts were made by physicians and health boards to misrepresent them and arouse antagonism to them, by making the public believe that the Christian Scientists were lawbreakers.

Armed with truth the Christian Scientists were then able to point to the declaration of their beloved Leader, Mrs. Eddy, in "The First Church of Christ, Scientist, and Miscellany" (p. 344) where, questioned regarding her position on health laws and vaccination, she promptly responded: "I say, 'Render to Cæsar

the things that are Cæsar's.' . . . Where vaccination is compulsory, let your children be vaccinated, and see that your mind is in such a state that by your prayers vaccination will do the children no harm. So long as Christian Scientists obey the laws, I do not suppose their mental reservations will be thought to matter much. But every thought tells, and Christian Science will overthrow false knowledge in the end."

How well Mrs. Eddy foresaw the progress of Christian Science is demonstrated by its present recognition as a world religion. So-called health laws sought to limit it by declaring it a system of healing and asking that its practitioners should be licensed by the medical boards intrenched in the various states. The Christian Scientists, however, knew their religious rights and stood by them, with the result that a majority of the states now recognize these rights by exempting Christian Scientists from subjection to the medical practice act. These exemptions are illustrated by the Illinois statute wherein "the treatment of the sick or suffering by mental or spiritual means without the use of any drug or material remedy" is recognized as permissible without a license to practice medicine.

While these exemptions give the Christian Scientists the right to utilize the power of Truth in healing the sick, the medical associations are not satisfied. They must prevent the Christian Scientists from burying without submitting to a coroner's inquest the bodies of those who pass on, unless they have a license signed by a medical doctor. They demand

that a physician shall be at the bedside of the mother to fill out a certificate at the birth of each child. They want the child vaccinated before entering a free school, which it is compelled to attend, forgetting, as that enlightened physician, Dr. Lewis Pinkerton Crutcher of Long Beach, California, says, that "it is the school which is public, not the child." They want the right to examine the children in the public schools and in the homes, no matter what may be the wishes of the parents. In time of epidemics of fear-engendered disease they want control over everything and everybody. They forget two important things which the American citizen should remember: First, that he is secure in his home "against unreasonable searches and seizures;" second, that the schools are under the control of the board of education or school board, not the board of health, and that the spending of school money for medical inspection of the children in the schools is usually a violation of the law.

Human liberty is a sacred thing. Two great wars were fought in this country that all men might be free. It is assuredly reasonable to declare that certain duties of parenthood and good citizenship devolve upon the head of every family and that the state should not interfere with them. The rearing of the child by the state is abhorrent to men of experience. Visit, if you please, the institutions for orphans in the various states, and then say whether or not you would like to have your children taken from you and placed therein. It would be no worse for you to have that done than

for the health board to enter the home of a free citizen and compel him to subject his child to the injection of poison, or to be obliged to take the noxious drugs which the physician often prescribes.

In some states and cities this system of state control—medical inspection in the public schools or home inspection in so-called epidemics—has been fostered so insidiously that the people have not awakened to its real meaning. It began early in the present century in the appropriation by the state of funds for the purchase of serums and vaccines for all those who could not afford to pay for them. Some appropriations were intended to send paupers who had been bitten by so-called mad dogs to Pasteur institutes for treatment. This was the opening wedge. Then came appropriations for vaccine virus for those who could not afford it—the virus and the charge of the physician never exceeded fifty cents, until a few years ago when vaccination became general after it had been foisted upon the children, and through the gullibility of some employers, upon their employees. Diphtheria antitoxin, serums for typhoid fever, tetanus, and other diseases followed, until during the so-called influenza epidemic recently a “shot gun” serum of several poisons which the doctors themselves knew little or nothing about and were not prepared to accept was brought out, adopted, and forced upon the drafted men in the encampments.

Able and conscientious physicians will admit that they have no faith in many serums and vaccines, but that their patients insist upon having

them. If they do, that was the purpose in obtaining state appropriations to advertise them, thus influencing the people by serum propaganda. That is what the patent medicine men did through the newspapers and the almanacs until the people realized that they were being terrorized by imaginary ills.

Two of the most persistent forms of propaganda in this country have been in the interests of serums and the medical examination of men, women, and children in the stores, the homes, and the schools, whether they want it or not. Compulsory vaccination for smallpox was one of the instruments used, and the newspapers were utilized as mediums through their so-called health columns and their daily bulletins from the “health” bureaus. What is the remedy? Mrs. Eddy gave it on page 284 of “Miscellaneous Writings” in the following words: “Evil is not something to fear and flee before, or that becomes more real when it is grappled with. Evil let alone grows more real, aggressive, and enlarges its claims; but, met with Science, it can and will be mastered by Science.”

In the past the people have submitted without much objection to the encroachments on liberty and to the rulings of health boards and self-constituted guardians of public welfare. But one says regarding their enactments, “We must obey the law.” On page 220 of Miscellany Mrs. Eddy said: “I believe in obeying the laws of the land. I practise and teach this obedience, since justice is the moral signification of law. Injustice de-

notes the absence of law." Mrs. Eddy believed in obeying the law, but she also was opposed to injustice and the usurpation of her legal rights as a citizen, and this is precisely where every good citizen should stand now. Where unjust laws exist their injustice should be pointed out to the legislators and in the newspapers with a view to bringing about their repeal at the earliest possible moment. The man who values his liberty will work to obtain it. This is what our Revolutionary ancestors did, and since they gave it to us, it is for us to see that it is preserved. The good citizen must regard this as a sacred duty just as he would the maintenance of peace.

An editorial in the Bridgeport, Connecticut, *Telegram* respecting the encroachments of health boards upon our liberties is particularly apropos: "There is little gained by the abolition of kings and aristocracies if the people who grew tired of them are forging new fetters which are far more irksome than the old, and much more difficult to remove. Legislatures are taking greater liberties than kings ever ventured upon, and if a parent possesses neither money nor influence he really has very little control over the destinies of his children in the present year of grace. There is a whole population of unoccupied ladies and gentlemen out in search of notoriety, and the members of it vie with each other in inventing new methods of harassing their poorer neighbors. The despotism of the state is assuming alarming proportions, and the day is probably not far distant when it will seize upon all

children in the name of what it imagines to be its own requirements and insist upon moulding them to some pattern of its own devising without consulting those who brought them into the world. . . . To render the child the mere creature of the state would mean the destruction of individual liberty in a generation or two. The state should receive punctual obedience as long as it deals with the things that rightfully belong to it. The moment it crosses the boundary, it should be sternly taught to mind its own business."

If there were more newspaper editors awake like this one, there would be less danger of invasion by imported opinions that seek to rob us of our individuality and magnify the benefits of Government control. There is a health board in every town whose members are paid by the municipality to preach the doctrine that the city can care better for the people than they can care for themselves. There is a state board with scores of employees interested in increasing their own activities and powers over the citizen. Over all is the Federal board which every now and then—as it did in the recent so-called influenza epidemic—takes a hand and tells the citizen what he must do. Commissions representing this body sought to assume control of the states. As a matter of fact they did impose many of their views upon the municipal and state boards, just as those bodies are constantly imposing them upon the citizens.

Now Christian Scientists are good citizens. They believe in law and order. They also believe in standing

up for their rights. Knowing the nothingness of the false beliefs and claims to power of material remedies, and appreciating the necessity for right thinking and right action, they reflect the wisdom which enables them to act intelligently. They should be constantly on the watchtower,

guarding their rights. No good citizen can shift the burden to another; he must do his part. If he stands on his constitutional privileges—the right to worship God in the way he may see fit, and the right to preserve the sanctity of his home—he will find he is on safe ground.

“THE ACCUSER OF OUR BRETHREN”

REV. JAMES J. ROME

IN conversations among Christian Scientists we may not infrequently hear such remarks as the following: “The Scientists are not awake;” or, “Too many Scientists are sacrificing Principle for the sake of personal considerations,” and so on. Now naturally one would suppose that such accusations might be expressed by those unfriendly and opposed to Christian Science, with the desire or intent of injuring the cause. The regrettable fact is, however, that we sometimes hear such statements from those who are adherents and members of the church and who seem to be striving earnestly to live according to its teachings. It may be well, therefore, to examine carefully and see by what spirit these critical murmurings are prompted. We are told to “try the spirits whether they are of God,” and in *Science and Health* (p. 82) Mrs. Eddy reminds us that “it is wise earnestly to consider whether it is the human mind or the divine Mind which is influencing one.”

The spirit of accusation and calumny can scarcely be said to be the spirit of Christ, and “the accuser of our brethren,” spoken of in Reve-

lation, is certainly not the idea or expression of the divine Mind. In repeating such accusations the student of Christian Science not only is being deceived by the whisperings of mental malpractice but is yielding himself to be used as a tool to accomplish the purpose of the enemy. In the great conflict carried on among the nations of the world during the past four years we have had exposed the mortal mind method of one nation endeavoring to corrupt the peoples and governments of other nations through spies sent among them with evil reports and suggestions. Is it not likely, then, that the error which would seek to overthrow the work of the Christian Science church would be found adopting methods of the same nature, and if possible mesmerizing the members of the church themselves into doing this deleterious work?

Before giving expression to these doubts, fears, and beliefs, would it not be well to consider whence they come and what evil might result from putting them into the consciousness of others? Suppose they should be repeated until many Christian Scientists were holding these thoughts

about their fellow church members generally. What effect would it be likely to have? Would it not be depressing, confusing, causing doubt and dissension? The fact is, fortunately, that Christian Scientists in general are honestly and earnestly striving to live up to their highest understanding of the truth. If they do wander off in bypaths, they are not apt to go very far without meeting some one who will expose the error of their course.

Of the numerous snares and pitfalls on either side of the narrow way from the world of mortal sense to the realm of spiritual perfection, that of faultfinding is one of the most insidious. It takes one's attention away from the working out of his own salvation; hence the words of Jesus: "Why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?" He also seemed to indicate that this was a manifestation of hypocrisy, for he said further, "Thou hypocrite, cast out first the beam out of thine own eye." Furthermore, it was direct dealing with one's brother which Jesus referred to, for he said, "How canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye?" If then such a course of action is erroneous, how much more reprehensible is that of enlarging on a brother's supposed fault to some one else.

There is a very subtle danger here against which Christian Scientists need to be on guard, and which demands close watching, for it seems so

easy to assent to an apparently harmless criticism and then enlarge on the suggested weakness until it assumes the proportions of a very serious fault. The result is that the thought is changed toward the brother in question and he is regarded with at least some degree of suspicion. This is a method by which error may introduce not only misunderstanding but division into the ranks. Now there could be no more efficient method of hindering the progress of the cause and of interfering with the usefulness of Christian Scientists than that of creating dissension and division in the ranks, while it cannot be denied that the greatest power for good is found in unity. Mrs. Eddy emphasizes this fact in her address on page 279 of "Miscellaneous Writings," entitled "The March Primary Class," where she refers to Joshua and his band before Jericho, and the disciples in the upper chamber. She then adds, "We, to-day, in this classroom, are enough to convert the world if we are of one Mind."

Almost invariably these doubtful questions as to the sincerity and diligence of others are of a very indefinite character. If those making the accusations are asked to classify and individualize they are usually unable or at least unwilling to do so. The more the particulars and instances are sought, the more hazy and uncertain does the belief become. The use of the impersonal and indefinite "they" is a very convenient shield behind which the cynical faultfinder and accuser may hide. It excuses the parties of the first and second part and leaves the party of the third

part to bear the burden. Such mental action cannot be of God, divine Love; hence it must be evil. It is but the subtle attempt of error to injure the cause of Christian Science. It beclouds the mentality of him who yields to its influence, and would obscure the divine light to others.

When one is tempted to speak of the faults or shortcomings of another, careful self-examination may uncover some rather undesirable qualities of thought lurking in one's own consciousness; for this temptation brings with it suspicion, distrust, unkind criticism, self-justification, and so on, and these in turn will breed discontent, condemnation, bitterness, and anger. When, on the other hand, we have nothing but love in our hearts for those who seem to be in error, we are ready to follow the directions of Jesus and of the by-law in the Manual of The Mother Church on this very point (see Art. XI, Sect. 2) and will speak kindly about the matter to the parties themselves, thus helping them to overcome the difficulty and so gain a higher sense of freedom. "Charity," Paul tells us, "thinketh no evil," and he directed Titus to instruct the members of the church to "speak evil of no man."

Now what has been said does not by any means imply that there is no call for greater wakefulness, more assiduous endeavor and alertness on the part of all Christian Scientists. If only a moiety were manifested of the earnestness and the self-sacrificing consecration displayed in the life of our Leader, Mrs. Eddy, there would be little time left for criticism

and faultfinding. The only kind of quarreling that might be considered admissible is that to which Mrs. Eddy refers when she says on page 8 of her Message for 1900, "When a man begins to quarrel with himself he stops quarrelling with others." The fact is that criticism and complaint of the laxity of others may be an indication of remissness in one's own duty. Jesus understood this when he administered such a sharp rebuke to Peter, who had asked him the question, "Lord, and what shall this man do?" The quick rejoinder was, "What is that to thee? follow thou me." If Peter had been humbled as he should have been by the severe rebuke he had already received for his inconstancy, and had recognized the seriousness and importance of the demands made upon him in the direction Jesus had pointed out, he would have had little time or tendency to be inquisitive concerning what the duty of another might be.

The following question may arise, however: If I do not give it my attention, how can I tell my brother his fault and rebuke error when it confronts me? Now there is quite a distinction between meeting an error that has intruded itself upon one's attention and looking around for the purpose of finding faults and flaws, or shaking the head over doubtful doings. Even when the error has displayed itself so flagrantly that it demands our attention, there is only one course to pursue and that is to go to the offender himself and not pass the criticism or judgment on to another. The course directed by

Jesus and referred to in the Manual reads: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone," and this is not a difficult task if done in the right spirit.

Instead of being exercised over the mistakes and misdeeds of others, the chief business of every one is rather to see how near his own life comes to reflecting and expressing divine Principle. In so doing he will wield

an influence that will do much more toward correcting error, wherever and however manifested, than can ever be accomplished otherwise. In "The First Church of Christ, Scientist, and Miscellany" Mrs. Eddy writes (p. 160): "To live so as to keep human consciousness in constant relation with the divine, the spiritual, and the eternal, is to individualize infinite power; and this is Christian Science."

LIBERATION AND DEMONSTRATION

MATTIE C. BASSETT

PAUL learned many lessons from the Roman soldiers and athletes with whom he was closely associated for several years. He said, "I keep under my body, and bring it into subjection." While attending a performance one evening in company with others, a new line of thought was opened up to a student of Christian Science. Since childhood she had feared the sense of height, feeling insecure and dizzy when she had ascended above the ground or when seeing others in ascension, so on this occasion, during the flying trapeze work and aerial leaps, when a difference in the calculation of a second would mean a fall, if not destruction to those involved, such sensations governed her that she would not look up during that period of the performance. Instead she quietly devoted herself to controlling and calming her thought before it was noticed by the rest of the party. Later, for her own betterment, she endeavored to analyze her sense of fear and trace its origin.

It was soon apparent that its foundation was the old mesmeric belief that man is body; that the material law of gravitation is power; that matter can handicap, hinder, and prevent man from rising above its law of limitation, ultimately defeating him and forcing his downfall,—all of which, had the performers been bound by it, would have made their feats impossible. She found that through material eyes she was looking at a matter man, seeing in him and in his work only defeat, and so, overcome with fear herself, she was doing all that was possible to produce such results as she was anticipating. But thinking longer and rising into a higher mental altitude, she reasoned thus: Why should anyone fear and refuse to see height? Does not God fill all space? Is not God expressed in the air as surely as on the earth? Paul said, "For I am persuaded, that neither . . . height, nor depth, nor any other creature, shall be able to separate us from the love of God." Although those per-

forming in the air may not be consciously realizing the truth of God's all-presence and power, still they know that such feats are possible or they would not attempt them. Thought precedes action. So it is really thought that governs the persons who ascend in mid-air. These individuals having already liberated themselves to some extent from mesmeric beliefs of limitation, prove themselves correspondingly immune from false mental suggestion and fear, and apply themselves to the accomplishment of that which they know to be possible. Mrs. Eddy says (*Science and Health*, p. 199), "Had Blondin believed it impossible to walk the rope over Niagara's abyss of waters, he could never have done it. . . . His fear must have disappeared before his power of putting resolve into action could appear."

Thought uninfluenced by fear and awakened to man's possibilities in a certain direction, is proof against mental suggestion and can hold its own as safely and as naturally in mid-air as on the ground. In the freer atmosphere of this mental unfoldment and enlightenment the student faced her former concept of man and asked herself this question: If mortal man, uninstructed in divine Science, could and did find it natural and normal to break the man-made laws as to what constitutes man's capabilities and his environment, to what height of thought, with its demonstration, should not the one who has awakened to discern spiritual man, in God's image and likeness, ascend? Breaking through the prison walls of doubt and fear,

should it not be possible to the extent of here and now mounting up into spiritual realms,—at least into moments or periods of spiritual discernment and demonstration, without physical handicap, being as it were "caught away" by the Spirit as were Moses, Elisha, Elijah, Christ Jesus, John, Philip, and Paul? Our dear Leader says (*Science and Health*, p. 325), "Then shall man be found, in His likeness, perfect as the Father, indestructible in Life, 'hid with Christ in God,'—with Truth in divine Love, where human sense hath not seen man."

God's child surely cannot be afraid to think in unlimited terms,—in terms of mental freedom, fullness, and strength. "Ye timid saints," says one of our hymns, "fresh courage take." Through thinking out this experience in the light of Christian Science and thereby gaining a deeper insight into the spiritual law involved, this student has been enabled in her later work frequently to benefit by the lesson learned. She made special application of it the very next day.

In performing her daily duties the morning hours were most uplifting, bringing a sense of refreshment and inspiration wherein work was joyous, spontaneous, purposeful, and with results; but during that testing time called "the burden and heat of the day," when duties, needs, and complications with their tax on physical and mental endurance seemed to congest into sometimes overwhelming proportions, it was more difficult to stand and maintain a poise of thought with resultant physical har-

mony. At such times instead of controlling the situation by refuting the material arguments with the understanding of Truth, she more often found herself succumbing to material sense, defeated, discordant, and disheartened. But on this day, by reason of the experience above mentioned, she was prepared to hold with firmer grasp to the truth of being, and to take a stronger and more persistent stand against the influence of mental suggestion, seeing it more clearly for the deception it is, and realizing, as Mrs. Eddy says in "Miscellaneous Writings" (p. 355), that "to strike out right and left against the mist, never clears the vision; but to lift your head above it, is a sovereign panacea."

In a more marked degree than ever before she is now able to rise above sense testimony by lifting thought to God, through the way of Christ, Truth; she is thus able to see that if spiritual man, God's image and likeness, is governed and sustained by Principle at any one time, or under any one circumstance, he is equally supported at all times and under all circumstances. Two and two, for instance, are four, at midnight and during a tempest or drought as surely as during a period of light and peace—and may be seen to be so, without pressure or fatigue. Such understanding may be applied to the problem at hand with an assurance of demonstrable, scientific result. Truth is not intermittent, nor for special or favored circumstances. It is an eternal, spiritual fact. God is, all of the time, and there is enough of His presence as

spiritual power to restore, regenerate, refresh, and renew always and all of the way, and spiritual man has ability and capacity to discern this and to express it. God being inexhaustible good, man's ability as the reflection of good is inexhaustible.

So clear and vitalizing was this realization of Truth, that the mesmerism of a material selfhood separate from God, with its discordant sense of nerves, overwork, and fatigue, was overcome, and in its place was experienced the truth of spiritual man at-one with God, harmonious, buoyant, and strong,—never a victim of circumstances, but having dominion over them. Thus with joy and clearness of vision she was able to finish the day's work with the sense of refreshment and inspiration which was previously confined to morning hours or exalted periods; and all this with a newly acquired sense of the dominion which is promised to God's children in the realm of Mind, and with a peace and assurance that, having once understood and demonstrated this spiritual law, knows it to be here to be utilized forever.

This liberation, expressed both mentally and physically, not only lasted during that day but has in a measure proved permanent, having withstood the pressure of busy hours and of adverse, critical conditions, as well as continued interruptions of the night's rest and early morning repose. In place of the old-time physical depletion and mental reaction, a steadfast inner renewal and ascending spiritual understanding have been increasingly attained in so far as she works faithfully in love

and remains on guard at the door of thought. This experience has been very wonderful to the student; but wonderful as it is, and appreciated beyond words, it does not compare with the knowledge of the fact that this demonstrable understanding of Truth, or Principle, is revealed to us in Christian Science, and that we may, here and now, find our mental poise and independence,—our self-control,—thereby being enabled to

remain superior to material conditions even while seemingly experiencing them, and to hold this sense of superiority to error at all times. Thus, in a small degree, yet certainly and consciously, has this Scripture been fulfilled in her daily mortal experience: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

CHARGING GOD FOOLISHLY

WILLIAM H. PARKE

INDEPENDENT of its poetic and dramatic interest, the book of Job is one of the most remarkable in the Old Testament. According to the narrative, the patriarch from whom the book derives its title is plunged from the pinnacle of apparent material prosperity to the seeming depths of woe and desolation, from which he raises his anguished voice, like many in the present day, to ask the reason why. The introductory chapter of the book closes a catalogue of successive disasters with this statement: "In all this Job sinned not, nor charged God foolishly."

Job was accounted in the words of the narrator, "a perfect and an upright man, one that feareth God, and escheweth evil." In his utter despair, when tempted by his wife to renounce his allegiance to God, he answered, "Thou speakest as one of the foolish women speaketh." Nevertheless, there must have been in Job's thought the error of believing that good and evil proceed from the

same source, and that evil has power, and the consequent fear, for we find him supplementing the rebuke to his wife with the question, "Shall we receive good at the hand of God, and shall we not receive evil?"

Job had studied and zealously observed the Mosaic law, which included the belief in a sinner who is to be punished. In accordance with this teaching he believed the phenomena of sin and sickness to be real, and having clothed his belief with supposititious power, he feared the thing he had created; and so we find him in a mournful plaint exclaiming, "The thing which I greatly feared is come upon me." The fallacy that good and evil are from the same source has sown the seeds of fear in human consciousness, produced its inevitable penalties, and disturbed the peace of mankind through all the ages. Mankind has feared evil and evil conditions in proportion to its belief in the reality of evil and its consequent power to harm. The failure to recognize Truth and reject the

false assertions of error is, however, the passive sin that frequently seeks to be excused on the specious plea of ignorance, set up in defense of those who "imagine vain things" and are charging God foolishly in the belief that our heavenly Father is responsible for the ills of humanity. The belief that God is powerful but that He is vindictive contradicts the inspired statement of the apostle John, who knew the divine nature so well that he could declare in definite terms, "God is love;" and again, "There is no fear in love; but perfect love casteth out fear."

The elemental teaching of Christian Science gives positive knowledge of God, who is Love, and this teaching points to a present possibility of spiritual awakening and regeneration through an understanding of the scientific relationship existing between God and man. God requires that we shall know only good, and the difficulty we have in meeting this demand is just in proportion to the tenacity with which we cling to a sense of evil. No plea of environment or of personal ineptitude can gain for anyone exemption from the right and duty of all mankind to learn something of the truth, and to practice what they know. Paul recognized the inherent yearning in the human heart to know spiritual truth when he wrote in his letter to the Romans, "For the earnest expectation of the creature waiteth for the manifestation of the sons of God;" and in rebuking the wavering faith of the Galatians, he pertinently demanded, "Who did hinder you that ye should not obey the truth?"

Christian Science presents conclusive testimony to the inspiring fact that it is ours now to acquaint ourselves with the divine nature, that Christ may "dwell" in our hearts to accomplish his redemptive work.

Job's somewhat limited perception of the truth was not aided by the human opinions which came to him "by the hearing of the ear,"—the opinions and conclusions of his visiting friends. These would-be comforters were doubtless actuated by a sense of human sympathy in their visit of condolence, for we read that "they sat down with him upon the ground seven days and seven nights; and none spake a word unto him." This is ever the way of human sympathy; it falls to the ground, or level of its subject, mourns with the sufferer, but can offer no relief, because false belief and fear paralyze human thought and render it incapable of help. It is only the Christ-compassion, as manifested in the practice of Christian Science,—never dealing in negative qualities, but affirming the supremacy of good,—that awakens hope, inspires with courage, and instills the true energy which lifts its subject to a realization of man's dominion over evil.

When Job's visitors at length gave vent to speech, their discussion of the ways of evil, founded on their belief in the reality of sin and disease as cause and effect, brought little comfort to the sorrowing heart of Job. There was much criticism, but little spiritual consolation. There was much delving into personal history with a view to faultfinding. The Christian Scientist knows that the exploiting of

evil is satisfying only to evil, which seeks thus to justify its claim to reality. One thing is certain: we can never arrest the supposed activity of evil by questioning error as if it were something more than error. The Christ-compassion uncovers and destroys the belief in error; therefore the wise practitioner of Christian Science eliminates from his own consciousness all that is unlike good, and reflecting this spiritualized thought he will, as our Leader admonishes in "Science and Health with Key to the Scriptures" (p. 542), "let Truth uncover and destroy error in God's own way, and let human justice pattern the divine."

Although it must be admitted that Job's friends were more deeply imbued with religious doctrines than with spiritual truth, many expressions deeply pregnant with the fundamentals of true religion were brought out in their discussion, as when Eliphaz appealed to his auditor in the words of wisdom: "Acquaint now thyself with him [God], and be at peace." These exponents of ancient wisdom had not apprehended that because God is the only law-maker, real law must be harmonious in its operation, hence can never produce inharmonious effects, and because of its divine origin is never in any degree dependent on any human contingency.

Christian Science teaches that God's law never condemns man, although it uncovers and destroys sin. It affirms the Scriptural statement that "love is the fulfilling of the law;" that love imposes no penalties and implies no condemnation, and that

therefore divine law can never result in sickness, suffering, sin, or disaster. Christian Science further asserts that it would not be logical to suppose that God would bring about conditions contrary to His own law in order to exact obedience to that law. Job had previously prayed with the spirit, but when he prayed "with the understanding also," to use Paul's words, his awakening from a false sense of fear came. Principle asserted itself, and proved that in divine Mind there can be no place whatsoever for the destructive element called evil.

God was not in the whirlwind, the storm, nor in any physical phenomena, but He became articulate in the "still small voice," the Christ-idea, defined by Mrs. Eddy on page 332 of Science and Health as "the divine message from God to men speaking to the human consciousness." Health, harmony, and great prosperity came to Job in after years, following upon humility and repentance. When sitting in the dust and ashes of materiality, the way was made straight for that spiritual understanding which heals and saves. He came to see that a healed body is the manifestation of a renewed mind. Then in this newness of mind it could be truly said that "in all this Job sinned not, nor charged God foolishly." There passed before his mental vision the glory and majesty of God's creation, the universe of Spirit, and the oneness of cause. Finally, when the vision was made plain, he was able to declare, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee."

"GO YE INTO ALL THE WORLD"

THORWALD SIEGFRIED

THE distribution of Christian Science literature is an imperative duty in these days of world-wide suffering, because this condition is due to ignorance of God, and the remedy, metaphysical Science, gives the proof of His omnipresence and omnipotence. If we heal the world's distress in any least degree, we thereby heal that which seems to be our own, because being merely a mortal supposition it is in fact neither ours nor another's, and the compassion which renders us willing to solace the world with the facts of true being springs from the Science on which our own courage and healing depend.

As fruit and seed appear conjoined in horticulture, so the blessings we receive connect with those we bestow, and both reflect that infinite Principle, Love, from which none of them, nor we ourselves, can be separated. The seed for a greater blessing lies within the fruit; and this is true metaphysically, because there is no real world system of evil. When we know this for ourselves we can prove it, at least by finding general hospitality for the literature in which this great fact is stated and made practical. Mrs. Eddy writes in "The First Church of Christ, Scientist, and Miscellany" (p. 268), "This time-world flutters in my thought as an unreal shadow, and I can only solace the sore ills of mankind by a lively battle with 'the world, the flesh and the devil,' in which Love is the liberator and gives man the victory over himself." When

we share this vision of God's spiritual universe more largely, a vision which inspires and vitalizes every page of our beloved Leader's writings, we shall repeat her accomplishment in finding countless thousands who are willing "to become the sons of God," as we read in the first chapter of John's gospel.

Who can overestimate the fructifying possibilities of a single piece of Christian Science literature, planted as seed in good soil, watered with the dew of heavenly inspiration, and warmed with the light of Love that knows no place or time wherein evil may have dominion! This right judgment as to the recipients of our literature is of the utmost importance in distribution work. If one is unable to discern the right state of thought applicable to the human factors involved in a distribution problem, he will profitably refrain from offering Christian Science literature there until he has opened, in his own consciousness, the way for its cordial reception. He will thus avoid finding corroboration for his own mortal opinions in a rebuff latent in his own thinking but personalized in another. The glad surprise, now so often experienced, of finding a welcome for Christian Science in unexpected places is the reward which comes for having believed, however dimly, that the perfect universe is the only real one; it means the lifting of the dark veil which shuts out the light of Truth from human thought, and is the growing dawn of endless life.

This answers the vital question, Why should one distribute Christian Science literature? It is because thereby the perfection of God's world—the logical teaching of divine Science—is made manifest in human experience; because by it we convince ourselves, point by point, that the alleged world of evil is a myth, and that, as Mrs. Eddy writes on page 514 of *Science and Health*, “nothing exists beyond the range of all-inclusive infinity, in which and of which God is the sole creator.”

This does not rule out compassion for a suffering world; indeed, the compassion that heals is born of the Science which shows the suffering to be unreal, without cause in Truth, and without effect on the real man. It is from this fortress of Principle that we advance to victory over evil, not from the ambush of personal self-righteousness. It is with confidence in the beneficence of all reality that we are patient before prejudice, hopeful toward opposition, and kind under abuse.

Inasmuch as each mortal has a material concept of the universe to destroy, a concept which differs from that of any other person, no one can profitably neglect the help which comes from intelligently planned literature distribution; and accordingly the success of collective distribution work is reflected in its stimulation of such activity by individuals on their own initiative and through divine impulsion. Collective distribution work is necessary to reach fields too large to be covered by individuals separately, and in this work Christian Scientists find the joy of working

with their neighbors toward a unified vision of reality; but individual distribution should never be less thorough because of collective work; it should rather increase both in quantity and quality as following a good example. Individual activity is not absorbed and destroyed by what is done in and through the church, but rather widened and enriched by the inspiration of the larger work, and the same rule is applicable to every branch of church work.

One of the great benefits which accrue to the scientifically conscientious distributor is that he becomes intimately acquainted with the literature he handles. The literature sent out by The Christian Science Publishing Society is worthy of an intimate acquaintance, representing as it does the highest order of spiritual thinking at work in human affairs during this period of great opportunity. Christ Jesus admonished thoughtful followers of his words and works that, in times when there should be “upon the earth distress of nations, with perplexity. . . men's hearts failing them for fear,” they should “look up,” and lift up their heads; “for,” he added, “your redemption draweth nigh.” When we look upward mentally and behold in Science the impossibility of aggregated idolatry overcoming nations that obey Principle, our redemption from fear is indeed nigh.

This revelation is brought to the world in our authorized literature. The distributor often selects certain copies of our periodicals for special uses because they contain information of direct service to the recipient

in his particular vocation or need, and in this the redemptive effect of distribution work is made more certainly and speedily effective. However great the service to the individual thus benefited, the distributor soon finds his own vision clarified and enlarged because of the required research into the columns of the papers. This closer attention to the periodicals soon brings the vision to see how they are progressively meeting the need of the times. This growth may be compelled by the logic of events, but it signifies nevertheless what the student of Christian Science needs to know if he would rightly judge the days that come.

Scientific and demonstrable Christianity, as revealed to and through the Discoverer and Founder of Christian Science, Mrs. Eddy, being the complete fulfillment of Bible prophecy, and all Bible prophecy being concerned with the coming of spiritual understanding among men, it is inevitable that a host of correspond-

ences between the ancient and modern events should appear. We can gratefully recognize in the Christian Science movement the Joseph characteristics, as presented in the forty-ninth chapter of Genesis, namely, "a fruitful bough, even a fruitful bough by a well; whose branches run over the wall."

These characteristics are well exemplified in the bountiful distribution of aid and literature, including the textbook, "Science and Health with Key to the Scriptures," among our military and naval forces. This distribution work has seemed to the writer to have special significance, fully measuring up to the divine purpose "to preserve life" which actuated Joseph in the ancient time. Thus the modern Israel and the modern Joseph, in a land preserved untouched for a new nation, reflect upon older nations that renewed vision of man as spiritual, which now as of yore recognizes the stress of adversity as proof that redemption is nigh.

KNOWING GOD ARIGHT

MARY LAURETTA THORNBURGH

JESUS said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." In the textbook of Christian Science, "Science and Health with Key to the Scriptures" by Mrs. Eddy, are these words (Pref., p. vii): "Ignorance of God is no longer the stepping-stone to faith. The only guarantee of obedience is a right apprehension of Him whom to know aright is Life eternal."

To the average beginner in the

study of Christian Science there is perhaps no greater surprise than to learn that what he knows about God has a vital bearing on all of his everyday affairs. The writer more than once asked herself how could what we know or believe about God have anything to do with our health, our happiness, our success in business, or our relations to our fellow men? A little self-examination as to what we really have believed about God and man's relation to Him reveals how

very much there is to learn about God before we can understand the abject poverty of the uninstructed human mind, which ignorantly worships it knows not what.

Most beginners in the study of Christian Science have either been healed by it or have known some one who has experienced this blessing, and so the study is taken up with a keen desire to know God in such a way that He may be to the student what He is to one's neighbors or associates,—“a very present help in trouble.” As this new and true concept dawns upon him, he is filled with a longing to put into practice what he has learned, with the hope that he may be able to obey our Master's command to heal the sick.

To one filled with a sense of his own unworthiness, one who has not yet been emancipated from the conviction that he is a “miserable sinner,” this might seem an impossible undertaking if it were not for the encouraging words of our textbook (p. 462): “Whoever would demonstrate the healing of Christian Science must abide strictly by its rules, heed every statement, and advance from the rudiments laid down. There is nothing difficult nor toilsome in this task, when the way is pointed out; but self-denial, sincerity, Christianity, and persistence alone win the prize, as they usually do in every department of life.” There is at least one thing that the beginner can practice at once: he can reason out the words of truth, and then by the spirit and the letter establish in consciousness the spiritual facts through demonstration, making

them his own. Later when helping others he will find that to store up in memory these words of truth is real preparedness.

The writer is reminded of an experience which may be helpful to others who, though not yet seeing clearly, are striving to enter in. She was engaged in business in a strange city, and with small capital was struggling to meet the pay roll of about ten employees and many other expenses, at the same time trying to be as lenient as possible about her own collections, with the hope of gaining customers, as competition was keen in her line of business. Just then a combination of circumstances arose which brought fresh difficulties, and suddenly it was made plain that she was not in her right place and should move. This seemed quite disastrous at first, as the rent was reasonable and the location good.

It is hard to say just what might have happened at this point if it had not been for the encouraging words and faithful help of a practitioner who when told of the conditions agreed that the only thing to do was to move immediately, and that it would not be in line with progress to look for a poorer location just because it would be cheaper, but to seek wisely for the right place, trusting God, the divine Principle and source of all good.

With this loving help and steadfast faith that admitted no possibility of doubt as to the outcome, the thought of the writer was soon cleared of fear and she had no difficulty in finding suitable rooms in a fine new building, much better in every re-

spect; and although the rent was quite in advance of what she had been paying, she had such an uplifted sense of God as lovingly governing all, that there was no hesitation in taking them. Up to this time she had been living in the rooms occupied by the business, but the new building was under restrictions which would not permit that; so this necessitated renting an extra room. Just then she was visiting a friend, and so the thought of the room was dismissed, with a very confident feeling that when it was needed it would be provided, just as the business rooms had been.

Some weeks later the student went forth to find a room. The first she looked at was all that could be desired, but the price was far beyond what she could in reason consider. After looking at seven or eight other rooms, she at length found a place where the price seemed quite within the possibilities and asked to see the room, but one glance around it was enough. She hastened out, scarcely leaving the house before a torrent of tears gushed forth, and stepping into a sheltered spot she gave vent to uncontrollable grief. Pride, self-pity, and self-love whispered in her ear that here she was after years of working and managing and trying, without the means of getting the necessary comforts of life. In the midst of this indulgence of self-pity, however, suddenly she heard these words as distinct as ever human voice could say them: "Now, where is your Christian Science?" and much as a child stops crying for something it thinks it must have, to listen to the proffer

of something better, so the writer turned away from the sense testimony and asked herself what Christian Science would bid her do under such circumstances? In an instant it was clear that she must look altogether away from all material conditions, to divine Principle, Truth, and Love.

In a moment she was at work denying every erroneous phase of the situation and to the best of her understanding declaring the truth instead of yielding to the error. A quiet sense of peace had replaced the outburst, and a great load was lifted, but she had not gone far when there came the suggestion: That is all very well, but you know you have very little money in the bank, and you must have the right kind of room. The mental work already done had displaced discouragement with hope and banished fear with faith, so to her came this great fact, that it was not money she needed so much as to know God aright. This truth, though far beyond the understanding of the writer at that time, won the day. Its potency was in itself. The word was with power, and like a last clap of thunder in a summer storm which seems to clear the atmosphere and leave a refreshing sense of cool and rest, so this last declaration of truth which was literally hurled back at the arguments, cleared the thought, and hurrying back to the office, she plunged into the day's work and soon forgot all about the room.

Later in the day a friend came in and remarked that her husband had been called suddenly away to a nearby city and they were obliged to

leave that evening without being able to arrange for anyone to stay in their house during their absence. Then she said: "Oh, you are just the one. It is exactly what you would enjoy and we would be so pleased to have you go out and make yourself perfectly at home. We shall be gone six weeks." But while she was still speaking there arose in the mind of the writer a mental picture of several unpleasant experiences which fear had painted so vividly that she hastened to reply: "Oh, not I! Sleep in a bungalow alone, with windows all close to the ground!" The friend was a beginner in the study of Christian Science, but she laughingly said, "You had better use your Christian Science." Then she asked, as a favor, that the writer would go out to the house and get some needed thing for her. "Here are the keys," she said, and added with a smile, "Stay all night if you are not afraid."

Early in the evening the writer started out to the house armed with the Bible, Science and Health, and the *Quarterly*. She did not know just what she would do or how she would do it, but she felt a very earnest desire to overcome the sense of fear which she well knew had to be overcome by the truth sometime if she would gain freedom and peace. After spending the evening in the quiet study of the Lesson-Sermon and other reading, she went carefully around the house seeing that every window and door was securely fastened; then, going to bed with insistent declarations of Love's protecting presence and power, she was soon asleep.

She awoke at the sound of many birds, and saw it was the dawn of day. It was the first time she had ever heard the awakening of the birds, and there were so many of them that for a moment she thought that these little creatures had seen something which frightened them, and rising quickly she opened the door, but at once perceived there was no note of fear in their songs, only one grand chorus of praise for the light of day. Surely that praise was to the Giver of all good—what else could the birds mean? And there, in the quiet of the early morning, the student realized that she, too, could join in praise and gratitude to God for the light of Truth which was coming to her. Hitherto she had been grateful for the many blessings she had received through Christian Science, but had failed to recognize this light of Truth as the inestimable blessing that it is. Now she saw that just as the darkness of night vanished at the coming of day and gave joy to the birds, so the fear, ignorance, and sin of the past were disappearing before the light of Truth which was revealing God as Love, and man made in His image and likeness as forever the child of His loving care.

To the writer this was indeed the dawning of enlightened faith,—not the faith through which we ignorantly worship the unknown God, but the faith which is the gift of God and is not withheld when we really desire it. While counting her blessings, and at the same time feeling the glory and freshness of the coming day, she saw the beauty of the surroundings with the many flowers and

shrubs; then, glancing around the inside of the house where every detail bespoke harmony, she recognized for the first time that this home, complete in comfort and replete with the reflection of love and peace, was the demonstration of the truth known and declared. This was occasion for more gratitude and rejoicing, and she was enabled to see that it was not locks nor bars nor bolts but the knowing of God as ever present Love that alone could give an abiding sense of protection. Fear had gone. This place had been provided, beautiful beyond anything she would have outlined, and literally without money and without price. She was indeed in her Father's house.

Before the six weeks were over these good friends were called to an eastern city and extended the invitation to the writer to remain during their absence, which she gratefully accepted. They were gone six months, and by that time, through continued gratitude, earnest study, and constant application of the truth so far as she understood, every affair in her life had felt the mighty influence of Christian Science. The business which had so long seemed irksome, and which she had tried in every possible way to sell, was disposed of without personal effort, and a position at a good salary was accepted at work which had always been a pleasure to her and for which she was well adapted. A piece of property which had long been in jeopardy for lack of payments had been cleared, several

physical ailments of years' standing had disappeared, and, best of all, the writer had the great privilege of being admitted to membership in The Mother Church, The First Church of Christ, Scientist, in Boston.

Is it any wonder that we as Christian Scientists never cease our expressions of love and gratitude to our Leader, and feel that nothing less than a life spent in obedience to Principle and continued helpfulness to our brother man can in any way attest our gratitude to God and show a just appreciation of Mrs. Eddy, the Discoverer and Founder of Christian Science? Through her teachings and demonstrations countless thousands have been enabled to understand the words and works of Jesus our Way-shower and to put them into practice. As they gain through practice and demonstration the understanding of God as Love, the divine Principle of all, this understanding takes the place of mere belief in an unknown God, which belief is put off with other habits of thought. Old desires are pushed out by new expectations coming in, old hates and fears pass away, and the new things of Spirit are joyfully adopted. What greater proof is needed that Christian Science is scientific than that one is able to demonstrate it in the ratio of his understanding of God as divine Principle, and this demonstration is manifest so that all who will may see its effects in his health, in his home, in his business, and in his relations to his fellow man.

THE CHRISTIAN SCIENCE JOURNAL

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WILLIAM P. MCKENZIE

ANNIE M. KNOTT, WILLIAM D. MCCrackAN
Editor and Associate Editors

EDITORIAL

THE COMFORT OF PRINCIPLE

WHEN men spoke of comfort originally they meant distinctly that which enabled them to be strong together, as when a garri-son sorely forfought receives aid and strengthening, not only because of actual reserves, but because of the heartening such fresh helpers bring. It is in this light that we understand that phrase describing treason as giving "aid and comfort" to the enemy. But the word has been weakened in use, as when men who live after the flesh speak of creature comforts, and think only of the very transient ministry from food and warmth, or of the satisfying of perverted appetites. When we think of that which comes from Principle we are not considering anything illusive or transient, for we are brought out of dreams into reality, out of the temporal into the enduring. The comfort of Principle, then, is the strengthening, heartening, genial assurance of good; it is the gentleness and kindness of eternal Love.

There be those who speak of Principle as cold and ungenial, professing to think of its rightness as being uninteresting, like logarithms in mathematics, and of the sincerity and integrity of Mind as being only severe.

So perhaps many a lamb has thought of the fold as tame and of the required nightly return to it as oppressive, and has ventured out on the hill-side, to become the victim of the wolves. So, too, have men thought of sin as interesting, and they have investigated its seductions while they railed against law and honor and right, only to find the truth of that uncryptic saying of Browning's,

It's wiser being good than bad;
It's safer being meek than fierce:
It's fitter being sane than mad.

The interest and the joy is really on the side that is right, and when once through Christian Science there has come to a man the glimpse of Principle, from that time on life becomes blessed with hope and joy, right effort and success, if he will follow the light.

Principle brings comfort because of its gentleness. Mrs. Eddy enlightens us when she says, "Tenderness accompanies all the might imparted by Spirit" (Science and Health, p. 514). To say that one is gentle by no means presupposes absence of strength. Gentleness does not belong to weakness or decayed strength, because as kindness means

treating others as if they were of our kin, gentleness means treating others as if they were of our own very family. The gentleness of Principle, then, is the expression of love which comes from the Father-Mother God, including mankind in a bond of affection which is the very expression of pure goodness. That some men, not knowing Principle, do not know this blessing, does not mean that they will not know. Indeed, the joy of understanding Truth is the assurance of its universality, and the Christian is able to love his enemy on the ground that divine Love is so sure to win over all that opposes it, enmity itself will necessarily disappear, and men knowing God aright will be friends together.

Enmity is such a strange thing, and hatred such a curious perversion. When the worker goes forth to his labor, and the meadows are green with grass, or the hillside golden with grain, and orchard and vineyard offer their glowing fruit so that families are enriched and the tended animals made grateful, one sees effort justified. But what justifies the cynical hatred that, in order to possess another's vineyard, slaughters men and creatures, and must even murder the vine and the orchard trees? This covetousness reaching out to possess is like a hand aflame, destroying that which it grasps; and within consciousness it is a worm that dies not and an unquenched fire. The words of Scripture are uncompromising: "The wicked shall be turned into hell, and all the nations that forget God."

The psalmist said, however, "If I

make my bed in hell, behold, thou art there;" and so we can understand as he did that no one can escape from the living demands of Principle, which says, "Walk before me, and be thou perfect." So whether it be the brutal man on earth engaged in torturing and oppressing others, or the rich man in Hades, himself in torment, both must learn how to cross the great gulf between themselves and Principle—in other words, must resign the false self which worships the material and become reconciled to the fact that the spiritual is the real. Then it will be found that heaven is not far off, but nigh, and the meaning of the psalmist will be understood, who said, "In the multitude of my thoughts within me thy comforts delight my soul."

The promise received from the divine source of good in old time is beautifully phrased in the words, "As one whom his mother comforteth, so will I comfort you;" but when mortal mind tries to give comfort, the words of Job are sure to be remembered, when he disappointedly exclaimed, "Miserable comforters are ye all." Those who believe in evil as the great reality seem to have hearts glassy hard. Had they humility they would hear the promise, "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." Then they would be able to see that good in experience, that health as a fact, is no peradventure supported on the chance of good luck resulting from experimental inoculations. When

the youths under discipline are brought like creatures from stall and field to have veterinary treatment, even the operators who doubt the efficacy of shotgun inoculations are held in a rigid scheme by a heartless program, and neither they nor the victims are able to object. Therefore it is no wonder in the suffering caused by materialistic experimentation that the wandering thought and heart's cry in delirium should be for the mother, the one who has interpreted the everlasting fact that "God is love," and the time must come when that love will be interpreted through those who are now called physicians, strange as that expectation may appear.

There are unnumbered evidences to show that God has been nigh to those who called upon Him when suffering from the complications caused by those who ignorantly try to give comfort. Mrs. Eddy's ringing interrogation will some day arrest the attention of materialistic physicians: "If an individual is sick, why treat the body alone and administer a dose of despair to the mind?" (*Science and Health*, p. 174.) Christian Scientists have "endured, as seeing him who is invisible," unhurt by the methods fatal to some, painful to many, who found no remedy to deliver them from their fear. Would-be comforters have often tried to induce reliance on strong drink for energy. Shakespeare well depicts this deception when he says, "O God, that men should put an enemy in their mouths to steal away their brains! That we should, with joy, pleasance, revel, and applause, transform ourselves into

beasts!" No better is it to have dependence on tobacco for soothing, or to trust the seduction of other deteriorating drugs. Enlightened men have turned away from these miserable comforters, saying to divine Spirit, "Let, I pray thee, thy merciful kindness be for my comfort."

Principle is reassuring. It not only eliminates unrighteousness, but also fear. It establishes confidence and peace. It gathers into unity and strength those whom it governs. Each one is permitted to have a glimpse of the greatness of the whole, and has courage and confidence as a result. Jesus indicated the potency of understanding God, for at the very time when he was meeting the world's opposition and the misunderstanding and desertion of followers, he was able to say, "Yet I am not alone, because the Father is with me." Man guided by Principle is never left lonely or alone, because Principle is with him, and is indeed his strength and his happiness. When Moses and the children of Israel sang unto the Lord in gratitude for their deliverance from Egyptian soldiers and the waves of the sea, they declared, "The Lord is my strength and song, and he is become my salvation." Out of her rich experience Mrs. Eddy was able to testify regarding the comfort of Principle. In her *Poems* (p. 24) we find this:—

Come to me, peace on earth!
From out life's billowy sea,—
A wave of welcome birth,—
The Life that lives in Thee!
O Love divine,
This heart of Thine
Is all I need to comfort mine.

WILLIAM P. MCKENZIE.

SIGNS AND THEIR INTERPRETATION

IN all lands and times people have looked for signs in the heavens above and in the earth beneath. The sick look for signs of cure, while those around them are often seeing signs of death. As we read the gospels we find that many came to the great Teacher asking him for some sign, and his responses were evidently dependent upon the mood of the questioner. In the twelfth chapter of Matthew we read that when the scribes and Pharisees asked to see a sign, his reply, fraught with very deep meaning, was as follows: "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Jesus' rebuke is not surprising when we know what called it forth. He had just healed a man who was both blind and dumb, and while many saw this healing in its true light the Pharisees said, "This fellow doth not cast out devils, but by Beelzebub the prince of the devils." To this Jesus immediately responded that the kingdom, city, or house which is divided against itself is brought to desolation, and he added: "If I by Beelzebub cast out devils, by whom do your children cast them out? . . . But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you."

Here we are brought back to the Master's statement respecting the sign of the prophet Jonas, who was

said to have been for three days and three nights in the whale's belly. A good many students of the Bible take the related statement as to the Son of man to refer directly to Jesus' own experience in the tomb, and while this may be rightly included in the spiritual significance of the passage, it has also another and possibly a broader meaning. He was at that time dealing with humanity, imprisoned as closely in the belief of life, substance, and intelligence in matter as the prophet could ever have been in the whale's belly, and if we are to take the three days as typifying periods of human experience, we shall begin to grasp the meaning of the sign offered on this occasion by the great Teacher. It has been said by a profound thinker, who was not, however, acquainted with the teachings of Christian Science, that humanity passes through three stages in its evolution toward higher and nobler conditions. The first of these is subjection to blind force; the second, the recognition of law and its application; the third, the apprehension of so-called principles which leads to positive knowledge.

It may here be said that from the Christian Science viewpoint the process is an altogether different one. Real progress begins with the recognition of the one Principle that governs the universe and man, and while those who understand Principle are in no wise dependent upon signs, they are able to interpret them, whatever be their nature, better than can be done in any other way. On page

1 of "Miscellaneous Writings" Mrs. Eddy says: "The Chaldee watched the appearing of a star; to him, no higher destiny dawned on the dome of being than that foreshadowed by signs in the heavens. The meek Nazarene, the scoffed of all scoffers, said, 'Ye can discern the face of the sky; but can ye not discern the signs of the times?'—for he forefelt and foresaw the ordeal of a perfect Christianity, hated by sinners."

While the master Christian turned away from the materialists' demand for a sign, he nevertheless gave its metaphysical signification as something which must necessarily accompany the understanding and declaration of the truth he taught. In the sixteenth chapter of Mark we read: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." We further read that after the departure of Christ Jesus his followers went forth and preached the word which heals, "the Lord working with them, and confirming the word with signs following."

In II Kings (twentieth chapter) we read that King Hezekiah was sick and was warned of impending death. Hezekiah was a good king, as kings were in those days, and his plea for prolonged life was based upon his own integrity, not a bad thing to begin with, but something much higher is needed—even the understanding of Spirit and spiritual law. The king's prayer was answered to the extent

that fifteen years were to be added to his life. It seemed, however, that he looked for help in a material remedy, so a poultice of figs was permitted, but he still asked for a sign and chose that the shadow of the dial should go backward ten degrees, not forward, as mortals have been choosing ever since. We read that this sign was granted and we also read that he was well content when told of the evil which should come after him, so long as peace prevailed in his own reign, something which may well be pondered by the pacifists of modern times.

When Jesus' disciples pressed him to tell them what signs should presage the end of the world, he told them in no uncertain terms of the upheavals of every kind, which should prove that materiality, so long believed in and held to be the basis of God's creation, would vanish away in the consuming fire, which to the students of Christian Science means the "fervent heat" of divine Love. When he says in substance that those who pass through these experiences should not cling to materiality in the form of food, clothing, or shelter, we are reminded how necessary it has been to give up our reliance upon these things in order that any should be saved in the world's great struggle. Those, however, who elect to stand for the good of all humanity rather than by their personal possessions, rejoice in knowing that the dark and evil days are shortened for the elect's sake, and that the elect can never be deceived by any of the pretensions of mortal mind.

Christian Scientists know how to

look up as bidden by the Master, even in the darkest hours, their spiritual vision piercing the dense gloom of mortal belief, because they at all times can bear witness to "the sign of the Son of man," which to them means the presence and proof of the healing Christ. On page 233 of "Science and Health with Key to the Scriptures" we read, "The ages must slowly work up to perfection." On the same page we read: "Ye who can discern the face of the sky,—the sign material,—how much more should ye discern the sign mental, and compass the destruction of sin and sickness by overcoming the thoughts which produce them, and by understanding the spiritual idea which corrects and destroys them. To reveal this truth

was our Master's mission to all mankind." Our faithfulness to this behest will be the measure of our progress.

Pride and indolence have no place in the kingdom of God, and now more than ever our motto must be, Work, watch, and pray. In obedience to this behest of Truth we shall with quickened vision be ready to detect the least sign of error's approach and also ready to forestall it. But this is not all,—we shall also see God's man coming through the clouds "with power and great glory." Truth's morning star shines brighter than ever at this very hour, and with new hope humanity stretches out hands of faith and understanding toward God, divine Love.

ANNIE M. KNOTT.

SAVING GRACE

EVERY quality pertaining to God and man has its specific use. Grace is a saving attribute; it is an adjunct to the healing of the sick and the sinning, an expression of love which clothes science and law with spiritual attraction and causes truth to be recognized by human consciousness as lovely and of good report. Every practical Christian Scientist knows what is meant by grace, although it may be difficult to set this forth satisfactorily in words; every practitioner, lecturer, Reader, teacher, or worker in any department of Christian Science activity knows the healing value of this saving grace in the presentation of the subject nearest to his or her heart.

Spiritually considered, grace is more than a mere embellishment, for

it is indispensable to Christian progress. It is the compassion which brings divine Science to meet the human need. It presides over the reconciliation of man to God and makes human footsteps possible. Publicans and sinners rejoice in it, because "they that be whole need not a physician, but they that are sick." Jesus did not go through the resurrection until he had performed his works of mercy, nor did he reach the ascension except through the resurrection. The three days' grace which creditors commonly grant their debtors are symbolical of the patience requisite in the practice of Christian Science; for since humanity is not perfect (else it would not cry for forgiveness and healing) it must be evangelized, it must be restored.

The application of the law of Moses alone is not the complete practice of Christian Science, for since Moses' day the grace of our Lord Jesus Christ has come and the compassion which makes Christian Science available for the imperfect. Not that Moses was not cognizant of grace, but that his times had need of the law first of all. Indeed, we read that at the transfiguration both Moses and Elias talked with Jesus, and all three were thus shown to be of one mind. It requires grace to bring the absolute to the apprehension of mankind, for not otherwise can the love and favor of God come as a free gift to the undeserving. As Mrs. Eddy has written in her *Message to The Mother Church* for 1901 (p. 10), "Theoretically and practically man's salvation comes through 'the riches of His grace' in Christ Jesus. Divine Love spans the dark passage of sin, disease, and death with Christ's righteousness,—the atonement of Christ, whereby good destroys evil,—and the victory over self, sin, disease, and death, is won after the pattern of the mount."

It is written of the youthful Jesus, "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." This priceless grace which the Master derived from God and offered as a free gift to all, is it not that quality of mercy which transcends the naked law, that charm which beautifies salvation, adorns the bestowal of a benefaction, and embellishes charity? The quality of grace brings a certain elegance to all right activities, which attends the coming of the Spirit to

the flesh, although the flesh may not deserve this coming. Grace accompanies the dispensing of salvation to the sick and sinning; it is that additional something which embellishes life, as grace notes supplement the harmony of music. In art grace stands for spontaneity of action or position, as for instance in the plastic arts the famous statuette of the youthful Narcissus watching his reflection in the river is often cited as an example of consummate grace. The Greeks portrayed the Three Graces as three women representing grace, beauty, and joy. In Christian theology faith, hope, and charity are often represented as three graces which emphasize the beauty of holiness, the perfection of salvation.

True graciousness is characteristic of noble natures, and the original intent in applying the title of "Your Grace" to people of a certain rank had a spiritual justification which only common usage has perverted. But when graciousness springs from a mere desire to please, it degenerates into weakness and makes for human flattery and approbation. On the other hand, power without grace becomes contentious, pugnacious. Thus people who have powerful natures but have no proper expression for their power are apt to seem ungracious because this quality in them is not understood or appreciated. Individuals and nations which make a parade of power and despise grace are naturally graceless and are preparing themselves for disgrace. That which is without Christian kindness, pitiless, wedded to the letter without the spirit, having no understanding of

compassion, is also without understanding of Truth and Love and of the practical availability of Christian Science. Gratitude is one of the chief graces of Spirit. It is indispensable to the life of the Christian Scientist; moreover, it must be expressed in word and deed to prove its presence. Ingratitude is mental poverty. The state of mind which is not thankful virtually admits that it has nothing to be thankful for, and so is poor. The grace of gratitude throws a halo around the Christian character, making the face shine with love for God's blessings. Gratitude brings activity into stagnant minds and bodies, increases intelligence, crowns the day's work with joy. But the ungrateful, the self-righteous, the jealous, the envious, and the embittered array themselves to pass judgment upon their fellows. They watch for every opportunity to send out the poison of criticism; and so busy are these evil

agencies that they keep themselves lean and drained dry of the richness of the Spirit.

Christian Science supplies divine grace and sheds upon human life all the graces of Spirit, which are of God's favor and His free gift, and enables scientific Christians to have patient endurance. Honor, diligence, excellence, spiritual ease, harmony, are graces of God's clemency. The yellow dandelions which you and I may think the least among the flowers will cause the child to cry out with joy in the spring, for these flowers too have their graces. With unconscious grace the child fondles the stray cat or the mongrel dog, although the favor may not be merited according to sense testimony. Love instructed by the grace of the Lord Jesus Christ makes Christian teaching practical, and brings the kingdom of heaven to earth.

WILLIAM D. MCCrackAN.

ADMISSION TO MEMBERSHIP IN THE MOTHER CHURCH

The next admission of candidates will take place on May 30, 1919, as provided in Article XIII, Section 2, of the By-laws of The Mother Church. Application blanks may be obtained by addressing the Clerk of The Mother Church, and should be returned to him on or before Friday, May 16, 1919. Consideration of any applications received after that date will be deferred until the November 7, 1919, admission.

An application sent to the Clerk does not constitute the applicant a member. Notice of election will be sent to those who are admitted to membership.

Those who have made application for membership prior to November 1, 1918, and have not received notice of election, may communicate with the Clerk if they so desire, and are especially requested to do so before sending in a second application.

CHARLES E. JARVIS, Clerk,
236 Huntington Avenue, Back Bay, Boston, Mass.

TESTIMONIES OF HEALING

BEFORE I had any knowledge of Christian Science I would in time of trouble turn naturally to God in prayer and felt many prayers were answered, but the fearless prayer of affirmation has been revealed to me through Christian Science. There came a time when I was threatened, the doctors told me, with paralysis. A peculiar condition developed in the little finger and gradually spread throughout the entire left side. I woke in dread of the suffering and went to sleep in the midst of it. I had massage treatment, hot and cold sprays, electrical treatment, gave up all special activities, and was under the care of doctors for six months, growing worse all the time. One evening a Christian Science practitioner came in with my brother, who was her neighbor, and finding me in tears lovingly asked if I did not want to try Christian Science.

I had felt most bitterly opposed to this religion and would tolerate no one talking to me on the subject, thinking I had too much intelligence to be influenced in such a manner. I therefore thanked the practitioner, but thought I would not consider it; however, after she had gone my family urged me to see her, saying I had tried everything else and it could do no harm at least. I shall always gratefully remember the complete mental change as I went to this woman's home two days later. Every sense of opposition had vanished in a humility which prayed that if there were good in Christian Science nothing in my thought might obstruct

its operation in me. I had but one treatment for this trouble, so complete and permanent was my healing, and that was six or seven years ago. Soon afterwards I was healed of a cold so that I was able to sing with perfectly clear voice at an amateur performance, whereas the day before at rehearsal my voice was so husky even in speech that I could scarcely be understood. This was a demonstration of that "perfect love" which "casteth out fear."

In the intervening years we have had in our family healings of asthma, bowel disorder, abnormal birth conditions, acute lung trouble, sick headaches, financial and business difficulties, the results of accidents, and many other things too numerous to mention. One healing I would like to mention particularly. A young man in our family, while at work, upset a bottle of sulphuric acid over both arms. The flesh immediately puffed up, and he was rushed to the house physician, who bandaged the arms and sent him home. He had been suffering intensely for a few hours when one of the family, coming home from business, asked if he wanted help in Christian Science. He was glad to accept the offer, and from the moment the treatment was given he was entirely free from discomfort in the arms. The following day was Sunday, and on Monday he had to report to the physician, owing to office regulations. What the physician saw when he removed the bandages so amazed him that he called in a neighboring physician to see the

arms. There was not a blister nor a broken spot on them—the only evidence of the trouble visible being a slightly deeper color to the flesh. The boy's clothes, however, were full of holes where the acid had touched them.

When I first read testimonies of such healings as this, I plainly expressed my opinion that they were either simple falsehoods or the outbursts of religious fanatics. To-day I have the great privilege of so living in Christian Science that such demonstrations are no longer considered remarkable, but inevitable wherever the truth is applied to overcome any error. Far above and beyond mere physical healing do we prize the spiritual exaltation that is the result of the study of Christian Science.—*(Mrs.) Bess Nall Schaeffer, Chicago, Ill.*

I WOULD like to add my testimony to the many appearing in the *Journal* and *Sentinel*, and trust that it may help some one who is struggling for more light. A few years ago I lost consciousness while sitting at my desk. The doctors said it was caused by complete nervous breakdown. After many examinations by the medical profession I was informed that I had a severe stomach disorder and eye trouble. I was fitted to glasses and told to wear them for life, was put on a strict diet, and had my stomach pumped out every few days. Finally I was forced to give up my position and go from one specialist to another and from one sanitarium to another, at great expense, until at last the doctors said nothing could be

done for me and that in six months I would either be dead or a raving maniac.

At that time Christian Science was brought to our attention, but I had very little faith in it, basing my thought on criticisms I had heard of it; however, I did not want my people to think they had not tried everything for me, so asked for treatment. In a very short time I laid aside my glasses and have never had them on since. The stomach trouble disappeared in two or three months, but the nervous condition seemed to hang on. When the practitioner told me that I was not doing my part and that I would either have to do my duty or get another practitioner, I awoke to the fact that I had been after the loaves and fishes only, so began to study earnestly and to pray for that Mind to be in me "which was also in Christ Jesus," and the result was immediate.

We are adding a little to our knowledge of God every day, and as we look back can see great progress. The peace and joy that comes through the study of Christian Science is wonderful and inexpressible. We are now really living, and have indeed been blessed.—*Bunn M. Hey, Dallas, Texas.*

ABOUT eight years ago I came into Christian Science as a last resort. I had been a sick woman for a good many years and had tried all available remedies, at last undergoing an operation which did not bring the expected results. A sister living in California heard of my operation and sent some *Sentinels* to me, saying

that she had found healing through Christian Science. Knowing nothing of this religion except what the newspapers said about it, I put the *Sentinels* aside, giving no heed to them, but on coming across them one day I sat down to read and my thoughts became enlightened. I kept on reading and one day when calling on an acquaintance I could not help speaking of Christian Science. She related a wonderful healing in a sister's family. She also lent me a copy of "Science and Health with Key to the Scriptures," but I found myself puzzled in reading it just as she had been. I pored over its pages, however, and often it seemed that while trying to catch some meaning, these words came to me: There is help here for you.

I was at this time confined to the house, and I grew weaker, until I could not dress myself nor go from the bed to the couch without assistance. I learned afterwards that the doctor had told my family that everything which could be done for me had been done. I thought the battle was lost, but when my husband came to help me into bed one night, I took heart and said I would like to try Christian Science, if he had no objection. He said he had none; that I must try anything I thought would do me any good. The next evening a practitioner came to see me and when she asked if I was willing to give up all medicine, my answer was that I would be glad if I never had to take another spoonful. I slept well that night, and after her third visit I walked through a short corridor into the dining room. The family were

speechless, but with a smile I told them I had come to have dinner with them, so they helped me to a place at the table. When we were seated I said to my husband, "Did you think I would ever be able to sit down at this table with you again?" He said, "No." "Then," said I, "let us give thanks and praise to God first."

A Christian Science Society has been formed here, and though there are not many members, all are earnest seekers for the truth. My husband, who has had some help in Science, goes with me to attend our services on Sunday. My heart is filled with joy and with praise to God, who leadeth us in all our ways; and how grateful I am to Mrs. Eddy, who has brought again to mankind this healing truth which blesses with the peace "which passeth all understanding."
—(Mrs.) Louise Hegert, Amboy, Ill.

It is now nearly fourteen years since I first began to study Christian Science. At that time I was not at all strong, and was very unhappy, always seeking for something which I never seemed to find. On the advice of a friend I began reading "Science and Health with Key to the Scriptures" by Mrs. Eddy, but I was very much puzzled by the book, and could make nothing at all out of it except one sentence on page 143, "The sick are more deplorably lost than the sinning, if the sick cannot rely on God for help and the sinning can." These words sounded reasonable to me, and yet I felt they were certainly too good to be true, as the whole experience of my life seemed to contradict them.

It was not till after I had finished the first part of the book and began to read the chapter called Fruitage, that I came across a testimony given by a lady who said that her reading of Science and Health had cured her of an eye trouble and that from that date she had given up the use of glasses. It occurred to me that if one woman could be benefited in this manner by the reading of Science and Health, why could not I also find help in the same way? At this time I did not understand how to apply Christian Science for myself, but the reading of the book evidently did the work for me, as from that day to this I have never worn glasses for reading, and as time went on I gradually gave up the use of them altogether. I also threw away a number of medicines of all sorts which I was in the habit of taking, and am most grateful to say that I have never taken a drop of medicine or a tabloid since. But all these blessings are nothing in comparison with the spiritual illumination which I have received through the study of Mrs. Eddy's writings and also of the Bible in the new light which Christian Science throws upon it. I cannot say how grateful I am for the help and inspiration I have gained from the teachings of this noble and great woman.—(*Miss*) *Grace Mabel Wright, Chelsea, London, England.*

I AM truly grateful for the privilege of giving to the world the account of my healing, which took place in the latter part of 1910. It was not accomplished at once, but through faithful work, combined

with perseverance and trust, I can now say I am well. I was healed of a complication of diseases, among them being liver and kidney trouble and a very bad blood affection in its worst form. With the overcoming of these conditions I was enabled to retire at night and sleep peacefully and restfully.

While I am grateful beyond words for all this help, yet the physical healing is the smallest part of the benefit received when compared with the spiritual uplift and regeneration, which were indeed gratifying. A bad temper was the first to yield, but profanity, a desire to criticize, envy, and jealousy, have also been overcome. Christian Science has given me a broader love for my fellow man, and has shown me what God is. Without Christian Science, life would mean nothing to me. Through its study I have been enabled to prove that welfare and happiness are not at the disposal of our habits.

As I consider my many blessings I cannot help but feel grateful for the privilege of praising Him who indeed heals all our diseases. I at all times endeavor to prove those beautiful assurances of protection and peace found in the Bible and Science and Health. I have also had numerous proofs of God's loving-kindness in a business way. On many occasions mortal mind would send forth its false arguments of limitation, but by clinging to Truth and Principle and the faithful application of the truth, the obligations in each and every case were met with no delay.

I should like to speak of one more

demonstration which to me was a wonderful proof of the power of Truth and Love. It was an instantaneous healing of appendicitis. I was stricken one morning while at work. I tried to overcome the pain, but seemingly without avail, so was taken to a practitioner's home. By this time the pain in the side was almost unbearable. The practitioner began treatment immediately and in ten minutes I was entirely free and walked some eight blocks back to my place of business. This to me was most gratifying, and I feel that words are indeed inadequate to convey my true sense of gratitude and sincere appreciation for all the comforts and joys and healings I have received and am receiving daily. I can best show my thankfulness to God by giving even as I have received. I am truly grateful to that noble woman who toiled to give to all mankind even as she had received. I am grateful for the literature that comes daily, weekly, and monthly with its never failing message of love and cheer.

I have trained hard in the Army and have undergone rigid examinations, being pronounced physically normal.—*Thomas Leeson Williams, San Bernardino, Cal.*

CHRISTIAN SCIENCE has brought so many blessings and so much happiness into my life that words can never express my deep gratitude for it. After being an invalid for three years, I left my home in Japan to consult physicians in England. Some time was spent in a nursing home, where various treatments were un-

dergone in the hope of curing the trouble, but at the end of the course the condition was worse, and I was told that even if the state of health improved, there would be no complete recovery, a strict diet must always be adhered to, and it would be impossible for me ever to take strenuous exercise. This verdict cast me into the depths of despair; but "man's extremity is God's opportunity," and although I knew nothing about Christian Science, remembering the wonderful result it had in curing a friend, I turned to it as a last resort and was instantaneously healed.

No words can express the joy and comfort that came to me as the practitioner explained the Christian Science idea of God and man. From that moment all medicines were put aside, I ate heartily of anything set before me, and the next day walked several miles, thus proving that Christian Science annihilates the so-called laws of *materia medica* with the law of God, good. This healing came eight years ago, and since then I have not experienced a day's illness; whereas before knowing of Christian Science, never a week passed without my spending some part of it in bed. My children have been quickly healed of bronchitis, measles, and dog bite.

For all the physical benefits derived through Christian Science, I am indeed thankful, but more grateful for the understanding of God as Principle, a God who is Love, the knowledge of whom brings to us the peace "which passeth all understanding." All the happiness I have in life I owe to Christian Science, and my heart goes out in loving gratitude to Mrs.

Eddy for giving to the world this glorious truth, the truth spoken of by Jesus when he said, "If ye continue in my word, . . . ye shall know the truth, and the truth shall make you free."—(*Mrs.*) *Ethel M. Millward, Kobe, Japan.*

JUST ten years ago I was examined by three physicians, one of whom was at that time head of the Anti-tuberculosis Society of the state of Michigan. I was pronounced tubercular by all of these physicians and was told that it would be necessary for me to live in southern California. It was thought that after a number of years spent in this climate I might be able to return to my home in the middle West. Shortly after arriving in California I went to a Christian Science practitioner, and in one treatment was healed of this trouble and all its evidences with the exception of the cough. Since the disease had been healed it was evident that the cough could be nothing but habit, and when realized as such it, too, soon vanished. Having been restored to my rightful condition of health, I wished to return to my work in the middle West. Parents and relatives objected, however, and in order to secure permission to go I was thoroughly examined by a physician of their own choosing. After an examination which took almost two weeks I was pronounced entirely healthy, fit, and normal in every way; consequently, instead of spending years in California I returned home, and in less than a month was again at work in the East.

In the ten years which have since

passed, the nature of my work has made it necessary for me to submit to frequent physical examinations. I recall five additional examinations in this period at intervals of about two years, in some of which a special effort was made to find some evidence of tubercular disease. In every case, however, I have been pronounced healthy and normal, without a trace of it. Since my healing, Christian Science has been studied daily and has been relied upon to supply all needs. I know that there is no situation, circumstance, or condition which cannot be made harmonious through the application of its teachings.

I am very grateful to Mrs. Eddy. The more one knows of the life of this wonderful woman and the more one studies her writings, the greater must be the gratitude and the deeper the love for our revered Leader, who first experienced God's healing power and then gave this truth to the world.
—*Harry N. Baum, Crown Point, Ind.*

I would like to add my gratitude for my husband's healing in Christian Science, and to express, if only faintly, my thankfulness for what this blessed truth has done for us. One of the greatest healings has been that of sorrow for the passing on of our little son, for we were instantly lifted into the clear realization that Life is of necessity without interruption, eternally manifested. Later, when the thought of grief seemed to arise, it was at once overcome by a loving practitioner. The belief of sorrow had been vanquished by Truth, and that healing could not be reversed.

Christian Science brings us health, harmony, and happiness; so it is surely not to be wondered at that we feel such gratitude to our loving Father, and that we express our heartfelt appreciation of the clear vision and courage of Mrs. Eddy, who gave this truth to the world.—
(Mrs.) *Mary Niles Baum*.

IN loving gratitude for what Christian Science has done for me I send my testimony with a desire that it may help others. On January 30, 1916, I met with an accident, a fall which resulted in two ribs being broken just beneath the heart, a bad sprain in my side, and a severe nervous shock. I was away from home when it happened, and as I desired to have Christian Science treatment I was taken to my room and a practitioner was called. I was soon relieved of the intense pain and the distress of breathing, so that my healing began at once. My condition continued to improve, and in eight days I was able to go about the house as usual. No material means were used and I was not confined to the bed at all, but sat up every day and read Science and Health, thereby receiving a spiritual uplift such as I had never experienced before. This healing means more to me than I could possibly express in words.

Christian Science has also healed me of nervous sick headaches, from which I suffered for nineteen years, the attacks coming on frequently and being so severe that I was confined to my bed. Drugs relieved me temporarily, but I always lived in fear of having to go through the same

suffering again. With the help of a Christian Science practitioner I was so completely healed in one day that the trouble never returned. I have been healed of rheumatism in my feet, severe colds have been instantly overcome, and I am deeply grateful for being healed of homesickness.

I do indeed feel thankful to God for all the blessings which have come to me through the teachings of Christian Science, and for the help we receive each day by studying the Lesson-Sermons and reading Science and Health and other writings by Mrs. Eddy, to whom we owe so much.—(Mrs.) *Mabel H. Cooper, Long Beach, Cal.*

As I have had so much help from the testimonies in both the *Sentinel* and the *Journal*, I want to give mine, hoping it may help some one to realize God's allness. I have been interested in Christian Science for about six years, and during that time have had many proofs of God's loving care. One demonstration in particular stands out in my memory, for it proved to me the absolute nothingness of matter and the allness of Spirit, God. My little girl awoke early one morning with what mortal sense would call the croup. I immediately declared the truth, that as God's child she could not manifest anything but good, and before she got out of bed she was healed. She has also been healed of the mumps, chicken pox, measles, and scarlet fever. When she was taken with the scarlet fever I called a practitioner, as I was quarantined and held a little fear. The ailment yielded beauti-

fully in five treatments. While nursing her during this attack I began to have all the symptoms of the disease, but in one treatment the error was overcome.

My daily prayer is that I may be more awake to the voice of God, and that my consciousness may be so filled with Love that nothing else can enter. My heart fills with gratitude to our dear Leader, Mrs. Eddy, for giving us Christian Science, the key to the Scriptures, which makes it possible for all to demonstrate this great truth.—(Mrs.) *Blanche Ward, Fairview, Okla.*

Six years ago I seemed to be in a hopeless state of physical illness and mental distress. For twelve years I had not been able to do things like other people, as an internal trouble caused great pain after walking, standing, or any exertion. I had two operations, one of which did no good and the other gave me only six months' relief, after which all the old conditions returned. At this point a succession of family troubles came upon me—I was left a widow, and other bereavements came in swift succession. During the years which followed I longed earnestly for death, and looked upon myself as dead to all hope, interest, or activity in this life. My health grew even worse, and I was told that I had colitis. My eyesight gave way altogether, and the oculist said that I would never be able to use my eyes again. Since for years I had used reading as a means to ease the mental distress and physical pain, it can be imagined what it meant to me to sit all day with no

employment except thought. Every day seemed to have a hundred hours in it.

Then Christian Science came into my life and changed it completely. I had had for ten years a deep prejudice against what was to prove my salvation. I had warned others against it, read eagerly all books against it, and yet at the first words read to me from Science and Health that prejudice ceased to exist, and I knew that here was the truth. It made me so happy that I did not care whether I was healed or not; but I was healed, though not all at once. The colitis was overcome in a very short time; within a comparatively little while I was eating like other people, and had given up starving on a rigid diet varied by days at a stretch with hot water just tinged with milk. Other things seemed to take longer, and I feel deeply grateful for the patience with which practitioners helped me. For a long time I clung to a material appliance, which I was afraid to give up. Three days after removing it I was completely healed of the old internal trouble. I have also been healed of acute insomnia, headaches that were illnesses, very severe internal chills, nervous debility, resentment, inability to stand exposure to the sun, and the eye trouble which had been pronounced incurable. I am able to lead a very active, busy life. Happiness, friends, everything that I thought lost has come into my life. Through these years of war I have been most wonderfully helped. Even when bereavement came again I was helped instantaneously to realize that life

cannot be interrupted, and that in the presence of divine Love there is no separation. I can never express the gratitude that fills my heart.—*(Mrs.) Dora A. Dillon, Southwood, Camberley, England.*

My desire is to tell a few of the many blessings that I have received through the reading and study of our textbook, "Science and Health with Key to the Scriptures" by Mrs. Eddy. I had heard of this wonderful Science over a year before turning to it for help, but paid little or no attention to it until I was stricken down with Bright's disease and for nine weeks was under a doctor's care. Every time the doctor came he changed his medicine, so I told my husband that if the doctor did not know what to do to help me, I was not going to take another drop of his medicine; that I heard that Christian Science healed people, and what was good for one would be good for me, and I was going to try it. He gave his consent, so I saw a practitioner and was convinced that God did not make or send anything but good to His children. Only three treatments had been given me when I felt almost a different being. I bought the textbook and began to study it in connection with the Bible, and soon found that it was what I had always wanted. In two weeks I was well, and I have not had another attack since. That was eight years ago. Whenever error has tried to slip in, the remedy has been found, safe and sure, in the Bible and Science and Health. I have been relying on them all these years and have had to ask

for treatment only once, having been able not only to help myself but to help others.

I am thankful for having had class instruction, which is a great privilege and benefit. My greatest desire is to live Christian Science and thus show my appreciation. I am thankful for all our literature and never tire of reading the periodicals; indeed, I read little else. I am thankful to God, our Father, for His dear Son, and grateful to our Leader and to all those that have given me a word of help and encouragement.—*(Mrs.) Alice Curles Schweinsberg, Bowmansville, N. Y.*

I WANT to express my gratitude for what Christian Science has done for me. We were always church-going people, and I united with a church at the age of sixteen, was a Sunday school teacher, and interested in all church work; but I became dissatisfied with my religion. In 1912 a casual remark made by a lady in my presence led me to investigate Christian Science. I was then living in Kentucky. In the spring of 1913 I came here, and began my search for Truth in January, 1914. Since that time there has never been a doctor in my home, nor a dose of medicine taken. I borrowed Science and Health from the reading room and read it through four times. A friend gave me a *Quarterly* and a pamphlet. As a result of my reading I was soon able to lay aside glasses, which I had worn for years. My problems have been numerous, but have all been worked out in Christian Science.

I want to tell about a wonderful

demonstration I had in April, 1915. In going down the steps early one morning my foot caught and I was thrown to the sidewalk. My knee was badly hurt and at first it seemed impossible for me to go on; but that thought was instantly corrected, and I walked to the office, which was thirteen blocks, knowing that God was the perfect healer. At eleven o'clock, when I had occasion to leave my chair, I noticed that my knee was stiff and I was a little lame. I kept right on denying the error, and trying to realize the truth, but at noon I was almost helpless. When it came time to leave I was still very lame and suffering intensely, so the man-

ager wanted to send me home; but I told him I wanted to go by way of the post office, and if I did not feel better when I got through there I could get a street car. But when I finished my errand at the post office, I forgot I had been hurt and walked all the way home. I was so happy that I forgot all about the car. This was Wednesday evening and I walked several blocks to the church that night—altogether I walked fifty blocks that day.

Words cannot express my gratitude for Christian Science. I know that divine Love does meet our every need.—(*Mrs.*) *Margaret Swart Cook, South Haven, Mich.*

CHURCH TREASURER

Per Capita Tax:—The annual per capita tax for which the Manual provides is due from members of The Mother Church June 1, but may be paid at any time during the year. The per capita tax of those who unite with the church in November is reckoned from the preceding June, for that is the beginning of the church year. If a remittance for church dues exceeds the amount required to balance one's account, the surplus will be credited for the current year, unless otherwise directed by the sender.

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INSTRUCTIONS REGARDING CARDS

ADVERTISED IN THE CHRISTIAN SCIENCE MONTHLY PERIODICALS

Applications for advertisements in *The Christian Science Journal*, *Der Herold der Christian Science*, or *Le Héraut de Christian Science* are received when made on the regular blank forms prepared for this purpose and furnished by The Christian Science Publishing Society upon request.

The annual charges for advertisements in the *Journal*, payable in advance, are \$10.00 for each line or fraction thereof for the church advertisements, and \$5.00 for each line or fraction thereof for the practitioners' and nurses' advertisements. The practitioners' and nurses' advertisements are published only in the January, April, July, and October issues of the *Journal*. The charge for practitioners' advertisements in *Der Herold* or *Le Héraut* is \$2.00 for each line or fraction thereof.

A few weeks previous to the termination of an advertisement, a notification showing amount due for continued publication is mailed. If renewal payment is not made by the time of its expiration, it will be discontinued, on the basis that by not renewing payment the church or practitioner requests its removal. When once discontinued, a new blank must be filled out and presented, in order to have an advertisement reinserted.

PRACTITIONERS

Applications for advertisements in the list of practitioners in the *Journal*, *Der Herold*, or *Le Héraut* will be received only from members of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts. Applications for advertisement in *Der Herold* are received only from those able to speak and write both English and German. Applications for advertisement in *Le Héraut* are received only from those able to speak and write both English and French.

Applicants are required to accept and use as their textbooks the Bible together with "Science and Health with Key to the Scriptures," and other works by Mary Baker Eddy (Church Manual, Article IV, Sect. 1); and to engage in no other profession or vocation than Christian Science healing (Article XXV, Sect. 9).

It is understood and agreed that practitioners will be found regularly at the addresses published in their advertisements. Should a practitioner of necessity be temporarily absent from the designated place for two months or longer, request should be made to the Publishing Society to have the words "postal address" inserted in the notice during that period, instead of the hours, and provision should be made for the prompt forwarding of mail.

NURSES

Applications for advertisements in the list of nurses in the *Journal* will be received only from members of The Mother Church, and applicants should have the qualifications stated in Article VIII, Sect. 31, of the Church Manual. •

CHANGE OF NAME

As the names published in the *Journal*, *Der Herold*, and *Le Héraut* must appear in the same form as on the records of The Mother Church, notice of any change of name, by marriage or otherwise, should at once be sent to the Publishing Society, also to the clerk of The Mother Church.

SOCIETIES AND CHURCHES

When members of The Mother Church in a community believe that the time has come for the holding of regular services, and for the formation of a Christian Science Society, or the formation of a branch Church of Christ, Scientist, if they will write to The Christian Science Publishing Society, a letter will be sent regarding the steps to be taken in organizing their work, and the rules to be observed in order to have an advertisement in the *Journal*.

The Manual, Article XXIII, Sect. 6, under the heading "Organizing Churches," says of a branch church formed according to the order indicated, "Upon proper application, made in accordance with the rules of The Christian Science Publishing Society, the services of such a church may be advertised in *The Christian Science Journal*." The regular services of a Christian Science Society also may be advertised.

COMMUNICATIONS FROM CHURCHES

The name and address of the duly elected clerk in office of each church and society is kept on file by the Publishing Society, and all communications from a church or society as an organization should be officially signed by its clerk. In cases where the clerk is not available, communications affecting the interests of an organization should be certified as official by its

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governing board, or by the first reader. When a new clerk is elected, the name and address should be sent without delay to the Publishing Society by the retiring clerk.

When the name of a new first reader is to be inserted in a church notice, the request for the change should be made in writing by the clerk, and care should be taken to give the name in the exact form in which it appears on the records of The Mother Church. The name of the second reader (whether newly elected or otherwise) should be forwarded at the same time.

READING ROOMS

A reading room notice, giving the address and the hours when the rooms are regularly open to the public, is a necessary part of every church advertisement, and care should be taken to have the rooms open, with an attendant in charge, at the hours named. The notice of a reading room is published only in connection with the notice of a church or society.

At these rooms a welcome should be extended to the public, and opportunity afforded visitors to read or to purchase authorized literature concerning Christian Science.

For the only literature allowed to be sold or exhibited at a reading room (Article XXI, Sect. 3, of the Church Manual), see the catalogue of the Publishing Society as published in each current issue of the *Journal*. Article XXV, Sect. 7, should be also considered, as it presents a view of conditions requisite where the textbook is for sale.

CHANGES

Requests for changes in the advertising pages of the *Journal*, *Der Herold*, and *Le Héraut* should reach the Publishing Society at least six weeks previous to the actual date of issue. Requests for changes in the practitioners' and nurses' advertisements which are now published quarterly in the January, April, July, and October issues of the *Journal*, should reach the Publishing Society two months in advance of the actual date of issue.

In case of a change of address, notice should at once be sent to the Publishing Society. A charge of fifty cents is made to cover the cost for any change in an advertisement, and this amount should accompany the request for the change.

Applications for advertisements should be addressed

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
BOSTON, U.S.A.

CHRISTIAN SCIENCE CHURCHES AND SOCIETIES

With Notice of Regular Services and Reading Rooms where Christian Science Literature may be read or obtained. These are Branch Churches and Societies of The Mother Church, The First Church of Christ, Scientist, in Boston, U.S.A.

AFRICA

SOUTH AFRICA

Cape of Good Hope

CAPE TOWN First Church—First Reader Frederik Bakker—Sunday 11 AM, 7 PM; Wed 8 PM; Reading Rm 10 AM to 5 PM. Sat to 1 PM—Cape Times bldg. Church st.

PORT ELIZABETH Society—First Reader Mrs Catherine Frances Marianne Stack—Sunday 11 AM, 7 PM; Wed 8 PM—Loubser hall. Reading Rm 11 AM to 1 PM; also 3 to 5.30 PM except Sat—Library bldgs.

Natal

DURBAN First Church—First Reader Mrs Elizabeth Pryor Johnson—Sunday 11 AM, 7 PM; Wed 8 PM—Old Law Court, Aliwal st. Reading Rm 10 AM to 5 PM except Sat; Sat until 1 PM; also 7.30 to 9 PM Tues Thurs Fri—Hooper's Lane, off West st.

DURBAN Society—First Reader Mrs Ethel Georgine Russell—Sunday 11 AM, 7 PM; Wed 8 PM—23 Camaru bldgs, Smith st.

PIETERMARITZBURG Society—First Reader Mrs. Betsy Jones—Sunday 11 AM, 7.15 PM; Wed 8 PM—187 Longmarket st. Reading Rm 10.30 to 2 PM; Sat to 1 PM—Bank st.

Transvaal

JOHANNESBURG First Church—First Reader James Guthrie Petrie—Sunday 11 AM, 7.30 PM; Wed 8 PM—Smit and Banket sts. Reading Rm 10.30 AM to 5.15 PM except Wed Sat; Wed Sat until 1 PM—26 Sackes bldg, Joubert st.

PRETORIA Society—First Reader Miss Mildred Kennerley—Sunday 11 AM, 7.30 PM; Wed 8 PM; Reading Rm 11 AM to 1.30 to 6 PM except Sat 8 to 9.30 PM Sat—395 Schoeman st.

ASIA

CHINA

HONGKONG First Church—First Reader Mrs Ruby Hilda Leach—Sunday 11.15 AM; Wed 5.30 PM; Reading Rm 10 to 1.2 to 5.45 PM—MacDonnell rd, below Bowen rd tram sta.

SHANGHAI Society—First Reader Miss Florence V. Fobes—Sunday 11 AM; Wed 6 PM—Masonic temple, The Bund. Reading Rm 10.30 AM to 12.30 PM—21 Nanking rd.

INDIA

CALCUTTA Society—First Reader Hubert W. Carr—Sunday 6.15 PM; last Wed 6.15 PM; Reading Rm 6 to 7 PM except Sat—Chowringhee mans (Block B).

PHILIPPINE ISLANDS

MANILA First Church—First Reader George Rogers Harvey—Sunday 10.45 AM; Wed 6 PM—620 Pennsylvania av. Reading Rm 9.30 AM to 12.15, 4 to 5.30 PM—6 Watson bldg, 72 Escolta.

AUSTRALASIA

AUSTRALIA

New South Wales

SYDNEY First Church—First Reader Robert Nall—Sunday 11 AM, 7.15 PM; Wed 8 PM—Church. Riley st. near Oxford st. Reading Rm 10 AM to 5.30 PM except Sat; 10 AM to 12 M Sat; Wed until 7.30 PM—Twyford house, 17 Castle-reagh st.

Queensland

BRISBANE First Church—First Reader Miss Aurora Degn—Sunday 11 AM, 7.30 PM; Wed 8 PM; Reading Rm 12 M to 5 PM except Sat; 10 AM to 12 M Sat—Church, North Quay and Tank st.

Victoria

BALLARAT First Church—First Reader William John Gillman—Sunday 11 AM, 7 PM; Wed 8 PM—Victoria hall, Windermere st, S. Reading Rm 3 to 5 PM except Sat—National Mutual bldgs, Sturt st.

GEELONG Society—First Reader Mrs Catherine Amelia Elizabeth Rutherford—Sunday 7 PM; 1st and 3d Wed 8 PM—Central Hall School-room, Ryrie st.

MELBOURNE First Church—First Reader Miss Geraldine Rede—Sunday 11 AM, 7 PM; Wed 8 PM—The Athenæum, Collins st. Reading Rm 10 AM to 6 PM; Wed until 7.45 PM; Thurs Fri until 9 PM—The Equitable bldg, Collins st.

Western Australia

KALGOORLIE Society—First Reader Mrs Alice M. Smith—Sunday 7.30 PM; Wed 8 PM; Reading Rm 1.30 to 3.30 PM Thurs; 7 to 9 PM Sat—McKenzie chmbs.

PERTH Society—First Reader George McKay—Sunday 10.50 AM, 7.30 PM; Wed 7.45 PM; Reading Rm 3 to 5 PM Mon; 12.30 to 5 PM Thurs—129 St Georges ter.

NEW ZEALAND

AUCKLAND First Church—First Reader Lawrence Harold Farley—Sunday 7 PM; Wed 7.45 PM—Lower Symonds st. Reading Rm 11.30 AM to 4 PM except Sat—154 Queen st.

CHRISTCHURCH First Church—First Reader Cuthbert Sydney Booth—Sunday 11 AM, 7 PM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, Latimer sq.

WELLINGTON Society—First Reader Mrs Agnes Amelia Dewsbury—Sun 7 PM; Wed 8 PM; R Rm 2 to 4—Boulcott st.

EUROPE

FRANCE

PARIS Churches unite in Reading Rms, 3 Avenue de l'Opera; 9 AM to 10 PM; Wed to 6 PM; also 2 to 10 PM Sun.

FIRST CHURCH—First Reader Miss Anna Young—Sunday French 10 AM, English 11.15 AM; Wed 8 PM—Washington Palace, 14 rue Magellan, Champs Elysees.

SECOND CHURCH—First Reader Mrs Isaure F. Peel—Sunday French 10 AM, English 11 AM; Wed 8.15 PM—115 rue Notre Dame des Champs.

GERMANY

BERLIN First Church—First Reader Miss Margaret M. Glenn—Sunday German 10 AM, English 11.30 AM; Wed English 6.45 PM, German 8.30 PM—Beethovensaal, Köthenerstr 32. Reading Rm 10 AM to 8 PM; Sat until 10 PM—Dessauerstr 32.

BRAUNSCHWEIG Society—First Reader Miss Marie Fricke—Sunday 9.30 AM; Wed 8.20 PM; Reading Rm 3 to 6 PM Mon Fri; 3 to 7 PM Wed—Hedwigstr 1 u. 2.

BRESLAU Society—First Reader Miss Eva Katharina Schramm—Sunday 10 AM; Wed 8 PM; Reading Rm 4 to 6 PM except Wed; Wed 6 to 8 PM—Goethestr 51.

DRESDEN N. Society—First Reader Mrs Anna Göritz—Sunday German 10 AM, English 11 AM; Wed English 7 PM, German 8.15 PM; Reading Rm 4 to 6 PM except Wed; 6 to 7 PM Wed—Bautznerstr 48.

FRANKFURT a M First Church—First Reader Miss Emma T. Herrmann—Sunday German 10 AM, English 11.15 AM; Wed English 7.30 PM, German 8.30 PM; Reading Rm 5.30 to 7.30 PM Tues Sat—Hochstr 48 I.

HAMBURG First Church—First Reader Miss Bertha S. Reinke—Sunday 10 AM; Wed 8.30 PM—Curio Haus, Rothenbaumchaussee 15, Vogts Konservatorium. Reading Rm 5 to 9 PM Mon Tues Thurs Fri—Kurmühle 25.

HANNOVER First Church—First Reader Mrs Bertha Günther Peterson—Sunday 10.30 AM; Wed 8.30 PM—Hildesheimerstr 216 a. Reading Rm 2 to 5 PM—318 Haus Continental.

SCHWERIN-MECKLENBURG Society—First Reader Mrs Olga Karlmarer—Sunday 10 AM; Wed 7 PM; Reading Rm 5 to 7 PM Mon Wed Fri—Apothekerstr 40.

STUTTGART First Church—First Reader Mrs Lydia Haug—Sunday 10 AM; Wed 8.15 PM; Reading Rm 4 to 6 PM Mon Tues Thurs Fri; 5 to 8 PM Wed; 6 to 8 PM Sat—Silberburgstr 174b, p.

GREAT BRITAIN AND IRELAND

Channel Islands

GUERNSEY First Church—First Reader Mrs Eva Mary Rowsell—Sunday 6.30 PM; 1st Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM Tues; 6 to 8 PM Fri—10 Mount Row.

England

BEDFORDSHIRE

BEDFORD Society—First Reader Mrs Eliza Henman—Sunday 11 AM, 6.30 PM; Wed 8 PM—49A Conduit rd. Reading Rm 11 AM to 12.30, 3 to 4.30 PM; also 6 to 7.30 except Wed—8 Windsor pl, St Cuthberts st.

BERKSHIRE

BRACKNELL Society—First Reader Mrs Mildred Wyatt Rawson—Sunday 11.30 AM, 6.30 PM; 3d Wed 6.30 PM; Reading Rm 2.30 to 4.30 PM Mon Wed Thurs—C S hall, London rd.

BUCKINGHAMSHIRE

HIGH WYCOMBE Society—First Reader Miss Mary Theresa Valentine Cunningham—Sunday 11 AM, 6.30 PM; 1st Wed in month 7 PM; Reading Rm 6 to 8 PM Tues Sat; 3 to 5 PM Fri—108A Oxford rd.

CAMBRIDGESHIRE

CAMBRIDGE Society—First Reader Mrs Eleanor M. Currie—Sunday 11.30 AM, 6.30 PM; Wed 6.30 PM—Church, Panton st. Reading Rm 3 to 5 PM—Guildhall pl.

CHESHIRE

ALTRINCHAM Society—First Reader Mrs Norah Woods—Sunday 11 AM, 6.30 PM; Wed 8 PM—1 Market st. Reading Rm 2.30 to 4 PM Mon Wed Thurs; 11 AM to 12.30 PM Tues Fri—19 Railway st.

BIRKENHEAD Society—First Reader Mrs Beatrice Verena Beckett—Sunday 11 AM, 6.30 PM; Wed 7.30 PM; Reading Rm 2 to 4 PM—43 Shrewsbury rd.

SALE Society—First Reader Mrs Louisa Kenyon—Sunday 7 PM; Wed 7.30 PM—20 Northenden road.

SANDBACH Society—First Reader Mrs Emmie Dobell—Sunday 6.30 PM; 1st Wed in month 7.30 PM—Co-op hall, Elworth.

DERBYSHIRE

DERBY Society—First Reader Mrs Alice Hannah Page—Sunday 11.30 AM, 6.30 PM; Wed 8 PM; Reading Rm 2.30 to 4 PM Wed Fri; 7 to 9 PM except Wed; Wed until 7.45 PM—C S hall, Friary st.

DEVONSHIRE

EXETER Society—First Reader Percival James Courtney—Sunday 11 AM, 6.30 PM; Wed 7.30 PM; Reading Rm 2.30 to 4 PM Wed Fri—23 Goldsmith st.

PLYMOUTH Society—First Reader Miss Elizabeth Kate Baker—Sunday 11 AM, 6.30 PM; Wed 7.30 PM; Reading Rm 2.30 to 4 PM; also 7.30 to 9 PM Tues Fri Sat—12 Treville st.

TORQUAY Society—First Reader Miss Gwendolen G. M. Primrose—Sunday 11.30 AM, 3 PM; 1st Wed in month 6 PM; Reading Rm 11 AM to 4.30 PM Mon Wed; 1 to 4.30 PM Sat—Cary chmbs, Strand.

DURHAM

DARLINGTON First Church—First Reader Thomas Jennings—Sunday 11 AM, 6.30 PM; Wed 7 PM; Reading Rm 3 to 4 PM—N Lodge ter.

ESSEX

LEYTONSTONE First Church—First Reader William R. Tuck—Sunday 10 AM, 3 PM; Wed 7 PM—56 Fillebrook rd. Reading Rm 3 to 8 PM except Wed Sat; Wed until 6.30 PM; Sat 6 to 8 PM—27 Church lane.

VESTCLIFF-ON-SEA Society—First Reader Mrs Mary E. Griffiths—Sunday 11 AM, 7 PM; 1st Wed in month 8 PM; Reading Rm 3 to 5 PM except Sat; also 7.30 to 9.30 PM Thurs—The Hall, 457 London rd.

GLOUCESTERSHIRE

BRISTOL First Church—First Reader Reginald J. Chandler—Sunday 11 AM, 6.30 PM; Wed 8 PM; Reading Rm 11 AM to 7 PM—Stokes Croft.

BRISTOL Society—First Reader John Bates Dester—Sunday 11.30 AM, 7 PM; Wed 8 PM—Victoria rooms. Reading Rm 11 AM to 1.30, 3 to 6 PM except Sat; Fri until 8 PM; Sat 11 AM to 1 PM—79 Park st.

CHELTENHAM Society—First Reader Miss Dorothy Mary Hutchings—Sunday 11.30 AM, 7 PM; 2d and 4th Wed 7 PM; Reading Rm 2.30 to 4.30 PM except Sat; also 6.30 to 8.30 PM Wed Fri; 5.30 to 6.30 PM Sun—3 Cambray.

STROUD Society—First Reader Mrs Mary Mann—Sunday 11.30 AM, 6.30 PM; 1st and 3d Wed 7.30 PM; Reading Rm 3 to 8 PM Tues Fri; 1st and 3d Wed 6 to 7.30 PM; 5.30 to 7.30 PM Sat—Lower Lansdown hall.

HAMPSHIRE

BOURNEMOUTH First Church—First Reader Mrs Helen Louisa Eddison—Sunday 11.15 AM, 6.30 PM; Wed 8 PM; Reading Rm 11 to 1; also 3 to 5 PM except Wed; Wed 5.30 to 7.30 PM—4 Avenue rd.

PORTSMOUTH First Church—First Reader Mrs Octavia Lee O'Connell—Sunday 11.30 AM, 6.45 PM; Wed 8 PM; Reading Rm 11.30 AM to 4.30 PM; also 7.30 to 9 PM Tues Fri—19 Marmion rd, Southsea.

SOUTHAMPTON Society—First Reader Miss Ada Mary Ivimey—Sunday 11.30 AM, 6.30 PM; Wed 8 PM; Reading Rm 11 AM to 12.30, 3 to 4.30 PM; also 7 to 8.30 PM Fri—21 Portland ter.

WINCHESTER Society—First Reader Miss Hettie V. Blanchard—Sunday 11.15 AM, 6.30 PM; 2d Wed in month 8 PM; Reading Rm 6.30 to 8.30 PM Mon; 3 to 4.30 PM Wed; 6 to 8.30 PM Sat—41 Jewry st.

HERTFORDSHIRE

LETCHWORTH Society—First Reader Richard Haworth—Sunday 11.15 AM, 6.30 PM; 1st and 3d Wed 7.30 PM; Reading Rm 3 to 4.30 PM except Sat—Commerce av.

ST ALBANS First Church—First Reader Mrs Mary L. Callard—Sunday 11 AM, 7 PM; Wed 8 PM; Rm 2.30 to 4.30, 6.30 to 8.30; Wed to 7.30—The Hall, 20 London rd.

WATFORD Society—First Reader Miss Mary Evelina Kindon—Sunday 11.30 AM, 6.30 PM; 1st Wed 8 PM; Reading Rm 11 AM to 5 PM Tues; 3 to 5 PM Sat—5 Queens rd.

KENT

BROMLEY First Church—First Reader Mrs Rosie Louisa Hawkins—Sunday 11.30 AM; 6.30 PM; Wed 8 PM—Town hall, Market sq. Reading Rm 11 AM to 5 PM except Sat; Sat until 1 PM; also Wed until 7.45 PM; Sun 3 to 5 PM—16 Widmore rd.

SEVENOAKS Society—First Reader Mrs Fanny Dowley—Sunday 11.15 AM, 6.30 PM; 2d Wed 8 PM; Rm 3 to 4.30 PM Mon Tues Fri; 11 to 1 PM Thurs—South Park.

TUNBRIDGE WELLS Society—First Reader Mrs Katharine Baldwin—Sunday 11.15 AM; 1st Wed in month 6.30 PM; Reading Rm 2.30 to 4.30 PM Tues Wed Fri; 2.30 to 6.15 PM 1st Wed—Vale Towers hall.

LANCASHIRE

ACCRINGTON Society—First Reader Miss Annie Jessamine Millward—Sunday 6 PM; 2d Wed in month 7.30 PM; Reading Rm 3 to 5 PM Sat—48 Warner st.

BLACKBURN Society—First Reader Mrs Alice Barrow—Sunday 11 AM, 6.45 PM; 1st and 3d Wed 8 PM; Reading Rm 3 to 8 PM Wed; 75A Preston New road.

BLACKPOOL First Church—First Reader Mrs Susannah Brown—Sunday 11 AM, 7 PM; Wed 7.30 PM; Reading Rm 2 to 5 PM—Church, Hornby and Park rds.

BOLTON First Church—First Reader Mrs Hannah Walsh—Sunday 11 AM, 6.30 PM; Wed 7.30 PM; Reading Rm 2 to 5 PM; Aspin hall, Deansgate.

BURNLEY Society—First Reader Mrs Annie Holden—Sunday 3 PM; 4th Wed 8 PM; Reading Rm 2 to 8 PM Tues; 2 to 5 PM Sat—Nelson House, Nelson sq.

ECCLES Society—First Reader Miss Leila McMillan—Sunday 11 AM, 6.30 PM; Wed 7.30 PM; Reading Rm 7.30 to 9.30 PM Thurs—5 Liverpool rd.

HINDLEY Society—First Reader Mrs E. Catherine Duckworth—Sunday 6.30 PM; 1st Wed 7.30 PM; Rm 6.30 to 9 PM Thurs—Hindley House, Atherton rd, Hindley Green.

LANCASTER Society—First Reader Miss Elizabeth Worsdell—Sunday 11 AM—China st.

LIVERPOOL First Church—First Reader Miss Hilda Taylor—Sunday 11 AM, 6.30 PM; Wed 7.30 PM—27 Leece st. Reading Rm 10 AM to 6 PM except Sat; Wed until 7 PM; Sat 10 AM to 1 PM—11 Old Post Office pl.

MANCHESTER First and Third Churches unite in Reading Rms, 16 St Peters sq; 10 AM to 6.30 PM; Sat to 1 PM.

FIRST CHURCH—First Reader Thomas Maclurkin—Sunday 11 AM, 6.30 PM; Wed 7.30 PM; Reading Rm 4 to 7 PM Wed—Daisy Bank rd, Victoria pk.

SECOND CHURCH—First Reader George William Smith—Sunday 11 AM, 6.30 PM; Wed 7.45 PM—Clothorn rd. Wilmslow rd Didsbury. Reading Rm 11 AM to 1 PM, 2.30 to 5.30 PM except Sat; 2.30 to 4.30 PM Sat—Palatine rd. Withington.

THIRD CHURCH—First Reader Felton Hervey Bathurst—Sunday 11 AM, 6.30 PM; Wed 7 PM—Lesser Free Trade hall, Peter st.

MORECAMBE Society—First Reader Mrs Minnie Santa Bell—Sunday 11 AM, 6.45 PM; Wed 7 PM; Reading Rm 2 to 5 PM—Arundel blgs, Alexandra road, W.

OLDHAM Society—First Reader Frank Whitehead—Sunday 11 AM, 6.30 PM; Wed 8 PM; Reading Rm 7 to 9 PM Fri—Trust blgs, Manchester st.

PRESTON Society—First Reader Miss Pattie Mayor—Sunday 6.30 PM; 1st Wed 7.30 PM; R Rm 3 to 4 PM; also 7.30 to 8.30 PM Wed, except 1st—Castle chmbs, Cheapside.

ROCHDALE First Church—First Reader Richards Woolfenden—Sunday 11 AM, 6.30 PM; Wed 8 PM—Castlemere st. Reading Rm 10.30 AM to 9 PM except Tues Wed; Tues until 1 PM; Wed until 7 PM—57 Drake st.

ST ANNES-ON-THE-SEA Society—First Reader Joseph Boyle—Sunday 11 AM, 7 PM—Kilgrimol School, South drive. Reading Rm 3 to 5 PM—24 Wood st.

SOUTHPORT Society—First Reader Mrs Mabel Fredreca Wright—Sunday 11.30 AM, 6.30 PM; 1st and 3d Wed in month 8 PM; Reading Rm 11 to 1 PM Mon Wed; 3 to 5 PM Tues Thurs; 6.30 to 8.30 PM Fri—10a Hoghton st.

LEICESTERSHIRE

LEICESTER Society—First Reader Miss A. Vera Hewitt—Sunday 11 AM, 7 PM; Wed 8 PM; Reading Rm 3 to 4.30 PM except Sat—102 Welford rd.

LONDON

LONDON First and Second Churches unite in Reading Rms, 15 Queen st, EC; 9.30 AM to 5.30 PM; Sat until 1.30 PM.

FIRST CHURCH—First Reader Hon Mrs Mabel Rowley—Sunday 11.30 AM, 6 PM; Wed 7 PM—Sloane ter, SW. Reading Rm 10 AM to 9.30 PM except Wed; Wed until 6.15 PM; also 2 to 5.30 PM Sun—41 Brompton rd. Telegram Scienzaie, London.

SECOND CHURCH—First Reader Miss Minnie Thorogood—Sunday 11.30 AM, 6 PM; Wed 7 PM—Palace gdas ter, Kens. (Sta. Nottinghill gate.) Reading Rm 10 AM to 9.30 PM except Wed; Wed until 6.15 PM; also 2.30 to 5.30 PM Sun—315 Oxford st, W. Telegram Secolon, London.

THIRD CHURCH—First Reader Mrs. Caroline P. Macdonald—Sunday 11.30 AM, 6 PM; Wed 7 PM; Reading Rm 10 AM to 9.30 PM except Wed; Wed until 6.45 PM; also 2.30 to 5.45 PM Sun—Curzon st, Piccadilly, Mayfair, W. 1. Telegram Scientol, London.

FOURTH CHURCH—First Reader Miss Edith Kate Evens—Sunday 11.30 AM, 6 PM; Wed 7 PM—Library hall, Church st, Stoke Newington, N. Reading Rm 5.30 to 7.30 PM except Wed; 3 to 6 PM Wed—98a High st, Stoke Newington, N. 16.

SIXTH CHURCH—First Reader Mrs Kate Gertrude James—Sunday 11.30 AM, 6 PM; Wed 7 PM; Reading Rm 11.30 AM to 12.30 PM; also 3 to 7 PM except Wed; Wed until 6.45 PM; 3 to 4.30 PM Sun—Chelverton rd, Putney.

SEVENTH CHURCH—First Reader Mrs Helen E. Fowler—Sunday 11.30 AM, 6 PM; Wed 7 PM—Queen's Gate hall, Harrington rd, SW. 7. Reading Rm 10 AM to 7 PM; Wed until 6.30 PM; 2.30 to 5.30 PM Sun—Argyll House, 181 Kensington High st, W. 8.

EIGHTH CHURCH—First Reader Mrs Adelaide C. Gatenby—Sunday 11.30 AM, 6 PM; Wed 7 PM—Raleigh hall, Effra rd, Brixton SW. Reading Rm 2.30 to 6 PM; Thurs until 7.30 PM—427 Brixton rd.

SOCIETY (Finsbury Park)—First Reader Miss Nora Louise Woodin—Sunday 11.30 AM, 6 PM; Wed 7 PM; Reading Rm 3 to 4.30 PM, except Wed; Wed 6 to 7 PM—137 Stroud Green rd, N.

NORFOLK

NORWICH Society—First Reader Mrs Harriet Jessie Jewson—Sunday 11 AM, 6.30 PM; Wed 7 PM; Reading Rm 2.30 to 5 PM—Burlington blgs, Oxford pl.

NORTHUMBERLAND

NEWCASTLE-ON-TYNE First Church—First Reader Mrs Margaret E. Tweedy—Sunday 11 AM, 6.30 PM; Wed 7.30 PM—Northumberland hall, High Friar st. Reading Rm 10.30 AM to 5 PM; Wed until 6.30 PM; also 7 to 9 PM Mon—8 St Marys pl.

WHITLEY BAY Society—First Reader Mrs Annie Laurenson Wilson—Sunday 11 AM; 6.30 PM; 1st and 3d Wed in month 7.30 PM—Exchange hall, South parade.

NOTTINGHAMSHIRE

MANSFIELD Society—First Reader Anthony Fearn—Sunday 6.30 PM; Wed 7.30 PM—Clumber st.

NOTTINGHAM First Church—First Reader Miss Ada Mary E. Pearce—Sunday 11 AM, 6.30 PM; Wed 7.30 PM; Reading Rm 3 to 6.30 PM—14 S Sherwood st.

OXFORDSHIRE

OXFORD Society—First Reader Mrs Laura Charlotte Allen—Sunday 11.30 AM, 7 PM; 1st and 3d Wed 7 PM—Taphouse rms. R Rm 2.30 to 4.30 PM, 12 M to 6.45 PM Wed; 12 M to 4.30 PM Sat—26 Cornmarket st.

SOMERSETSHIRE

BATH Society—First Reader Miss Emily Harding—Sunday 11.30 AM; Wed Oct. to May 3 PM, May to Oct. 8 PM; Reading Rm 11 AM to 1 PM—Assembly rms.

WESTON-SUPER-MARE First Church—First Reader Miss Amy E. Philliput—Sunday 11.30 AM, 6.30 PM; Wed 8 PM; Reading Rm 10.30 to 12.30 PM; also 2.30 to 6 PM except Sat—24 Salisbury ter.

STAFFORDSHIRE

STOKE-ON-TRENT Society—First Reader Lionel James Truss—Sunday 11 AM, 6.45 PM; 1st Wed in month 8 PM; Reading Rm 3 to 5, 7 to 8.30 PM Mon—Glebe blgs.

WEDNESBURY Society—First Reader Miss Louisa Horton—Sunday 6.30 PM; 1st Wed 8 PM; Reading Rm 6.30 to 9 PM Wed, except 1st Wed in month—6 Victoria st.

WOLVERHAMPTON Society—First Reader Mrs Isabel Joyce Vale—Sunday 11 AM; 1st Wed 7.30 PM—75 Darlington st.

SURREY

CAMBERLEY Society—First Reader Miss Lilla West Blyth—Sunday 11 AM, 6.30 PM; 2d and last Wed in month 6 PM; Reading Rm 11 to 1, 6 to 7.30 PM—19 High st.

CROYDON First Church—First Reader Sydney Herbert Carr—Sunday 11.30 AM, 6.30 PM; Wed 7 PM; Reading Rm 3 to 6 PM Mon Tues Thurs Fri; 3 to 6.30 PM Wed; also 4 to 6 PM Sun—96 High st.

KINGSTON-ON-TILAMES First Church—First Reader Mrs Mary Todd—Sunday 11.30 AM, 6.30 PM; Wed 7 PM; Reading Rm 11.30 AM to 1, 2.30 to 5 PM—Church, Penrhyn rd.

RICHMOND First Church—First Reader Mrs Katherine Blanche Torry—Sunday 11.30 AM, 7 PM; Wed 8 PM; Reading Rm 11 AM to 8 PM; also 3 to 7 PM Sun—20 Hill Rise.

SUSSEX

BEXHILL-ON-SEA Society—First Reader Miss Alice E. Rose—Sunday 11.30 AM, 6.30 PM; 1st and 3d Wed in month 6.30 PM; Reading Rm 11 AM to 12.30, 3 to 4.30 PM—5 Marina arcade.

BRIGHTON First Church—First Reader Mrs Laura Glyn Meade—Sunday 11.30 AM, 7 PM; Wed 8 PM; Reading Rm 11 AM to 8 PM; 4 to 6.30 PM Sun—97 Montpelier rd.

EASTBOURNE First Church—First Reader Miss Ethel Wakley—Sunday 11.30 AM, 6 PM; Wed 8 PM; Reading Rm 3 to 5 PM—53C Terminns road.

SEAFORD Society—First Reader Mrs Mabel Mary Johnson—Sunday 11.30 AM; 1st Wed in quarter 6.30 PM; Reading Rm 2.30 to 4.30 PM Mon—13 Clinton pl.

WARWICKSHIRE

BIRMINGHAM First Church—First Reader Mrs Lily M. Parham—Sunday 11 AM, 6.30 PM; Wed 8 PM—The Midland Institute, Paradise st. Reading Rm 12 M to 7.30 PM except Sat—67a New st.

YORKSHIRE

BEVERLEY Society—First Reader Mrs Mabel Marson—Sunday 6.30 PM; last Wed in month 8 PM—Odd Fellows hall, Walkergate.

BRADFORD First Church—First Reader Mrs Jessie M. Hill—Sunday 11.15 AM, 7 PM; Wed 8 PM; Reading Rm 10 AM to 12 M, 1 to 5 PM except Sat; Sat 10 AM to 1 PM—Eldon pl, Manningham lane.

HALIFAX First Church—First Reader Miss Esther H. Southward—Sunday 10.45 AM, 6.30 PM; Wed 7.30 PM; Reading Rm 3 to 5, 6 to 8 PM except Thurs—Savile Lodge, Harrison rd.

HARROGATE First Church—First Reader Mrs Ethel H. Dykes—Sunday 11.30 AM, 6.30 PM; Wed 8 PM; Reading Rm 11 AM to 2, 3 to 4.30 PM—4 Albert st.

HORNSEA First Church—First Reader Mrs Sarah H. Collinson—Sunday 11 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM Mon Fri Sat; 6.30 to 8.30 PM Tues Thurs.

HUDDERSFIELD Society—First Reader Miss Jessie Mary Oates—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2.30 to 5 PM Sat—Clare hill, St Johns rd.

HULL First Church—First Reader Mrs Ellen Beatrice Smith—Sunday 11 AM, 6.30 PM; Wed 8 PM—333 Beverley rd. Reading Rm 2 to 5 PM Mon Tues Thurs Fri; 2 to 7.30 PM Wed; 7.30 to 9 PM Sat—78 Prospect st.

ILKLEY Society—First Reader Mrs Mary Lloyd McConnel—Sunday 11 AM, 6.30 PM; Wed 8 PM; Reading Rm 3 to 5 PM; also 11 AM to 1 PM Sat—58 The Grove.

LEEDS First Church—First Reader Miss Beatrice Nicholson—Sunday 11 AM, 7 PM; Wed 8 PM—Richmond rd. Headingley lane. Reading Rm 10 AM to 6 PM except Sat; Sat until 12.30 PM—20 Albion pl.

SCARBOROUGH Society—First Reader Mrs Mary Anne Keighley—Sunday 11 AM, 7 PM; Wed 8 PM—3 Aberdeen walk.

SHEFFIELD First Church—First Reader Stanley Sheen—Sunday 11 AM, 6.30 PM; Wed 7.30 PM; Reading Rm 10.30 AM to 6 PM except Sat; Sat 10.30 AM to 1 PM; Wed until 7.30 PM—18 Pinfold st. (Church st.)

WAKEFIELD Society—First Reader Mrs Annie E. Anderson—Sunday 11 AM, 6.30 PM; Wed 7.30 PM; Reading Rm 6.15 to 7.15 PM Wed; 3 to 6 PM Fri—Institute, Wood st.

YORK Society—First Reader Miss Helen Key—Sunday 11 AM, 6.30 PM; 2d and 4th Wed 7.30 PM—Lecture hall, Co-operative bldgs, Railway st. Reading Rm 3 to 8 PM; Wed to 7 PM—69 Goodramgate.

Ireland

COUNTY ANTRIM

BELFAST First Church—First Reader Mrs Hilda Mary Fearn-sides—Sunday 11 AM, 3 PM; Wed 8 PM; R Rm 3 to 5 PM except Sat; 7.30 to 9.30 PM Mon Thurs—54 Royal av.

COUNTY DUBLIN

DUBLIN First Church—First Reader Miss Mary Susan Bruen—Sunday 11 AM, 5 PM; Wed 7.30 PM; Reading Rm 1 to 6 PM except Sat—35 Molesworth st.

Scotland

LANARKSHIRE

GLASGOW First Church—First Reader Mrs Jean Ramsey—Sunday 11 AM, 6.30 PM; Wed 8 PM; Queens rms, Clifton st. Reading Rm 11 AM to 9 PM; Wed to 7.30 PM; Sat to 6 PM—45 Renfield st.

MIDLOTHIAN

EDINBURGH First Church—First Reader Mrs Lucille H. C. Collie—Sunday 11 AM, 6.30 PM; Wed 8 PM—Inverleith ter. Reading Rm 11 AM to 9 PM except Wed; Wed until 6 PM—71 George st.

Wales

GLAMORGANSHIRE

SWANSEA First Church—First Reader William Jones—Sunday 11.30 AM, 6.30 PM; Wed 8 PM—Mirador cres, Uplands. Reading Rm 12.30 to 6; Tues Sat to 8 PM—35 Castle st.

HOLLAND

AMSTERDAM Society—First Reader Trudus Teres—Sunday Dutch 10 AM, English 11.30 AM; 1st Wed in month Dutch 8 PM, Testim. 8.30 PM, English 9 PM—Marnixstr 402. Reading Rm 2 to 5 PM Mon Wed Thurs Sat; also 8 to 10 PM Tues Fri—472 Heerengracht.

ARNHEM Society—First Reader Miss Johanna Heylina Castendyk—Sunday 10.30 AM—Rynstraat 42.

HAGUE First Church—First Reader Hendrik Kemper—Sunday Dutch 10 AM, English 11.15 AM; Wed Dutch 7.30 PM, English 8.30 PM—Oranje Societeit, Prins Hendrikplein 15. Reading Rm 12.30 to 5.30 PM—Noordeinde 94a.

ITALY

FLORENCE Society—First Reader Mrs Ida M. Shirk—Sunday 11 AM; Wed 5 PM; Reading Rm 3 to 5 PM Wed; also 10 to 11 AM Sun—Navone bldg, 2d floor, 1 Via della Spada.

NORWAY

CHRISTIANIA Society—First Reader Nils Andreas Thrap Lerche—Sunday English 10 AM, Norwegian 11.30 AM; Wed 7.30 PM—Harbitzgt 3. Reading Rm 12 M to 3 PM; also 6 to 8 PM Tues Sat—Stortingsgt 4 II.

SWEDEN

STOCKHOLM Society—First Reader Miss Aimee Lundgren—Sunday Swedish 11 AM, English 12.15 PM; 1st and 3d Wed in month 7.30 PM—Tunnelgatan 19. Reading Rm 12 to 3 PM; also 7 to 9 PM Tues Fri—Smålandsgatan 20 III.

SWITZERLAND

BASEL Society—First Reader Miss Hedwig Sturzenegger—Sunday 10 AM; Wed 8 PM—Clarahof, Clarahofweg 23, I.

BERNE Society—First Reader Meinrad Schnewlin—Sunday German 9.45 AM, 8 PM; English 11 AM; Wed 8 PM; Reading Rm 9.30 to 11.30 AM, 1 to 5 PM—6 Schanzenstr.

GENEVA Society—First Reader Mrs Eva Gonthier-Göegg—Sunday French 9.45 AM; English 11 AM; Reading Rm 2.30 to 5 PM; also 8 to 10 PM Mon—4 Cour de St Pierre. Wed 8.30 PM—Casino de St Pierre.

LAUSANNE Society—First Reader Mrs Alice Y. Nugent—Sunday French 9.45 AM, English 11 AM; Wed 8.15 PM; Reading Rm 2.30 to 5 PM; Wed until 8 PM; also 8 to 9 PM Mon—Maison Manuel, Place St. Francois 6, I.

ZURICH Society—First Reader Miss Louise Fanny Bodmer—Sunday German 9 AM, English 10.15 AM; Wed English 7 PM, German 8 PM; Reading Rm 10 to 12 M, 2 to 7 PM—Eisengasse 19.

NORTH AMERICA

BERMUDA ISLANDS

HAMILTON (Bermuda) Society—First Reader Lieut. Col. Henry Bertram Des Voeux—Sunday 11 AM; Wed 8 PM—Burnaby st. R Rm 3.30 to 5.30 PM Wed; 8 to 9.30 PM Fri—Queen st.

BRITISH WEST INDIES

BRIDGETOWN (Barbados) Society—First Reader Miss Maude Alleyne Law—Sunday 11.10 AM; 1st Wed 5.05 PM; Reading Rm 10.30 AM to 2 PM Tues Fri—31 Broad st.

CANADA

ALBERTA

CALGARY First Church—First Reader Augustus H. Stowell—Sunday 11 AM, 7.30 PM; Wed 8 PM—Church, 5th st, W, and 18th av. Reading Rm 10 AM to 5 PM—48 Canada Life bldg.

EDMONTON First Church—First Reader Daniel Dyer—Sunday 11 AM, 7.30 PM; Wed 8 PM—Church, 118th st and 102d av. Reading Rm 12.30 to 5 PM—C. P. R. bldg.

LETHBRIDGE Society—First Reader Mrs Cara Chapin Nobles—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Hull blk, 7th st.

MEDICINE HAT First Church—First Reader Mrs Beulah M. Bayne—Sunday 11 AM, 7.30 PM; Wed 8 PM; Reading Rm 2.30 to 5 PM—I O O F hall, 3d st, SE.

BRITISH COLUMBIA

GREENWOOD Society—First Reader Mrs Mary Elizabeth Holmes—Sunday 11 AM; Wed 8 PM—Copper st.

NELSON First Church—First Reader Mrs Carrie Irwin—Sunday 11 AM, 7.30 PM; Wed 8 PM; Reading Rm 3 to 5 PM—Kootenay and Victoria sts.

NEW WESTMINSTER Society—First Reader Mrs Mary A. Smith—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Tues Thurs Fri—611 Victoria st.

NORTH VANCOUVER Society—First Reader Miss Elizabeth Amskold—Sunday 11 AM; Wed 8 PM—800 Lonsdale av.

PRINCE RUPERT Society—First Reader Mrs Glenora Duby—Sunday 11 AM; Wed 8 PM—245 2d av.

VANCOUVER First Church—First Reader A. Lawrence C. Hunter—Sunday 11 AM, 7.30 PM; Wed 8 PM—Church, 1160 Georgia st. Reading Rm 10 AM to 9 PM except Wed; Wed until 7 PM; also 2 to 6 PM Sun—901 Birks bldg.

VICTORIA First Church—First Reader Harry A. Hostetter—Sunday 11 AM, 7.30 PM; Wed 8 PM—Church, 935 Pandora st. R Rm 10 to 9; Wed to 7—412 Union brk bldg.

MANITOBA

VIRDEN Society—First Reader Miss Olive Jean McDougall—Sunday 11 AM; Wed 8 PM—Church bldg.

WINNIPEG First Church—First Reader Ainslie G. McDougall—Sunday 11 AM, 7.30 PM; Wed 8 PM—Church, Nassau st and River av. Reading Rm 11 AM to 6 PM; also 3 to 5 PM Sun—445 Somerset bldg, Portage av and Donald st.

NEW BRUNSWICK

ST JOHN First Church—First Reader James E. Magee—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM except Sat—93 Germain st.

ST JOHN Society—First Reader William K. Crawford—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM except Sat—141 Union st.

NOVA SCOTIA

HALIFAX First Church—First Reader Miss Ethel Eloise Dimock—Sunday 11 AM; Wed 8 PM; Reading Rm 4 to 5.30 PM except Wed—8 S Park st.
 TRURO Society—First Reader Mrs Annie K. Huntley—Sunday 11 AM; Wed 8 PM—Prince st, W.

ONTARIO

BRANTFORD First Church—First Reader William H. Green—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—44 George st.
 CHATHAM First Church—First Reader Walter Scott Day—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—I O O F temple, King st.
 COBOURG Society—First Reader George James Anderson—Sunday 3 PM; Wed 8 PM—King st, W Cobourg.
 FORT WILLIAM First Church—First Reader Mrs May C. Knowlton—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—115 Cuthbertson blk, N May st.
 GALT Society—First Reader Mrs Mary C. Hill—Sunday 11; Wed 8; R Rm 3 to 5, 7.30 to 9 Fri—Scott and Bennett blg.
 HAMILTON First Church—First Reader Mrs Henrietta Augusta Kerr—Sunday 11.15 AM; Wed 8 PM—Church, 50 Jackson st, W. Reading Rm 11.30 AM to 5 PM—31 Sun Life blg, Main and James sts. Tel 3724.
 KINGSTON First Church—First Reader Miss Eleanor Creighton—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Church, 95 Johnston st.
 KITCHENER First Church—First Reader George De Kleinhans—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Church, Water and Francis sts.
 LEAMINGTON Society—First Reader Mrs Lilla M. White—Sunday 11 AM; Wed 8 PM—Irwin blk.
 LONDON First Church—First Reader Mrs Letitia Kane Mackay—Sunday 11 AM, 7 PM; Wed 8 PM—540 Richmond st. Reading Rm 11 AM to 5 PM—Royal bnk chmbs.
 OSIIAWA Society—First Reader Mrs Esther L. McNaughton—Sunday 7 PM; Wed 8 PM—6 Simcoe st, S.
 OTTAWA First Church—First Reader Miss Millicent E. Brennan—Sunday 11 AM, 7 PM; Wed 8 PM—288 Metcalfe st. Reading Rm 9 AM to 6 PM—411 Hope chmbs, 63 Sparks st.
 PORT ARTHUR First Church—First Reader James Laughton—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Municipal blg, Arthur st.
 ST CATHARINES Society—First Reader Daniel B. Bacon—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Wed Sat—Merriman blk, 204 St Paul st.
 ST THOMAS First Church—First Reader Mrs Maggie Foley—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM; also 7.30 to 9 PM Tues Fri—630 Talbot st.
 SARNIA Society—First Reader Edgar A. Mills—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Imperial blg, Victoria st.
 TORONTO First Church—First Reader George M. Kellam—Sunday 11 AM, 7 PM; Wed 8 PM—St George st and Lowther av. Reading Rm 9.30 AM to 9 PM except Wed; Wed until 5 PM—1009 Lumsden blg, Adelaide and Yonge sts.
 TORONTO Third Church—First Reader William G. Arnott—Sunday 11 AM, 7 PM; Wed 8 PM—Caer Howell st and University av. Reading Rm 11 AM to 5 PM—323 Ryrie blg, Yonge and Shuter sts.
 WELLAND Society—First Reader Mrs May Budrena Schram—Sunday 10.45 AM—Grand theater. Wed 7.45 PM; Reading Rm 3 to 5; also 7.30 to 9 PM Tues Fri—Temple blg.
 WINDSOR Society—First Reader Mrs Linnie Belle Clough—Sunday 10.30 AM; Wed 8 PM—Auditorium hall, Ouellette av. Reading Rm 2 to 5 PM—2 Auditorium blg.
 WOODSTOCK Society—First Reader William Melville Shobotham—Sunday 11 AM; Wed 8 PM—386 Dundas st.

PROVINCE OF QUEBEC

MONTREAL First Church—First Reader Edgar J. Cleaver—Sunday 11 AM, 7.30 PM; Wed 8 PM—Church, 41 Closse st, Western sq. Reading Rm 9.30 AM to 9.30 PM except Wed; Wed until 5 PM—311 Drummond blg.
 SHERBROOKE Society—First Reader Archie B. Williams—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5—Art blg.
 WESTMOUNT First Church—First Reader Mrs Margaret M. Ramsay—Sunday 11 AM, 7.30 PM; Wed 8 PM—Victoria hall. Reading Rm 11 AM to 1, 2.30 to 5.30 PM; also 8 to 10 PM Fri—Rm F, Victoria hall.

SASKATCHEWAN

GRENFELL Society—First Reader Sydney Joseph Browning—Sunday 11 AM; Wed 8 PM—Pacific st.

MOOSE JAW First Church—First Reader Miss Janet Palmer—Sunday 11 AM; Wed 8 PM—Church, 6th av and Oxford st. Reading Rm 3 to 5 PM—214 Hammond blg.

REGINA Society—First Reader R. Ray Bush—Sunday 11 AM; 1st Wed in month 8 PM—I O O F hall. Reading Rm 2.30 to 4.30 PM—501 Leader blg.

SASKATOON First Church—First Reader Mrs Ella M. Carmichael—Sunday 11 AM; Wed 8 PM—429 5th av, N. Reading Rm 2 to 5 PM—301 Standard Trusts blg.

YUKON

DAWSON Society—First Reader Mrs Flora Harold Johnson—Sunday 2 PM; Wed 8 PM; Reading Rm 3 to 5 PM Wed—7th av and Queen st.

MEXICO

CITY OF MEXICO First Church—First Reader Miss Margaret Louise Carnes—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Cinco de Mayo, 6.

PANAMA

CANAL ZONE

ANCON Society—First Reader Mrs Susan B. Grant—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 7 to 9 PM—Church.
 CRISTOBAL Society—First Reader Mrs Christine F. Sears—Sunday 9.30 AM; Wed 7.30 PM—Court-house.

PHILIPPINE ISLANDS—See Asia

UNITED STATES

ALABAMA

BIRMINGHAM First Church—First Reader Leicester L. Jackson—Sunday 11 AM, 8 PM; Wed 8 PM—11th av and 21st st, South Highlands. Reading Rm 10 AM to 6 PM except Thurs; Thurs until 4 PM—1111 American-Trust blg.
 BIRMINGHAM Second Church—First Reader Mrs Jeannette H. Mallett—Sunday 11 AM, 8 PM; Wed 8 PM—Cable hall, 1818 2d av. Reading Rm 10 AM to 4 PM—1701 Jefferson Co. bnk blg.
 MOBILE First Church—First Reader Mrs Cora Storts—Sunday 11 AM; Wed 8 PM—Mobile Relief hall, Conti and St Emmanuel sts. Reading Rm 11 AM to 5 PM—532 City bnk blg.
 MONTGOMERY First Church—First Reader Stephen J. Sykes—Sunday 11 AM; Wed 8 PM—16 High st. Reading Rm 10 AM to 5 PM—802 1st Nat bnk blg.
 SELMA Society—First Reader Mrs India Johnson—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—1114 Dallas st.

ALASKA

ANCHORAGE Society—First Reader Mrs Annie Shonbeck—Sunday 11 AM; Wed 8 PM—3d and 11 sts.
 FAIRBANKS Society—First Reader Mrs Anna Helen St. George—Sunday 2 PM; Wed 8.15 PM; Reading Rm 2.30 to 5 PM Wed—I O O F hall, 1st av.
 JUNEAU Society—First Reader Mrs Mildred M. Bunting—Sunday 11 AM; Wed 8.15 PM—E 5th st. Reading Rm 2 to 4.30, 7 to 9 PM; Wed to 8 PM—Malony blg.
 SKAGWAY Society—First Reader Mrs Martha B. Keller—Sunday 11 AM—Church, Main st and 4th av.
 VALDEZ Society—First Reader Mrs Essie Johnson Casler—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5, 7 to 8 PM Wed—Valdez hall.

ARIZONA

BISBEE Society—First Reader Mrs Margaret E. Brown—Sunday 11 AM; Wed 8 PM—I O O F hall. Reading Rm 12 to 5 PM—Kline Sparks blg.
 CHANDLER Society—First Reader George F. Lewis—Sunday 11 AM; Wed 8 PM—Church, Colo. and Cleveland sts.
 CLIFTON Society—First Reader Mrs Margaret R. Crawford—Sunday 11 AM—Hills Addition.
 GLENDALE Society—First Reader Mrs Lucy S. Galbraith—Sunday 11 AM—Woman's club.
 GLOBE Society—First Reader Leo A. Goodanough—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Tues Fri—375 Sycamore st.
 MESA Society—First Reader Mrs Susie McFarland—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Church.
 MIAMI Society—First Reader John H. Kemp—Sunday 11 AM; Wed 8 PM—I O O F hall.
 PHOENIX First Church—First Reader Mrs Zoe Z. Woolery—Sunday 11 AM, 8 PM; Wed 8 PM—Arizona School of Music. Reading Rm 11 AM to 5 PM; also 7 to 9 PM Tues Fri—Noll blg.
 PRESCOTT First Church—First Reader Mrs Clay Henshaw Bowers—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Brinkmeyer blg.

TUCSON First Church—First Reader Mrs Julia Emery—Sunday 11 AM; Wed 8 PM—Tucson Woman's Club, W Alameda st. Reading Rm 12 M to 5 PM—41 S Stone av.

ARKANSAS

EUREKA SPRINGS First Church—First Reader Miss Mary Elizabeth Arnheiter—Sunday 11 AM, 7.30 PM; Wed 7.30 PM; Reading Rm 2 to 5 PM—Mountain st.

FAYETTEVILLE First Church—First Reader Miss Willie W. Deane—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM except Mon—Ozark theater blg.

FORT SMITH First Church—First Reader Mrs Ida L. Koch—Sunday 11 AM; Wed 8 PM—Church, 7th and C sts. Reading Rm 9.30 AM to 1, 2 to 5 PM—312 Kennedy blg.

HARRISON Society—First Reader Mrs Mary Porter—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Tues Fri—Cumberland Presbyterian Church.

HELENA Society—First Reader Mrs Ophelia H. Mott—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Church, Pecan and Perry sts.

HOT SPRINGS First Church—First Reader James F. Beasley—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, Central and Garland avs.

JONESBORO Society—First Reader Mrs Ollie Carson—Sunday 11 AM; Wed 7.45 PM.

LITTLE ROCK First Church—First Reader Mrs Jean Huckaby—Sunday 11 AM, 8 PM; Wed 8 PM—Chapel, 20th and La. sts. Reading Rm 10 AM to 1, 2 to 5 PM—805 Boyle blg.

MENA Society—First Reader Mrs M. Lu Slaten—Sunday 11 AM; Wed 8 PM—Chapel, 12th and Church sts.

MONTICELLO First Church—First Reader Frank W. Johnson—Sunday 11 AM; Wed 7 PM—Church, N Main st. Reading Rm 2 to 5 PM—Union Bank and Trust Co blg.

PINE BLUFF First Church—First Reader Mrs Annabel Henry—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM—Church, Pine st and Martin av.

ROGERS Society—First Reader Mrs Lizzie Hawkins Miller—Sunday 11 AM; Wed 7.45 PM—3 Hawkins blg.

TEXARKANA First Church—First Reader Mrs Louise M. Wilcox—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—Church, 612 Walnut st.

WALNUT RIDGE Society—First Reader John E. Pringle—Sunday 11 AM; Wed 8 PM—Church.

CALIFORNIA

ALAMEDA First Church—First Reader Charles W. Bartels—Sunday 11 AM; Wed 8 PM—Unitarian church, Grand st. Reading Rm 11 AM to 4.30 PM—1336 Park st.

ALHAMBRA First Church—First Reader Ralph H. Dyer—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 5 PM—Garfield av and Chico st.

ANAHEIM Society—First Reader Mrs Joanna T. Burgess—Sunday 11 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—Church.

ANTIOCH Society—First Reader John A. West—Sunday 11 AM; Wed 8 PM—Chapel, 5th and D sts.

ARCATA First Church—First Reader Mrs Margaret Brizard—Sunday 11 AM; Wed 7.45 PM—Chapel, 14th st. Reading Rm 2 to 4 PM Tues Fri—1040 H st.

ARTESIA Society—First Reader Charles R. Gahr—Sunday 11 AM; Wed 7.45 PM—Church.

AUBURN Society—First Reader Mrs Oniska Clapp—Sunday 11 AM—Masonic hall.

BAKERSFIELD First Church—First Reader Mrs Lillian McMillen—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 17th and G sts. Reading Rm 12 M to 4 PM; also 7 to 9 PM except Wed—324 Brower blg.

BARD Society—First Reader Thomas Halbert Gibbs—Sunday 11 AM.

BELVEDERE Society—First Reader Mrs Carlotta Stelner Crocker—Sunday 11 AM—Log Cabin, Beach rd.

BERKELEY Churches unite in Reading Rms, 3d floor, Berkeley bnk blg, Center st and Shattuck av; 9.30 AM to 9 PM except Wed; Wed until 6 PM; also 2 to 5 PM Sun and holidays. **FIRST CHURCH**—First Reader Mrs Elizabeth Hudson Watson—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Bowditch st and Dwight way.

SECOND CHURCH—First Reader Walter Nicholas Fischer—Sunday 11 AM; Wed 8 PM—Allston way and Fulton st.

THIRD CHURCH—First Reader Mrs Elizabeth Y. Van Sant—Sunday 11 AM; Wed 8 PM—2716 Derby st.

BISHOP Society—First Reader Mrs Flora M. Chalfant—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—3d and Main sts.

BOULDER CREEK Society—First Reader Mrs Stella E. Hesse—Sunday 11 AM; 1st Wed in month 8 PM—Foresters hall.

BRAWLEY Society—First Reader Harry Hugh Hastings—Sunday 11 AM; Wed 8 PM—Masonic hall.

BURLINGAME First Church—First Reader Mrs Leona J. Richardson—Sunday 11 AM; Wed 8 PM; Reading Rm 10 AM to 4 PM—Burlingame av.

CAMPBELL Society—First Reader Mrs Morvie Johnson—Sunday 11 AM; last Wed in month 7.30 PM—I O O F hall.

CARMEL Society—First Reader Mrs Caroline Beecher Silva—Sunday 11 AM; Wed 8 PM—Church, N Monte Verde st.

CARPINTERIA Society—First Reader Miss Charlotte Shepard—Sunday 11 AM—Town hall.

CHICO First Church—First Reader Mrs Millie J. Currie—Sunday 11 AM; Wed 8 PM—W O W hall, 2d st. Reading Rm 2 to 5 PM—442 2d st.

CHULA VISTA Society—First Reader Mrs Jessie G. Davies—Sunday 11 AM—Woman's Club rooms.

CLOVERDALE Society—First Reader Mrs Flora Cooley—Sunday 11 AM—I O O F hall, West st.

COALINGA Society—First Reader Mrs Minnie Beatty—Sunday 11 AM; Wed 8 PM—143 West D st.

COMPTON Society—First Reader Frank R. Noble—Sunday 11 AM; Wed 7.45 PM—Pathfinder Club house.

CORNING Society—First Reader Mrs Sarah B. Conway—Sunday 11 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM—Church, Colusa and 4th sts.

CORONA Society—First Reader Charles T. Briggs—Sunday 11 AM; 1st Wed 8 PM—7th and Washburn sts.

CORONADO First Church—First Reader Paul Agustave Kirchmaier—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—8th st and C av.

COVINA First Church—First Reader Mrs Agnes M. Bennett—Sunday 11 AM; Wed 8 PM—Church, Center and 3d sts. Reading Rm 2 to 4.30 PM—132 W Badillo st.

CULVER CITY—See Society Los Angeles.

DELANO Society—First Reader Ernest H. Ramsay—Sunday 11 AM; 2d and 4th Wed 8 PM—Masonic temple. Reading Rm 3 to 5 PM—I st.

DINURA Society—First Reader Mrs Belva H. Burr—Sunday 11 AM—Central Block hall, L st.

EAGLE ROCK Society—First Reader Benjamin G. Titus—Sunday 11 AM; Wed 8 PM—Woman's Club house.

EL CENTRO First Church—First Reader Fred W. Waite—Sunday 11 AM; Wed 8 PM—Elks hall, 6th and State sts. Reading Rm 12 to 4 PM—El Centro Nat bnk blg.

EL SEGUNDO Society—First Reader Mrs Frances Glover Schiegl—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Thurs—Chapel, Mariposa and Concord sts.

ESCONDIDO Society—First Reader Mrs Henrietta Robinson Evans—Sunday 11 AM; Wed 8 PM—Lime st.

EUREKA First Church—First Reader Mrs Nellie Holloway Dickson—Sunday 11 AM; Wed 8 PM—11th and H sts. Reading Rm 12.30 to 8 PM—12 Carson blg.

EXETER Society—First Reader Mrs Laura Pennebaker—Sunday 11 AM—Mixer hall.

FILLMORE Society—First Reader Mrs Mabel E. Trotter—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Thurs—Chapel.

FLORENCE Society—First Reader Mrs Margaret T. Campbell—Sunday 11 AM; Wed 8 PM; Reading Rm 1 to 5 PM—1708 E Florence av, Los Angeles.

FORTUNA First Church—First Reader Mrs Jessie M. Swartzel—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—7th and D sts.

FRESNO First Church—First Reader Max Cahn—Sunday 11 AM, 8 PM; Wed 8 PM—Calaveras and N sts. Reading Rm 9.30 AM to 5.30 PM; also 7 to 9 PM except Wed; 3 to 5 PM Sun—915 Griffith-McKenzie blg.

FULLERTON Society—First Reader Mrs Maude M. Lightner—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Tues Fri—124 E Amerige av.

GLENDALE First Church—First Reader Dale G. Vaughan—Sunday 11 AM; Wed 8 PM—Church, Cal. and Md. avs. R Rm 12 to 5 PM; also 7 to 9 PM Tues Thurs Sat—135 S Brand blv.

GLENDORA Society—First Reader Samuel F. Freeman—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Roger blg, 104 S Mich. av.

GRASS VALLEY Society—First Reader William F. D. Mercer—Sunday 10.30; Wed 8—Woman's Improvement blg.

GRIDLEY Society—First Reader Mrs Grace S. Forbes—Sunday 11 AM; 2d and 4th Wed in month 8 PM—Church.

HANFORD First Church—First Reader Miss Harriette Elvira Clute—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—18 Bissell blg, 100½ W 7th st.

HAYWARD Society—First Reader Calvin P. Hinds—Sunday 11 AM; Wed 8 PM—I O O F hall.

HEALDSBURG Society—First Reader Miss Ida F. Marshall—Sunday 11 AM—Library hall.

HEMET Society—First Reader Mrs Linna Evans Goodall—Sunday 11 AM; Wed 8 PM—Chapel.

HERMOSA BEACH First Church—First Reader Mrs Artie M. Waggoner—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Mon Tues Thurs Fri—Chapel, 16th st.

HOLLISTER Society—First Reader Miss Ethel B. Lawson—Sunday 11 AM—Granges Union hall.

HUNTINGTON BEACH Society—First Reader Miss Gladys B. Grabill—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Mon Wed Fri—8th and Olive av.

HUNTINGTON PARK First Church—First Reader Charles R. Graves—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 1 to 5 PM—Church, Irvington and Rugby avs.

INGLEWOOD Society—First Reader Mrs Leona E. Rupe—Sunday 11 AM—Masonic hall.

KENNETT Society—First Reader Mrs Sadie Wheeler—Sunday 11 AM; Wed 8 PM—Fir and Smelter sts.

LINDSAY First Church—First Reader Mrs Loula R. Lewis—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed Sat—Fraternal hall.

LODI First Church—First Reader Mrs Anna L. Ballantyne—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—4 Davies hall, W Pine st.

LOMPOC Society—First Reader Richard A. Lazier—Sunday 11 AM; Wed 8 PM—Public Library.

LONG BEACH First Church—First Reader Frank H. Downs—Sunday 11 AM, 8 PM; Wed 8 PM—440 Elm av. Reading Rm 9 AM to 5 PM; also 7 to 9 PM Thurs—324 1st Nat bnk blg.

LOS ALTOS Society—First Reader Miss Nettie O. Wolfley—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Wed—1st and Main sts.

LOS ANGELES Churches unite in Reading Rms:
703 W Hellman blg, 4th and Spring sts; 9 AM to 9 PM; Wed until 7 PM; 1 to 6 PM Sunday and holidays.
815 Van Nuys blg, 7th and Spring sts; 9 AM to 9 PM; Wed until 7 PM; 1 to 6 PM Sun and holidays.

FIRST CHURCH—First Reader James Neil Hastings—Sunday 11 AM, 8 PM; Wed 8 PM—1366 S Alvarado st. R Rm 11.30 to 6.30 PM; Wed to 6 PM—712 W Pico st.

SECOND CHURCH—First Reader Archibald W. Edes—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 948 W Adams st. Reading Rm 10.30 AM to 6.30 PM except Wed; Wed until 6 PM—23d st and Union av.

THIRD CHURCH—First Reader Gustav A. Karpe—Sunday 11 AM, 8 PM; Wed 7.30 PM—Church, 734 S Hope st. Reading Rm 10 AM to 9 PM except Wed; Wed until 6 PM; also 2 to 6 PM Sun—680 S Alvarado st.

FOURTH CHURCH—First Reader Harry E. Ward—Sunday 11 AM; Wed 8 PM—Highland Park Ebell club house, 131 Avenue 57. Reading Rm 1 to 5 PM; also 7 to 9 PM Tues Fri Sat—5630 Pasadena av.

FIFTH CHURCH—First Reader Horace Seely—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 7107 Hollywood blv. Reading Rm 10 AM to 9 PM except Wed; Wed until 6 PM—6683 Hollywood blv.

SIXTH CHURCH—First Reader Harry Meade Schaeffer—Sunday 11 AM, 8 PM; Wed 8 PM—Church, E 42d and Wadsworth sts.

SEVENTH CHURCH—First Reader Mrs Alice H. Wane—Sunday 11 AM; Wed 8 PM—315 7th st, San Pedro. Reading Rm 12.30 to 4.30 PM—7th and Beacon sts, San Pedro.

EIGHTH CHURCH (Gardena)—First Reader Mrs Lora C. Fallis—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Thurs—846 W 161st st.

NINTH CHURCH—First Reader Douglas L. Edmonds—Sunday 11 AM; Wed 8 PM—430 So New Hampshire av.

TENTH CHURCH—First Reader Frank Latch—Sunday 11 AM; Wed 8 PM—936 W 49th st.

ELEVENTH CHURCH—First Reader John L. Rowley—Sunday 11 AM; Wed 8 PM—Masonic temple, 1956 E 1st st. Reading Rm 1 to 5 PM—1962 E 1st st.

SOCIETY (Culver City)—First Reader William S. Randall—Sunday 11 AM; Wed 8 PM—7120 McMillan st.

SOCIETY (Van Nuys)—First Reader Miss Lois Thompson—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Fri—Chapel, 312 Friar st.

LOS GATOS First Church—First Reader Mrs Carra L. Thoreson—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Chapel, Broadway.

MADERA Society—First Reader Mrs Julia C. Odren—Sunday 11 AM—Masonic hall.

MARICOPA Society—First Reader Mrs Julia I. Wagy—Sunday 11 AM, 7.30 PM; 1st Wed 8 PM—Chapel.

MARTINEZ Society—First Reader Mrs Sadie Thorne Lundy—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Fri—Chapel, Mellus st.

MARYSVILLE First Church—First Reader Mrs Bessie Lusher—Sunday 11 AM, Wed 8 PM; Reading Rm 1 to 4 PM—100 F blg, 3d and D sts.

MERCED First Church—First Reader Edward Whale—Sunday 11 AM; Wed 8 PM; Reading Rm 12 to 3 PM—Kocher blg.

MILL VALLEY First Church—First Reader Mrs Sarah E. Judah—Sunday 11 AM; Wed 8 PM—Lovell and Olive sts. Reading Rm 1.30 to 4 PM—Keystone blk.

MODESTO First Church—First Reader Mrs Bertha M. Brown—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM; also 7 to 9 PM Fri—1007 13th st.

MONROVIA First Church—First Reader Mrs Sadie Baglole Ellis—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—216 E Palm av.

MONTEREY PARK Society—First Reader William Franklin Padrick—Sunday 11 AM—Garfield av, at Garvey rd.

MOUNTAIN VIEW Society—First Reader Mrs Hazel G. Bowers—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM.

NAPA First Church—First Reader Mrs Emma J. Clarke—Sunday 11 AM; Wed 8 PM—Church, Franklin and Polk sts. Reading Rm 12 M to 4 PM—Behlow blg.

NEVADA CITY Society—First Reader Mrs Ida M. Magonigal—Sunday 8 PM; 1st Wed 8 PM—Congregational Church.

NEWMAN Society—First Reader Mrs Helen P. Whitehurst—Sunday 11 AM—K of P hall.

OAKLAND Churches unite in Reading Rms, 7th floor, Perry blg, 414 13th st; 9.30 AM to 9 PM except Wed; Wed until 7 PM; 1 to 5 PM Sun.

FIRST CHURCH—First Reader Howard L. Bacon—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 12 M to 4 PM—Church, Franklin and 17th sts.

SECOND CHURCH—First Reader Lyman Eugene Minar—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 34th and Elm sts.

THIRD CHURCH—First Reader Mrs Mary E. Pryor—Sunday 11 AM; Wed 8 PM—Pythian castle, 3256 E 14th st, Fruitvale.

FOURTH CHURCH—First Reader John A. Deadrich—Sunday 11 AM; Wed 8 PM—Municipal Auditorium.

FIFTH CHURCH—First Reader Mrs Nellie Wilson—Sunday 11 AM; Wed 8 PM—100 F hall, E 14th st and 92d av.

SIXTH CHURCH—First Reader Mrs Geneva G. Hill—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM—250 41st st.

SEVENTH CHURCH—First Reader Elbert A. Wright—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Harrison blv, near 23d st.

OH CENTER Society—First Reader Ernest Weidner—Sunday 2.45 PM—Associated hall.

ONTARIO First Church—First Reader James A. Young—Sunday 11 AM; Wed 7.45 PM—West B st. Reading Rm 12 M to 4.30 PM—143 N Euclid av.

ORANGE Society—First Reader Volora E. Tenney—Sunday 11 AM; Wed 7.30 PM—Woman's Club room.

OROVILLE First Church—First Reader Mrs Josephine A. Sparks—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Robinson and Pine sts.

OXNARD First Church—First Reader Mrs Parris Lee Matthews—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—2d and D sts.

PACIFIC GROVE First Church—First Reader Miss Zelda C. Estabrook—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—167 Fountain av.

PALO ALTO First Church—First Reader John A. Faull—Sunday 11 AM; Wed 8 PM—Bryant st and Forest av. Reading Rm 10 AM to 9 PM; Wed to 5 PM; also 2 to 9 PM Sun—University Realty blg, 310 University av.

PASADENA First Church—First Reader John Nicholas Van Patten—Sunday 11 AM, 8 PM; Wed 8 PM—Oakland av, near Colo. st. Reading Rm 9 AM to 9 PM; Wed to 6 PM; also 2 to 5 PM Sun and holidays—Citizens Sav bnk blg.

PETALUMA First Church—First Reader Mrs Laura H. Thompson—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—522 B st.

PLACERVILLE Society—First Reader Mrs Grace Rieber—Sunday 11 AM; Wed 8 PM—Eagle hall.

POMONA First Church—First Reader Charles Henry Taylor—Sunday 11 AM; Wed 7.45 PM—180 W Center st. Reading Rm 10 AM to 5 PM—271 S Thomas st.

PORTERVILLE First Church—First Reader Taylor M. Gronen—Sunday 11 AM; Wed 8 PM—418 Mill st. Reading Rm 2 to 5 PM—211 Mill st.

REDDING Society—First Reader Mrs Eva Hull Craddock—Sunday 11 AM; Wed 8 PM—406 Market st.

REDLANDS First Church—First Reader Carl Wellman Miner—Sunday 11 AM; Wed 7.45 PM—105 E Citrus av. Reading Rm 12 M to 5 PM—107 E Citrus av.

- REDONDO BEACH First Church—First Reader Mrs Mae Link Perkins—Sunday 11 AM; Wed 8 PM—Church, 317 S Broadway. Reading Rm 11 AM to 4 PM—F. and M. Nat bnk bldg.
- REDWOOD CITY Society—First Reader Mrs Agnes May Gunther—Sunday 11 AM; Wed 8 PM—Woman's club. Reading Rm 2 to 5 PM Tues Sat—196 Broadway.
- RIALTO Society—First Reader William Davis Hoover—Sunday 11 AM—222 N Riverside av.
- RICHMOND First Church—First Reader Mrs Otilia B. Felter—Sunday 11 AM, 8 PM; Wed 8 PM—Richmond club, 1125 Nevln av. R Rm 2 to 4 PM; 7 to 9 PM Sat—Pillow bldg.
- RIVERSIDE First Church—First Reader Samuel W. Tate—Sunday 11 AM; Wed 8 PM—Church, 6th and Lemon sts. Reading Rm 11 AM to 5 PM—Citizens Nat Bnk bldg.
- SACRAMENTO First Church—First Reader William L. Reed—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 23d st, between K and L sts. Reading Rm 9 AM to 9 PM except Wed; Wed until 6 PM; also 2 to 5 PM Sun and holidays—708 Peoples Sav bnk bldg.
- SACRAMENTO Second Church—First Reader Archie W. Clifton—Sunday 11 AM; Wed 8 PM; Reading Rm 1.30 to 5.30 PM—2828 33d st.
- SALINAS Society—First Reader Mrs Jessie R. Ramsay—Sunday 11 AM—Foresters hall.
- SAN BERNARDINO First Church—First Reader Mrs Celia M. Hilke—Sunday 11 AM; Wed 7.45 PM—736 E st. Reading Rm 12 to 5 PM—311 Chamber of Commerce bldg.
- SAN DIEGO Churches unite in Reading Rms, 641 Spreckels bldg, Broadway, between 1st and 2d sts; 9 AM to 9 PM except Wed; Wed until 7 PM; also 1 to 6 PM Sun and holidays.
- FIRST CHURCH—First Reader Frederick H. Jones—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 2d and Laurel sts.
- SECOND CHURCH—First Reader Duncan A. James—Sunday 11 AM, 8 PM; Wed 8 PM—San Diego Club, 949 9th st.
- SAN FRANCISCO Churches unite in Reading Rms, Sachs bldg, 140 Geary st; 9 AM to 9 PM except Wed; Wed until 6 PM; also 1 to 5 PM Sun and holidays.
- FIRST CHURCH—First Reader Miss Joy Chapin—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Cal. and Franklin sts. Reading Rm 9 AM to 9 PM except Wed; Wed until 5.30 PM; also 1 to 5 PM Sun and holidays—Scottish Rite temple, 1290 Sutter st at Van Ness av.
- SECOND CHURCH—First Reader Henry Hansen—Sunday 11 AM, 8 PM; Wed 8 PM—655 Dolores st at Cumberland st. Reading Rm 10 AM to 9 PM except Wed; Wed to 6 PM; also 2 to 5 PM Sun and holidays—2351 Mission st.
- THIRD CHURCH—First Reader Mrs Lizzie L. Woodward—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 1 to 4 PM—Church, 1250 Haight st.
- FOURTH CHURCH—First Reader Mrs Ruth Quinan Marks—Sunday 11 AM, 8 PM; Wed 8 PM—450 Arguello blv. Reading Rm 10.30 AM to 5 PM; also 7.30 to 9.30 PM except Wed—560 Clement st, at 7th av.
- FIFTH CHURCH—First Reader John C. Manning—Sunday 11 AM, 8 PM; Wed 8 PM—Native Sons hall, 430 Mason st. Reading Rm 10.30 AM to 9 PM except Wed; Wed until 6 PM; also 2 to 5 PM Sun and holidays—Santa Marina bldg, 112 Market st at Cal. st.
- SIXTH CHURCH—First Reader Mrs Cesarine Dupuy—Sunday 11 AM, 8 PM; Wed 8 PM—2137 Sutter st, near Steiner st. Reading Rm 10 AM to 9 PM except Wed; Wed until 6 PM; also 2 to 5 PM Sun and holidays—1903 Fillmore st, near Bush st.
- SEVENTH CHURCH—First Reader Frederick Breyman—Sunday 11 AM; Wed 8 PM—Elks hall, 540 Powell st. Reading Rm 10 AM to 3 PM—319 Russ bldg, 255 Montgomery st.
- EIGHTH CHURCH—First Reader Mrs Emma Goodman—Sunday 11 AM, 8 PM; Wed 8 PM—National hall, 1975 Mission st.
- SANGER Society—First Reader Mrs Hattie A. Garrison—Sunday 11 AM; Wed 8 PM—Guild hall, 0 st.
- SAN JOSE First Church—First Reader Mrs Carrie H. Bramkamp—Sunday 11 AM, 8 PM; Wed 8 PM—Church, St James st, between 1st and 2d sts. Reading Rm 10 AM to 5.30 PM; also 7 to 9 PM except Wed; 2 to 5 PM Sun and holidays—1st Nat bnk bldg, 1st and Santa Clara sts.
- SAN LEANDRO Society—First Reader Miss Jane A. Allen—Sunday 11 AM; Wed 8 PM—Masonic temple. Reading Rm 2 to 5 PM—I O O F bldg, E 14th st.
- SAN LUIS OBISPO Society—First Reader Mrs Louise Gray—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Mon Wed Fri—1212 Chorro st.
- SAN MATEO First Church—First Reader Ralph Lee Cohn—Sunday 11 AM; Wed 8 PM—Masonic temple. Reading Rm 2 to 4 PM—15 Brown blk.
- SAN PEDRO—See Seventh Church, Los Angeles.
- SAN RAFAEL First Church—First Reader John Franklin Thwing—Sunday 11 AM; Wed 8 PM—Church. Reading Rm 2 to 5 PM—Fictas bldg, B and 4th sts.
- SANTA ANA First Church—First Reader William A. Flood—Sunday 11 AM, 7.30 PM; Wed 7.30 PM—Church, 6th and Sycamore sts. Reading Rm 11.30 AM to 5.30 PM—W H Spurgeon bldg, 4th and Sycamore sts.
- SANTA BARBARA First Church—First Reader Richard W. Scanland—Sunday 11 AM; Wed 8 PM—Micheltorena and Anacapa sts. Reading Rm 10 AM to 5 PM—San Marcos bldg.
- SANTA CRUZ First Church—First Reader Mrs Blanche A. Rittenhouse—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Ocean st and Dakota av. Reading Rm 11 AM to 4 PM—I O O F bldg, Pacific av.
- SANTA MARIA Society—First Reader Mrs Myrtle B. Stler—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Tues Fri—W Main st.
- SANTA MONICA First Church—First Reader David J. Klyce—Sunday 11 AM; Wed 8 PM; Reading Rm 1.30 to 5 PM—Church, 220 Wilshire blv.
- SANTA PAULA Society—First Reader Miss Ruth I. Dyar—Sunday 11 AM; Wed 8 PM—331 N 6th st.
- SANTA ROSA First Church—First Reader William P. Ferguson—Sunday 11 AM; Wed 8 PM; Reading Rm 12.30 to 4 PM—Masonic temple.
- SATICOY Society—First Reader Mrs Adah H. Snell—Sunday 11 AM; Wed 7.30 PM.
- SAWTELLE First Church—First Reader Mrs Ida May Paulson—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Church, 7th and Colo. sts.
- SEBASTOPOL Society—First Reader Mrs Emma Helmke Fisk—Sunday 11 AM; Wed 8 PM—Bodega av.
- SIERRA MADRE Society—First Reader Mrs Estelle Haines Fennel—Sunday 11 AM—Woman's Club house.
- SONORA Society—First Reader Robert K. Thomas—Sunday 11 AM; 1st and 3d Wed in month 8 PM—Washington hall.
- SOUTH PASADENA First Church—First Reader Mrs Ethyle B. Nesbit—Sunday 11 AM; Wed 8 PM—Woman's club house, Rollins and Fremont sts. Reading Rm 11 AM to 6 PM; also 7 to 9 PM Sat—811 Fair Oaks av.
- SOUTH SAN FRANCISCO Society—First Reader Mrs Myra R. Spangler—Sunday 11 AM; Wed 8 PM—Fraternal hall.
- SOUTH SANTA ANITA Society—First Reader Mrs Mabel F. Holland—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Tues Fri—Church, Duarte rd.
- STOCKTON First Church—First Reader Mrs Hattie E. Fontana—Sunday 11 AM, 8 PM; Wed 8 PM—Chapel, N Center and W Flora sts. Reading Rm 10 AM to 5 PM; also 7 to 9 PM except Wed; 2 to 5 PM Sun and holidays—520 Yosemite theater bldg.
- STOCKTON Second Church—First Reader Thomas R. Minturn, Jr.—Sunday 11 AM; Wed 8 PM; Reading Rm 11 AM to 5 PM; also 2 to 5 PM Sun and holidays—632 E Main st.
- TEMPLETON Society—First Reader Rensselaer B. Bentley—Sunday 11 AM; 1st and 3d Wed 8 PM; Reading Rm 2 to 4 PM Tues Fri—Church.
- TULARE Society—First Reader Mrs Leslie Trowbridge Brown—Sunday 3 PM; Wed 8 PM—Ryan hall, K st. Reading Rm 2 to 4 PM—Burnett Rosenthal bldg, 127½ E Kern st.
- TURLOCK Society—First Reader Mrs Jennie O. Anderson—Sunday 11 AM; Wed 8 PM—Broadway hall.
- UKIAH Society—First Reader Mrs Sarah Anna Stilitt—Sunday 11 AM; Wed 7.30 PM; R Rm 2 to 4—110 S School st.
- UPLAND—See Ontario.
- VALLEJO Society—First Reader Mrs Anna Swenson—Sunday 11 AM; Wed 8 PM—Masonic temple. Reading Rm 1.30 to 4 PM—344 Virginia st.
- VENICE First Church—First Reader Julius C. Barthel—Sunday 11 AM; Wed 8 PM—2d and Brooks avs. Reading Rm 10 AM to 4 PM; also 2 to 5 PM Sun—821 Ocean Front.
- VENTURA First Church—First Reader Floyd Putnam Shaw—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM—Church, Main and Fir sts.
- VISALIA Society—First Reader George E. Daniel—Sunday 11 AM; Wed 8 PM—Chapel, N Church and School sts. Reading Rm 2 to 4.30 PM—Holt blk.
- WALNUT CREEK Society—First Reader Mrs Caroline M. Jones—Sunday 11 AM—Women's Club room.
- WATSONVILLE Society—First Reader Mrs Emma Kemp—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4 PM Tues Fri Sat—5, I O O F bldg.
- WATTS Society—First Reader Mrs Rhoda E. Durfee—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Wilmington and Tajauta sts.
- WHITTIER First Church—First Reader Mrs Alice M. Linn—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Church, Bailey st and Washington av.
- WILLITS Society—First Reader Earl K. Guion—Sunday 11 AM; Wed 7.30 PM—Library bldg.
- WILLOWS Society—First Reader Mrs Kate E. Thew—Sunday 11 AM; Wed 8 PM—225 Walnut st.

WOODLAND Society—First Reader Marshall D. Hurst—Sunday 11 AM; 1st Wed 8 PM; Reading Rm 2 to 5 PM—Unitarian church.

COLORADO

ALAMOSA Society—First Reader James L. Jones—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Mon Wed Sat—Borns hall.

ASPEN First Church—First Reader Mrs Lottie B. Deane—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Thurs—Church, 100 W Main st.

BOULDER First Church—First Reader Mrs Cora S. Niles—Sunday 11 AM, 7.45 PM; Wed 7.45 PM—Church, 13th st and Mapleton av. Reading Rm 12.15 to 4.15—1224 Pearl st.

BRECKENRIDGE Society—First Reader Edward O. Auge—Sunday 11 AM; Wed 8 PM.

CANON CITY First Church—First Reader Miss Myrtie B. Raymond—Sunday 11 AM; Wed 7.45 PM—824 Main st. Reading Rm 2 to 5 PM—19 Apex blk.

COLORADO SPRINGS First Church—First Reader Mrs Effie Louisa Benjamin—Sunday 11 AM, 8 PM; Wed 8 PM—Boulder and N Cascade avs. Reading Rm 9.30 AM to 5.30 PM—405 Hagerman blg.

CRIPPLE CREEK First Church—First Reader Mrs Alice W. Varney—Sunday 11; Wed 7.45; R Rm 2 to 4 Wed—Carr av.

DELTA Society—First Reader Mrs Margaret Richardson Dale—Sunday 11 AM; Wed 8 PM—Library.

DENVER Churches unite in Reading Rms, 908 Gas and Electric blg; 9 AM to 9 PM except Wed; Wed until 7 PM; also 2 to 5.30 PM Sun and holidays.

FIRST CHURCH—First Reader Altol J. Zint—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 14th av and Logan st.

SECOND CHURCH—First Reader Verne A. Tracy—Sunday 11 AM, 8 PM; Wed 8 PM—S Grant st and Bayaud av.

FOURTH CHURCH—First Reader Miss Jeannette F. Washburn—Sunday 11 AM; Wed 8 PM—Weir blg, 3211 Zuni st.

DURANGO First Church—First Reader Mrs Minnie B. Evans—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Public library, 2d av.

FLORENCE Society—First Reader Mrs Flossie Wilson—Sunday 11 AM; Wed 7.45 PM—312 E 2d st.

FORT COLLINS First Church—First Reader Hiram K. Jackson—Sunday 11 AM; Wed 8 PM—503 S College av. Reading Rm 2 to 5 PM—146½ S College av.

FORT MORGAN Society—First Reader Mrs Addie Batterson—Sunday 11 AM; Wed 8 PM—Times hall.

FRUITA Society—First Reader Mrs Ida Righdenour—Sunday 11 AM—S Mulberry av.

GLENWOOD SPRINGS First Church—First Reader Mrs Susie A. Meadows—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Mon Wed Fri—931 Cooper av.

GOLDEN Society—First Reader Mrs Fannie Lavina Pike—Sunday 11 AM; Wed 7.30 PM—C S hall.

GRAND JUNCTION First Church—First Reader Mrs May Mantey—Sunday 11 AM; Wed 7.45 PM—652 White av. Reading Rm 2 to 5 PM—505 Grand Valley Nat bnk blg.

GREELEY First Church—First Reader Mrs Anna Shotwell—Sunday 11 AM; Wed 8 PM—8th av and 14th st. Reading Rm 2 to 5 PM—Opera House blk.

GUNNISON Society—First Reader Paul C. Boyles—Sunday 11 AM—I O O F hall.

LA JUNTA Society—First Reader Mrs Marguerite P. Hearnberger—Sunday 11 AM; Wed 7.45 PM—Harmony hall.

LAMAR Society—First Reader Mrs Florence D. Bane—Sunday 11 AM; Wed 8 PM—600 S 6th st.

LAS ANIMAS Society—First Reader Carl F. Bryner—Sunday 11 AM; Wed 7.45 PM—Virgil av and 6th st.

LIMON Society—First Reader Joseph T. Osborne—Sunday 11 AM; Wed 8 PM—Carmon hall.

LITTLETON Society—First Reader Mrs Alice F. Eastman—Sunday 11 AM; Wed 7.45 PM.

LONGMONT First Church—First Reader Mrs Enola Gilbert Feltham—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM—Pratt st and 5th av.

LOVELAND Society—First Reader Frederick D. Shoffner—Sunday 11 AM; Wed 8 PM—417 N Lincoln av.

MONTE VISTA Society—First Reader Mrs Emma Robbins—Sunday 11 AM; Wed 8 PM.

MONTROSE First Church—First Reader Mrs Ida W. Humphries—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Mon Wed—601 S 2d st.

OLATHE Society—First Reader Miss Ola M. Douden—Sunday 11 AM—I O O F hall.

OURAY Society—First Reader William W. Wardell—Sunday 11 AM; Wed 7.30 PM—6th av.

PUEBLO First Church—First Reader Obed Wheeler Fell—Sunday 11 AM; Wed 8 PM—Unity Church blg, 9th and Court sts. Reading Rm 10 AM to 5 PM—710 Thatcher blg.

ROCKY FORD Society—First Reader Mrs Annie E. Taylor—Sunday 11 AM; Wed 8 PM—11th and Maple sts.

SALIDA First Church—First Reader John G. Bergmann—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 4 PM—125 E 3d st.

STEAMBOAT SPRINGS Society—First Reader Mrs Pearl C. Wither—Sunday 11 AM; Wed 8 PM—Pilot hall.

STERLING Society—First Reader Mrs Edith J. Crossley—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Thurs Sat—107 S 3d st.

TELLURIDE Society—First Reader Miss Lillian C. Kenyon—Sunday 8 PM; Wed 8 PM; Reading Rm 3 to 4.30 PM Sat—Church.

TRINIDAD First Church—First Reader Mrs Hattie A. Bauer—Sunday 11 AM; Wed 8 PM—317 Pine st. Reading Rm 12.30 to 5.30 PM—307 Bank blg.

VICTOR First Church—First Reader James Allinson—Sunday 11 AM, 7.30 PM; Wed 7.30 PM; Reading Rm 2 to 4 PM Tues Thurs Sat—117 S 4th st.

WALSENBURG Society—First Reader Mrs Lillian Erwin Schafer—Sunday 11 AM; Wed 8 PM—K of P hall.

CONNECTICUT

BRIDGEPORT First Church—First Reader William R. Bull—Sunday 11 AM, 8 PM; Wed 8 PM—871 Lafayette st. Reading Rm 10 AM to 5 PM; also 7 to 9 PM except Wed—812 Security blg.

DANBURY First Church—First Reader Mrs Florence McGraw—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Mon Tues Thurs Fri—United Bnk blg.

DEEP RIVER Society—First Reader Miss Edith M. Hornbeek—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 4 PM Sat.

DERBY Society—First Reader Oliver E. Lapham—Sunday 10.45 AM; Wed 8 PM—Unitarian church.

GREENWICH First Church—First Reader Mrs Gertrude M. Bowen—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM except Sat—71 E Putnam av.

HARTFORD First Church—First Reader Harry Stebbins Parker—Sunday 10.45 AM; Wed 8 PM—Chapel, 537 Farmington av. Reading Rm 10 AM to 5 PM; Wed until 7 PM—Conn. Mutual blg, 783 Main st.

HARTFORD Second Church—First Reader Walter O. Eitel—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 10 AM to 5 PM; Wed until 7 PM—Church, Asylum and High sts.

MERIDEN First Church—First Reader Mrs Edith Mann Rapelye—Sunday 10.45 AM; Wed 7.45 PM—Liberty and Norwood sts. Reading Rm 12 M to 5.30 PM; also 7 to 9 PM Fri Sat—Hall and Lewis blg.

MIDDLETOWN First Church—First Reader Miss Alice Wright Penniman—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Church, College and Broad sts.

MILFORD Society—First Reader Miss Adanois Bailey—Sunday 11 AM; Wed 8 PM—Arcanum hall.

MYSTIC First Church—First Reader Mrs Marion McNear Pitcher—Sunday 11 AM; Wed 7.30 PM; Reading Rm 3 to 4 PM Wed Sat—Riverside blk.

NEW BRITAIN First Church—First Reader Isaac Black—Sunday 10.45 AM; Wed 8 PM—Chapel, W Main st. Reading Rm 2 to 5 PM—504 Nat Bank blg.

NEW HAVEN First Church—First Reader Albert D. de Bussy—Sunday 11 AM, 7.30 PM; Wed 8 PM—Church, Winthrop and Derby avs. Reading Rm 10 AM to 5 PM; Wed until 7 PM; Sat until 9 PM—803 Malley blg, 902 Chapel st.

NEW LONDON First Church—First Reader Mrs Lillian Whipple Joseph—Sunday 11 AM; Wed 7.45 PM—Granite and Hempstead sts. R Rm 2 to 9 PM; Wed to 7 PM—Plant blg.

NEW MILFORD Society—First Reader Mrs Margaret Schaff—Sunday 10.45 AM; 1st Wed 8 PM—Bank st.

NORWALK First Church—First Reader Mrs Kate C. Cleveland—Sunday 11 AM; Wed 8 PM; Reading Rm 1.30 to 4.30 PM—57 West av.

NORWICH Society—First Reader Mrs Mary Dunham Hodge—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 4 to 5 PM—Thayer blg, Franklin sq.

ROCKVILLE Society—First Reader Mrs Adella A. Bartlett—Sunday 10.45 AM; 2d Wed in month 7.30 PM—Masonic hall.

STAMFORD First Church—First Reader Albert H. Colton—Sunday 11 AM; Wed 8 PM—Church, Prospect st. Reading Rm 12 to 5 PM—Washington blg, 1 Bank st.

WATERBURY First Church—First Reader Albert D. Smith—Sunday 11 AM; Wed 7.45 PM; Reading Rm 12 to 5 PM—Holmes and Mitchell avs.

WILLIMANTIC Society—First Reader Mrs Ruth Welles Brewster—Sunday 10.45; Wed 7.30—Woman's Club room.

WINSTED Society—First Reader Miss Hattie E. Hotchkiss—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—Church, 75 High st.

DELAWARE

DOVER Society—First Reader Mrs Clara M. Watson—Sunday 11 AM—Governors av and Division st.

WILMINGTON First Church—First Reader Joseph H. Mendin—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Park pl and Van Buren st. Reading Rm 10 AM to 9 PM except Wed; Wed until 5 PM—707 Equitable blg.

DISTRICT OF COLUMBIA

WASHINGTON Churches unite in Reading Rms, 601 Colorado blg, 14th and G sts; 10 AM to 9 PM except Wed; Wed until 7 PM; also 2.30 to 5.30 PM Sun.

FIRST CHURCH—First Reader Arthur L. Hitchcock—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Columbia rd and Euclid st. Reading Rm 10 AM to 9 PM except Wed; Wed until 5.30 PM—1803 Adams Mill rd.

SECOND CHURCH—First Reader Walter W. Hummer—Sunday 11 AM, 8 PM; Wed 8 PM—Hall, 8th and F sts, NE. Reading Rm 12 M to 7 PM—148 E Capitol st.

THIRD CHURCH—First Reader William Leander Post—Sunday 11 AM, 8 PM; Wed 8 PM—Masonic temple, 13th st and New York av.

FLORIDA

BRADENTOWN Society—First Reader Mrs Fannie A. Birney—Sunday 11 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM except Thurs Fri—Church, 209 Prospect av.

CLEARWATER Society—First Reader M's Margaret K. Nicholson—Sunday 11; Wed 8—413 Clearwater Abstract blg.

COCOANUT GROVE Society—First Reader Mrs Mary P. Kilbourne—Sunday 11 AM—Church.

DAYTONA First Church—First Reader Frederick J. Weber—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM—Church, Palmetto and Live Oak avs.

DE LAND Society—First Reader Mrs Rosa E. Merryman—Sunday 11; Wed 7.30; R Rm 2 to 4 Wed Sat—Woodmans hall.

EUSTIS Society—First Reader Mrs Rosalie G. Burton—Sunday 11 AM; Reading Rm 8.30 AM to 5.30 PM—McClelland blg.

FORT LAUDERDALE Society—First Reader Mrs Fannie Fern Brown—Sunday 11 AM; Wed 7.30 PM—Church, S River st.

FORT MYERS Society—First Reader Mrs Lizzie S. Holmes—Sunday 11 AM; Wed 7.30 PM—Masonic hall.

FORT PIERCE Society—First Reader Mrs May Worthley Sherman—Sunday 11 AM; Wed 7.30 PM—Fort Pierce bnk blg.

JACKSONVILLE First Church—First Reader Mrs Ellen Roff Foster—Sunday 11 AM; Wed 8 PM—Church, Laura and Union sts. Reading Rm 9.30 AM to 5 PM—406 St James blg, Duval st.

KEY WEST Society—First Reader Frederick A. Beckmann—Sunday 11; Wed 7.30; R Rm 2 to 4—1301 Division st.

MIAMI First Church—First Reader Mrs Olive Thornburgh Castle—Sunday 11 AM; Wed 7.45 PM; Reading Rm 11 AM to 4.30 PM—1018 Avenue B.

NEW SMYRNA Society—First Reader James Shoesmith—Sunday 11 AM; Wed 7.45 PM—Woman's club, Magnolia st.

OCALA Society—First Reader Mrs Evelyn Légé—Sunday 11 AM; 1st Wed 7.45 PM; R Rm 3 to 5 PM Tues Fri—Yonge hall.

ORLANDO Society—First Reader Miss Catherine G. Bechberger—Sunday 3 PM; Wed 7.45 PM—Unity chapel 201 E Central av. R Rm 11 AM to 4.30 PM—Yowell-Duckworth blg.

PENSACOLA First Church—First Reader Edward B. Moss—Sunday 11 AM; Wed 8 PM; Reading Rm 10 to 12 M, 3 to 5 PM—Masonic temple.

ST AUGUSTINE Society—First Reader Arthur L. Slater—Sunday 11 AM; Wed 7.30 PM—33 Jefferson blg.

ST PETERSBURG First Church—First Reader Abraham Bell—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 12 M to 5 PM—Church, 224 2d av, N.

TALLAHASSEE First Church—First Reader William C. Lewis—Sunday 11 AM; Wed 7.30 PM; Reading Rm 10 AM to 12 M except Sat—Lively blg, 73 S Monroe st.

TAMPA First Church—First Reader Mrs Marian Clarke Dolive—Sunday 11 AM; Wed 8 PM—Church, Florida and Henderson avs. Reading Rm 10 AM to 5 PM—301 Dawson and Thornton blg.

TAMPA Second Church—First Reader William E. Guilford—Sunday 11 AM; Wed 8 PM—K of P hall. Reading Rm 11 AM to 5 PM—24 Giddens blg, Franklin and Lafayette sts.

WEST PALM BEACH First Church—First Reader Mrs Ella May Petter—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, Hibiscus av and Poinsettia st.

WINTER HAVEN Society—First Reader Timothy G. Hallinan—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Rewis blg.

GEORGIA

ATLANTA First Church—First Reader Milton E. Tilly—Sunday 11 AM; Wed 8 PM—Church, Peachtree and 15th sts. Reading Rm 9 AM to 9 PM except Wed; Wed until 7 PM—613 Grand Opera house.

AUGUSTA First Church—First Reader Mrs Mittie T. Ellas—Sunday 11 AM; Wed 8 PM; Reading Rm 3.30 to 5.30 PM—114 8th st.

COLUMBUS First Church—First Reader Mrs Maxie B. Nuckolls—Sunday 11; Wed 8; R Rm 3 to 5—Garrard blg.

COVINGTON Society—First Reader Mrs Caroline Hardee Godfrey—Sunday 11 AM; Wed 7.30 PM.

MACON First Church—First Reader Mrs Nellie B. McNair—Sunday 11 AM; Wed 8 PM; Reading Rm 10 AM to 5 PM—Public library blg, Mulberry st.

ROME First Church—First Reader Mrs Mary Fort Thomas—Sunday 11 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM—Citizens bnk blg.

SAVANNAH First Church—First Reader Miss Helen S. Hardee—Sunday 11.30 AM, 8.30 PM; Wed 8.30 PM—Church, 31st and Whitaker sts. Reading Rm 10 AM to 5 PM—310 Liberty bnk blg, Bull st.

SHELLEMAN Society—First Reader Thomas Eugene Allen—Sunday 11 AM; 1st Wed 8 PM—Church, Church st.

THOMASVILLE Society—First Reader Louis E. Dill—Sunday 11 AM; Wed 8 PM; Reading Rm 10 AM to 12 M, 3 to 5 PM—Church, Dawson and Washington sts.

WASHINGTON Society—First Reader Mrs Julia DuBose—Sunday 11 AM; Wed 7.30 PM—Nat bnk of Wilkes blg.

HAWAII

HONOLULU First Church—First Reader Mrs Edna K. Scott—Sunday 11 AM; Wed 8 PM—Wilder av and Kewalo st. Reading Rm 10 AM to 3 PM—319 James Campbell blg.

IDAHO

BLACK BEAR Society—First Reader Mrs Della C. Smith—Sunday 7.30 PM; Wed 7.30 PM; R Rm 6.30 to 7.30 PM Wed.

BLACKFOOT Society—First Reader Mrs Louie Holmes Peck—Sunday 11 AM; Wed 8 PM—Chapel.

BOISE First Church—First Reader Arthur O. Maus—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 814 State st. Reading Rm 12 to 5 PM—221 Mode blg, 8th and Idaho sts.

BUIL Society—First Reader Mrs Millie D. Grow—Sunday 11 AM; Wed 8 PM—Masonic hall. Reading Rm 2.30 to 4.30 PM—11th av.

CALDWELL Society—First Reader Mrs Mabelle Scott Beaty—Sunday 11 AM; Wed 8 PM—Church.

CAMBRIDGE Society—First Reader Mrs Eva Barber—Sunday 11 AM; Wed 8 PM—Church.

COEUR d'ALENE First Church—First Reader Ferdinand E. Eastman—Sunday 11 AM; Wed 8 PM—Church, 3d and Foster sts. Reading Rm 12 to 5 PM—123 Sherman av.

EMMETT Society—First Reader Mrs Goldie P. Dix Nicol—Sunday 11 AM—Moose hall.

GRANGEVILLE Society—First Reader Mrs Donna L. Hewes—Sunday 11 AM; Wed 8 PM—K of P hall.

JEROME Society—First Reader Mrs Fannie Foster—Sunday 11 AM; 1st Wed 8 PM; Reading Rm 3 to 5 PM Sat—Church.

KELLOGG Society—First Reader Mrs Kate Frances Smith—Sunday 11 AM—Lodge rm, Y M C A blg.

LEWISTON First Church—First Reader Mrs Lillian J. Crocker—Sunday 11 AM; Wed 8 PM—Church, 7th av and 9th st. Reading Rm 2 to 5 PM—207 Salsberg blg.

MOSCOW First Church—First Reader Mrs Claudine Stoddart Wallace—Sunday 11 AM, 7.30 PM; Wed 7.30 PM; R Rm 2.30 to 4.30 PM Tues Sat—Church, Jackson and 3d sts.

MULLAN Society—First Reader Mrs Agnes Thompson—Sunday 11 AM; Wed 7.30 PM—Earle av.

NAMPA First Church—First Reader Mrs Pett McMahan—Sunday 11 AM; Wed 8 PM—11th av and 7th st. Reading Rm 1 to 4 PM—Dewey-Davis blg.

PAYETTE First Church—First Reader Mrs Rebecca J. Guss—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Mon Wed Fri.

POCATELLO First Church—First Reader Mrs Hattie J. Williams—Sunday 11 AM; Wed 8 PM—Church, 143 N 4th av. Reading Rm 11 AM to 5 PM—Kasiska blg.

ST ANTHONY Society—First Reader Mrs Emma Scott—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed—Church.

TWIN FALLS First Church—First Reader Mrs Emma Alice Anderson—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—Church, 230 3d av, E.

WALLACE Society—First Reader William H. Klieman—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed Sat—Chapel, 5th and River sts.

WEISER Society—First Reader Mrs Dora Hart—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Haas Hdw. blg.

ILLINOIS

ALTON First Church—First Reader Garland Rose Stewart—Sunday 10.45 AM; Wed 8 PM; Reading Rm 1 to 4 PM Tues Thurs Sat—Church, 533 E 10th st.

AMBOY Society—First Reader Mrs Louise Hegert—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Sat—Badger blk.

ATKINSON Society—First Reader Mrs Myrtle Anderson Steiner—Sunday 11 AM; Wed 7.30 PM.

AURORA First Church—First Reader Reuben W. Scudder—Sunday 10.45 AM; Wed 8 PM; Reading Rm 11 AM to 4 PM—G A R blg.

BARRINGTON Society—First Reader Mrs Louise B. Martin—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Wed—Grunau hall.

BATAVIA First Church—First Reader Mrs Bertha H. Prindle—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Thurs—Van Nortwick blk.

BELLEVILLE Society—First Reader Miss Lisa Pitthan—Sunday 10.45 AM; Wed 8 PM—Commercial blg.

BELVIDERE Society—First Reader Mrs Bertha Idelia Funderburg—Sunday 10.45 AM—Masonic hall.

BIGGSVILLE Society—First Reader Mrs Lena Gertrude Thomson—Sunday 11 AM; Wed 8 PM; R Rm 3 to 5 PM Wed Sat.

BLOOMINGTON First Church—First Reader Andrew J. Moore—Sunday 10.30 AM; Wed 7.45 PM—Church, Monroe and Prairie sts. Reading Rm 10 AM to 5 PM; Sat until 7 PM—626 Griesheim blg.

CAIRO First Church—First Reader Mrs May Purcell McBride—Sunday 11; Wed 8; R Rm 3 to 4—Halliday Estate blg.

CARBONDALE First Church—First Reader Mrs Nannie A. Hewings—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Wed Sat—Church, S Normal av and W Elm st.

CARTERVILLE Society—First Reader Mrs Alice K. Peyton—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed—Church, 307 E Illinois av.

CENTRALIA First Church—First Reader Robert O. Brigham—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Congregational Church, Elm and 3d sts, S.

CHAMPAIGN First Church—First Reader Charles E. Bradbury—Sunday 10.45 AM, 7.30 PM; Wed 7.30 PM—Church, University av and Elm st. Reading Rm 9 AM to 6 PM; Sat until 9 PM; also 2 to 5 PM Sun—401 1st Nat bnk blg.

CHAMPAIGN Second Church—First Reader William G. Hale—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 11.30 AM to 5.30 PM—120 N Neil st.

CHARLESTON Society—First Reader Charles A. Quackenbush—Sunday 10.45 AM; Wed 7.30 PM.

CHICAGO Churches unite in Reading Rms:

104 S Mich. av, 7th floor Monroe blg; 9 AM to 9 PM except Wed; Wed until 7 PM; also 2 to 6 PM Sun.

1007, 11 S La Salle st; 9 AM to 9 PM except Wed; Wed until 7 PM; also 2 to 6 PM Sun.

FIRST CHURCH—First Reader Orlin T. Hard—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, 4017 Drexel blv. Reading Rm 9 AM to 9 PM except Wed; Wed until 8 PM; also 2 to 6 PM Sun—3939 Drexel blv.

SECOND CHURCH—First Reader Harry Alden Dodge—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, Wrightwood and Pine Grove avs. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.45 PM; also 2 to 6 PM Sun—2632 N Clark st.

THIRD CHURCH—First Reader Henry J. Holm—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, Wash. blv and Leavitt st. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.45 PM; also 2 to 7 PM Sun—2221 W Madison st.

FOURTH CHURCH—First Reader George E. Fuller—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, Harvard av and W Marquette rd. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.30 PM; also 2 to 6 PM Sun—6308 Harvard av.

FIFTH CHURCH—First Reader Henry J. Armstrong—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, 4840 Dorchester av. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.45 PM; also 12 M to 7.30 PM Sun—1311 E 47th st.

SIXTH CHURCH—First Reader Louis O. Sloggett—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, 11321 Prairie av. Reading Rm 2 to 5; also 7 to 9 PM except Wed—11104 Ind. av.

SEVENTH CHURCH—First Reader Howard Lovewell Cheney—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, 5318 Kenmore av. Reading Rm 9 AM to 9 PM except Wed; Wed until 7 PM; also 2 to 7 PM Sun—1054 Wilson av.

EIGHTH CHURCH—First Reader Frank Redmond Follett—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, Mich. blv and 44th st. Reading Rm 2 to 9 PM except Wed; Wed until 8 PM; also 2 to 6 PM Sun—112 E 44th st.

NINTH CHURCH—First Reader Edward Gordon Carter—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, 6150 Woodlawn av. Reading Rm 9 AM to 9 PM except Wed; Wed until 6 PM; also 2 to 6 PM Sun—6248 Kimbark av.

TENTH CHURCH—First Reader Albert J. Bigler—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, 5640 Blackstone av. Reading Rm 9 AM to 9 PM; Wed to 7.45 PM; 2 to 6 PM Sun—5500 Blackstone av.

ELEVENTH CHURCH—First Reader Jacob Netter—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, 2840 Logan blv at Mozart st. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.45 PM; also 3 to 6 PM Sun—2505 Kedzie blv.

TWELFTH CHURCH—First Reader William R. Conner—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Le Moyne School auditorium, Waveland av and Rokeby st. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.50 PM; also 2 to 6 PM Sun—3819 Broadway.

THIRTEENTH CHURCH—First Reader Willard Moffett—Sunday 10.45 AM; Wed 8 PM; Reading Rm 1 to 5 PM—10317 Longwood drive.

FOURTEENTH CHURCH—First Reader Reuben A. Joy—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Constellation Masonic temple, 3900 N Robey st. Reading Rm 9 AM to 9 PM except Wed; Wed until 6.30 PM; also 3 to 6 PM Sun—1639 Montrose av.

FIFTEENTH CHURCH—First Reader Fred J. Stevens—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Masonic temple, Central av and Fulton st. Reading Rm 8 AM to 9 PM except Wed; Wed until 7.45 PM; also 2 to 7 PM Sun—5523 South Boulevard.

SIXTEENTH CHURCH—First Reader J. Wesley Braithwaite—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Masonic temple, 1716 Lunt av. Reading Rm 9 AM to 9 PM except Wed; Wed until 7 PM; also 2 to 6 PM Sun—1740 Greenleaf av.

CHICAGO HEIGHTS First Church—First Reader Mrs Etta May Kaufman—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Masonic temple.

CLINTON First Church—First Reader Frederick C. Hill—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed Sat—Warner ct.

DANVILLE First Church—First Reader James H. McGee—Sunday 11 AM, 8 PM; Wed 8 PM—429 N Walnut st. Reading Rm 12 M to 4.30 PM; also 7.30 to 9 PM Sat—Dale blg, Vermilion and North sts.

DECATUR First Church—First Reader Mrs Mary T. East—Sunday 11 AM; Wed 8 PM; Reading Rm 10 AM to 4 PM—148 W Prairie av.

DE KALB First Church—First Reader Mrs Mary B. Moorhead—Sunday 10.30 AM; Wed 7.30 PM—Church, 3d and Oak sts. Reading Rm 2 to 5 PM—1st Nat bnk blg.

DES PLAINES Society—First Reader Frank D. Gorsline—Sunday 11.15 AM; Wed 8 PM; Reading Rm 2 to 5 PM Tues Thurs Sat—19 W Center st.

DIXON First Church—First Reader Charles L. Beede—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—316 W 1st st.

DOWNERS GROVE First Church—First Reader Mrs Emily Giessner—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Mon Fri—Library hall.

EAST ST. LOUIS First Church—First Reader Arthur B. Kaercher—Sunday 10.45 AM; Wed 8 PM—612 Wash. pl. Reading Rm 12 to 5 PM—Cahokia blg.

EDWARDSVILLE Society—First Reader Mrs Emily Durer Geers—Sunday 11 AM; Wed 8 PM—Chapter house, High st.

ELGIN First Church—First Reader Leon J. Corbey—Sunday 10.30 AM; Wed 7.45 PM—Masonic hall, Villa ct. Reading Rm 2 to 5 PM; also 7 to 9 PM Sat—35 The Spurling.

EVANSTON First Church—First Reader Thomas Bruce Ledward—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, Chicago av and Grove st. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.45 PM; also 3 to 5 PM Sun—Y M C A blg, 1619 Orrington av.

FAIRBURY First Church—First Reader Mrs Almeda S. Estep—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 1 to 4.30 PM Wed Sat—Walnut and 5th sts.

FARMER CITY Society—First Reader Otto McConkey—Sunday 10.30 AM; Wed 7.30 PM—Main st.

FREEPORT First Church—First Reader Mrs Mary E. Hoxsie—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 6 PM—229 Stephenson st.

GALESBURG First Church—First Reader Charles S. Shoemaker—Sunday 10.30 AM; Wed 8 PM—Church, 316 S Cedar st. Reading Rm 10.30 AM to 5 PM—1, Galesburg Nat bnk blg.

GENEVA First Church—First Reader Mrs Manle A. Orton Mann—Sunday 11 AM; Wed 8 PM—2d st. Reading Rm 2 to 5 PM; also 7.30 to 9 PM Sat—State bnk blg.

GRANITE CITY Society—First Reader Miss Nellie H. Carrol—Sunday 10.45 AM; Wed 7.45 PM—Masonic temple. Reading Rm 2 to 4 PM—I O O F hall, 19th and D sts.

HARVARD Society—First Reader Elwell J. Peck—Sunday 10.45 AM; Wed 7.45 PM—N Eastman and W Sumner sts.

HARVEY Society—First Reader Mrs Pauline R. Berkstresser—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 4.30 PM Wed Fri—15303 Center av.

HIGHLAND PARK First Church—First Reader Oliver Stowe Brown—Sunday 10.45 AM; Wed 8 PM—Church, 381 Hazel av. Reading Rm 9 AM to 6 PM—387 Central av.

HOOPESTON First Church—First Reader Mrs Ida O. Sandburg—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Wed—Church, 3d and Wash. sts.

JACKSONVILLE First Church—First Reader Mrs Margaret E. Richards McGill—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—Church, 523 W State st.

JOLIET First Church—First Reader Milton J. Moore—Sunday 11 AM; Wed 8 PM—101 Sherman st. Reading Rm 10 AM to 5 PM—508 Joliet Nat bnk.

KANKAKEE First Church—First Reader Mrs Mary M. Hillier—Sunday 10.45 AM; Wed 7.45 PM—Public library blg. Reading Rm 2 to 5 PM—Bnk blg.

KEWANEE First Church—First Reader Carl P. Herd—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—Church, 302 S Main st.

LA GRANGE First Church—First Reader Lester Howard Walters—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, Catherine av and Cossitt blv.

LINCOLN First Church—First Reader Mrs Bertha S. Reinhardt—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—I O O F temple.

MACOMB Society—First Reader Miss May Shannon—Sunday 11 AM; Wed 7.30 PM—Lutheran church.

MARSEILLES Society—First Reader Mrs Beulah Washburn Tucker—Sunday 11 AM—I O O F hall, Main st.

MATTOON Society—First Reader Miss Lela L. Hunt—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 1 to 5 PM—1301 Broadway.

MAYWOOD First Church—First Reader Herbert F. Lee—Sunday 10.45 AM; Wed 8 PM—Masonic temple. Reading Rm 2 to 5 PM; also 7 to 9 PM except Wed—109 S 5th av.

MOLINE First Church—First Reader Hermann A. Meybohm—Sunday 10.45 AM; Wed 8 PM—Unitarian church, 6th av and 16th st. Reading Rm 11.30 AM to 5 PM; also 7 to 9 PM Sat—502 Reliance blg.

MONMOUTH First Church—First Reader Mrs Myrtie A. Lucas—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM; also 7 to 9 PM Sat—Old Library blg.

MORRIS First Church—First Reader Mrs Isabel B. Woelfel—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2.30 to 5 PM Wed—Jefferson and Franklin sts.

MORRISON First Church—First Reader Mrs Jennie Hall Morse—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Church, 201 S Genesee st.

MURPHYSBORO Society—First Reader Mrs Myna E. Kohring—Sunday 10.45; Wed 7.45—Band hall, 1220 Walnut st.

OAK PARK First Church—First Reader Leslie F. McCullough—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, Oak Park av and Ontario st. Reading Rm 8 AM to 9 PM; Wed to 7.45 PM; also 2 to 6.30 PM Sun—809 Lake st.

OLNEY Society—First Reader Mrs Rosa M. Johnson—Sunday 10.45 AM; Wed 7.30 PM.

OTTAWA First Church—First Reader Mrs Elsie T. Strawn—Sunday 10.45; Wed 8; R Rm 2.30 to 5 Tues Thurs Sat.

PALMYRA Society—First Reader Mrs Kate Martin—Sunday 11 AM; Wed 7.30 PM—I O O F blg.

PARIS First Church—First Reader Miss Alice Trogdon—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Tues Fri—Church, 209 E Court st.

PARK RIDGE AND EDISON PARK First Church—First Reader Warren H. Dowse—Sunday 11.30 AM; Wed 7.45 PM—Church, Park av. Park Ridge. Reading Rm 2 to 5 PM; also 6.30 to 9 PM Thurs—Gillick blk, Park Ridge.

PEORIA Churches unite in Reading Rms, 319 Jefferson blg: 9 AM to 9 PM except Wed; Wed until 7.30 PM; also 2.30 to 4.30 PM Sun.

FIRST CHURCH—First Reader William J. Robinson—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, 1001 Hamilton blv.

SECOND CHURCH—First Reader Robert R. Rutledge—Sunday 10.45 AM; Wed 8 PM—Church, 129 Barker av.

PERU Society—First Reader Miss Emma Lauber—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM Wed—Masonic temple.

POLO Society—First Reader Mrs Netty S. Adams—Sunday 10.30 AM; Wed 7.30 PM—Franklin st.

PONTIAC Society—First Reader Mrs Barbara S. Lyon—Sunday 11 AM; Wed 8 PM—City hall.

PRINCETON Society—First Reader Mrs Lena Gorman—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4.30 PM Wed Sat—435 S Main st.

PROPHETSTOWN Society—First Reader Mrs Pearl G. McNeill—Sunday 10.45 AM—G A R hall.

QUINCY First Church—First Reader Carson K. Maxwell—Sunday 11 AM; Wed 8 PM—Church, Vt. and 18th sts. Reading Rm 10 AM to 5 PM except Sat; Sat until 9 PM—7 Wells blg, 5th and Maine sts.

RIVERSIDE First Church—First Reader George Collins—Sunday 10.45 AM; Wed 8.15 PM—Town hall. Reading Rm 12 M to 6 PM except Wed; Wed until 7.45 PM; also 12 M to 1, 3 to 5 PM Sun—Riverside bnk blg.

ROCKFORD First Church—First Reader Charles B. Garrison—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, 515 N Main st. Reading Rm 11 AM to 9 PM except Wed; Wed until 7.30 PM; 2 to 5 PM Sun—203 Rockford Trust blg.

ROCKFORD Society—First Reader William H. Worthington—Sunday 10.30 AM; Wed 8 PM—408 E State st.

ROCK ISLAND First Church—First Reader Leslie J. Mason—Sunday 10.45 AM; Wed 8 PM—7th av and 22d st. Reading Rm 11.30 AM to 5 PM; also 7.30 to 9 PM Sat—312 Peoples Nat bnk blg.

ST CHARLES Society—First Reader Mrs Georgia E. O. Hempstead—Sunday 10.45 AM; Wed 7.45 PM—Library hall.

SALEM Society—First Reader Robert J. Loyd—Sunday 11; Wed 7.45; Reading Rm 2 to 4 Wed Sat—321 W Main st.

SAVANNA Society—First Reader Mrs Emma A. Frutchey—Sunday 10.30 AM—L O O M hall.

SHELBYVILLE Society—First Reader John J. Ward—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed—Masonic temple.

SPRINGFIELD First Church—First Reader Frank Thomas Sheets—Sunday 11 AM; Wed 8 PM—Church, 2d and Edwards sts. Reading Rm 10 AM to 4 PM—Ferguson blg, 6th and Monroe sts.

STERLING First Church—First Reader Joseph W. Wentzel—Sunday 10.45 AM; Wed 8 PM—I O O F hall. Reading Rm 2 to 5 PM; also 7.30 to 9 PM Sat—406 Lawrence blg.

STREATOR Society—First Reader Mrs Luella Irine Riss—Sunday 11 AM; Wed 8 PM—Good Will hall. R Rm 2 to 4.30 PM Tues Thurs; 7 to 8.30 PM Sat—322 Main st.

TOULON Society—First Reader Miss Cynthia Cox—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Sat—Bank blg.

URBANA Society—First Reader Miss Mae Buchanan—Sunday 11 AM; Wed 7.45 PM—Masonic temple, 115 W Main st.

WAUKEGAN First Church—First Reader James A. Nuttali—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Thurs Sat—329 West st.

WHEATON First Church—First Reader Marion J. Pittsford—Sunday 10.45 AM; Wed 8 PM—Church, Main and Center sts. Reading Rm 11 AM to 5 PM; also 7 to 9 PM except Wed; Wed until 7.45 PM—Smith blg.

WILMETTE First Church—First Reader Arthur B. Haven—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Central av and 10th st. Reading Rm 9 AM to 9 PM except Wed; Wed until 7.45 PM; also 3 to 7.30 PM Sun—1163 Wilmette av.

WOODSTOCK First Church—First Reader Mrs Bertha B. Herd-klotz—Sunday 11 AM; Wed 8 PM; R Rm 2.30 to 5, 7 to 8 Wed; 2.30 to 5, 7 to 9 Sat—South and Dean sts.

INDIANA

ANDERSON First Church—First Reader Arthur E. Champlin—Sunday 11 AM; Wed 8 PM—122 W 8th st. Reading Rm 12.30 to 5 PM—423 Union blg.

ATTICA Society—First Reader Mrs Christine Twiss—Sunday 11 AM; Wed 8 PM—Central Nat bnk blg.

AUBURN Society—First Reader Mrs Fredricka Nebelung—Sunday 10.45 AM; Wed 7.30 PM—111½ E 9th st.

BEDFORD Society—First Reader Miss Anna R. Boruff—Sunday 11 AM; Wed 7.30 PM—1011 W 15th st.

BLOOMINGTON First Church—First Reader Miss Lina E. Bright—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—Church, Wash. and 7th sts.

BOONVILLE Society—First Reader Miss Nettie Zehnle—Sunday 10.30 AM; Wed 7.30 PM—South Court sq.

BRAZIL Society—First Reader Philip L. Bamberger—Sunday 10.45 AM; Wed 7.45 PM—101½ E National av.

CLAYPOOL Society—First Reader Mrs Maude E. Black—Sunday 10.30 AM; Wed 7.30 PM—C S hall.

COLUMBIA CITY First Church—First Reader Mrs Cora E. Baker—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—209 N Chauncey st.

COLUMBUS First Church—First Reader Mrs Cecile M. Vandegrift—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Wed Sat—526 5th st.

CONNERSVILLE First Church—First Reader Mrs Lulu Silvey—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Wed Sat—I O O F blg.

CRAWFORDSVILLE First Church—First Reader Mrs Margaret G. Shaw—Sunday 11 AM; Wed 7.45 PM—Wabasha and Grant avs. Reading Rm 11 AM to 5 PM—412 Ben Hur blg.

CROWN POINT Society—First Reader David Maney—Sunday 10.45 AM; Wed 8 PM—Public library. Reading Rm 2 to 5 PM; also 7.30 to 9 PM Thurs—Allman-Gary blg.

EAST CHICAGO Society—First Reader Mrs Adah Irene Walker—Sunday 10.45 AM; Wed 8 PM—Weilands hall, 4607 Forsythe av.

ELKHART First Church—First Reader Irwin D. Landis—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—Church, 2d st and Lexington av.

ELWOOD Society—First Reader Mrs June D. Henderson—Sunday 10.45 AM; Wed 7.45 PM—1520 So B st.

EVANSVILLE First Church—First Reader William Frederick Althoff—Sunday 10.45 AM; Wed 8 PM—Church, Mulberry st. Reading Rm 12 M to 5 PM—The Old State Nat bnk blg.

FORT WAYNE First Church—First Reader Alton H. Perkins—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church. Rm 12 to 5 PM; also 7 to 9 PM Sat—W Wayne and Ewing sts.

FRANKFORT First Church—First Reader Mrs Bella Dolt—Sunday 10.45 AM; Wed 8 PM; Reading Rm 1.30 to 5 PM—Clay st and Wash. av.

FRANKLIN First Church—First Reader William A. Carpenter—Sun 11; Wed 7.45; Rm 2 to 4 Mon Wed Sat—Axt blg.

GARY First Church—First Reader John Gray Sponsel—Sunday 11 AM; Wed 8 PM—612 Mass. st. Reading Rm 12 M to 5.30 PM; also 7 to 9.30 PM Sat—607 Broadway.

GOSHEN First Church—First Reader Miss Pearl Dausman—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2.30 to 5 PM—Church, 111 N 5th st.

GRAND VIEW Society—First Reader Mrs Mary A. Cadick—Sunday 10.30 AM; Wed 7 PM.

GREENCASTLE Society—First Reader William Sloan Creveling—Sunday 11 AM; Wed 8 PM—Ader blk.

GREENFIELD Society—First Reader Mrs Lillus Bryant Townsend—Sunday 10.45 AM; Wed 8 PM.

GREENSBURG Society—First Reader Mrs Fannie W. Moss—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed Sat—Washington and East sts.

HAGERSTOWN Society—First Reader Ora O. Wheeler—Sunday 10.45 AM; Wed 7.45 PM—Worl blk.

HAMMOND First Church—First Reader Walter D. Patton—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 5 PM; also 7.30 to 9 PM Tues Fri—Church, 730 Hohman st.

HOBART Society—First Reader Mrs Jessie F. Gerber—Sunday 11 AM; Wed 8 PM—Earle blg, Main st.

HUNTINGTON First Church—First Reader William M. Frazier—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Wed Sat—Tipton and Warren sts.

INDIANAPOLIS First Church—First Reader Edward Shalek—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 2011 N Meridian st. Reading Rm 9 AM to 9 PM except Wed; Wed until 5 PM—806 Kahn blg.

INDIANAPOLIS Second Church—First Reader Thomas C. Perine—Sunday 11 AM, 8 PM; Wed 8 PM—Delaware and 12th sts. Reading Rm 9 AM to 9 PM except Wed; Wed until 5 PM; also 2 to 5 PM Sun—611 I O O F blg.

INDIANAPOLIS Third Church—First Reader W. Curtis Day—Sunday 11 AM, 8 PM; Wed 8 PM—Oriental Lodge blg, Central av and 22d st. Reading Rm 10 AM to 9 PM except Wed; Wed to 5 PM; also 2 to 5 PM Sun—205 E 34th st.

KENDALLVILLE Society—First Reader Mrs Grace Pontius—Sunday 10.45; Wed 7.45—Williams and Railroad sts.

KOKOMO First Church—First Reader Miss India L. Martz—Sunday 11 AM; Wed 8 PM—City blg. Reading Rm 2 to 5 PM; also 7 to 9 PM Sat—412 Citizens Nat bnk blg.

LA FAYETTE First Church—First Reader R. Arthur Hussey—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 637 Columbia st. Reading Rm 10 AM to 5 PM—67 Loan and Trust blg.

LA PORTE First Church—First Reader Charles C. Gwynne—Sunday 10.45 AM; Wed 7.45 PM—Church, 1008 Mich. av. Reading Rm 2 to 5 PM; Sat to 8 PM—510 1st Nat bnk blg.

LEBANON Society—First Reader John A. Walner—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Mon Wed Sat—Cason-Neal blg.

LOGANSPORT First Church—First Reader George H. Johnson—Sunday 11 AM; Wed 8 PM—Church, North and 9th sts. Reading Rm 10 AM to 5 PM; Sat until 7 PM—Stettiner blk.

MADISON Society—First Reader George F. Harper—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—I O O F hall.

MARION First Church—First Reader Ouey I. Crawford—Sunday 11 AM; Wed 8 PM—Church, 4th st and Whites av. Reading Rm 2 to 5 PM—412, Glass blk.

MICHIGAN CITY First Church—First Reader Mrs Anna Warkentine—Sunday 11 AM; Wed 7.45 PM; Reading Rm 1 to 5 PM Mon Wed Fri—320 E 7th st.

MT VERNON First Church—First Reader Mrs Frances E. Sarlls—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Mon Wed Fri—K of P blg.

MUNCIE First Church—First Reader Clay Joliff—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Charles and Liberty sts.

NEW ALBANY First Church—First Reader Miss Lillian B. Nunemacher—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—12th and Market sts.

NEWCASTLE First Church—First Reader Mrs Laura Q. Ogborn—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Tues Thurs Sat—Union blk, 14th st and Central av.

NOBLESVILLE Society—First Reader Mrs Nelle M. Brown—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Wed Fri—Riehvinc blg, Maple av.

NORTH MANCHESTER Society—First Reader Mrs Sarah E. Oldfather—Sunday 10.30 AM; Wed 7.30 PM—Market st.

PERU Society—First Reader Mrs Frances Falk Simon—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Thurs Sat—Loan blg, 5 E 3d st.

PETERSBURG Society—First Reader Mrs Carrie N. Tislow—Sunday 10.30 AM; Wed 7.30 PM—Main st.

PLYMOUTH Society—First Reader Miss Carrie L. Boss—Sunday 10.45 AM; Wed 7.45 PM—Burkett hall.

PRINCETON Society—First Reader Miss Alma Fleming Embree—Sunday 10.45 AM; Wed 7.45 PM—125½ N Hart st.

RENSSELAER Society—First Reader Schuyler C. Irwin—Sunday 10.45 AM.

RICHMOND First Church—First Reader Dora C. Stott—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—Church, 1417 North A st.

ROCKVILLE Society—First Reader Mrs Mary Taylor Harding—Sunday 11 AM; Wed 7.45 PM—York and Mich. sts.

SEYMOUR Society—First Reader Mrs Edna Mae Bollinger—Sun 10.45 AM; Wed 7.30 PM—3d and Chestnut sts.

SHELBYVILLE First Church—First Reader Mrs Olive C. Harrison—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed Sat; also 7 to 8 PM Sat—Tompkins and Jackson sts.

SOUTH BEND First Church—First Reader Harvey Bock—Sunday 11 AM; Wed 8 PM—Church, Main and Madison sts. Reading Rm 12 M to 5 PM; also 6 to 8 PM Sat—J M S blg.

SOUTH WHITLEY Society—First Reader Mrs Effie Merrill Black—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 5 PM Wed Fri—Hotel Fosler.

SULLIVAN Society—First Reader Mrs Ella Sandusky Wyne—Sunday 11 AM—Sherman theater.

TERRE HAUTE First Church—First Reader Frank W. Stone—Sunday 11 AM; Wed 8 PM—6th and Cherry sts. Reading Rm 11 AM to 5 PM—Rose Dispensary blg, 668 Cherry st.

TIPTON Society—First Reader Mrs Ora B. Innis—Sunday 10.45 AM; Wed 7.45 PM—Opera house blk.

VALPARAISO First Church—First Reader Mrs Mabelle Nixon—Sunday 10.45 AM—Opera house. Wed 8 PM; Reading Rm 2 to 5 PM Tues Thurs Sat—9 Wash. st.

VEEDERSBURG Society—First Reader Charles S. Grigson—Sunday 11 AM; Wed 8 PM—Gookins hall.

VINCENNES First Church—First Reader Raymond S. Blatchley—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, 3d and Hart sts.

WABASH First Church—First Reader Mrs Anna Wilson Clark—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Tues Thurs Sat—Maple and Carroll sts.

WARSAW First Church—First Reader Miss Florence Teachout-Royce—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Mon Wed Fri—197 N Detroit st.

WASHINGTON Society—First Reader Jay William Cornlng—Sunday 10.30 AM; Wed 7.30 PM—Temple ct, E Main st.

WHEATFIELD Society—First Reader Mrs Elizabeth Hilliard—Sunday 11 AM; Wed 8 PM.

WINCHESTER Society—First Reader Mrs Lou Puckett—Sunday 10.45 AM; Wed 7.30 PM—Moose home.

IOWA

ALBIA Society—First Reader Mrs Louise Anderson—Sunday 11 AM; Wed 8 PM—Post Office blg.

ALTON Society—First Reader Mrs Florence L. Slagle—Sun 11.

AMES First Church—First Reader Miss Maude Campbell—Sunday 11 AM; Wed 8 PM—City library. Reading Rm 3 to 5 PM; also 7.30 to 8.30 PM Sat—Ames Nat bnk blg.

ANAMOSA Society—First Reader Mrs Mary H. Barnes—Sunday 11 AM; Wed 7.45 PM—109 Booth st.

ANITA Society—First Reader Mrs Adelia Calkins—Sunday 10.45 AM—Campbell blg.

BELLE PLAINE Society—First Reader Miss Katherine Jane Dinnie—Sunday 11 AM; Wed 7.30 PM—Driscoll chapel.

BOONE Society—First Reader Mrs Tyrza Seifert—Sunday 11 AM; Wed 8 PM; R Rm 2.30 to 4.30 PM—721 Story st.

BURLINGTON First Church—First Reader Miss Grace Marion Donahue—Sunday 10.30 AM; Wed 8 PM; Reading Rm 12 M to 5 PM—513 N 3d st.

CEDAR FALLS Society—First Reader Miss Eva L. Gregg—Sunday 10.45 AM; Wed 7.30 PM—10th and Main sts.

CEDAR RAPIDS First Church—First Reader William H. Dutton—Sunday 11 AM; Wed 8 PM—Church, 1242 2d av. R Rm 10 AM to 4 PM; also 7 to 9 PM Sat—706 Security bnk blg.

CHARITON Society—First Reader Mrs Mary Elizabeth Crips—Sunday 11 AM; Wed 8 PM—Herald-Patriot blg.

CHARLES CITY First Church—First Reader Mrs Nannie Fenholt—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Church, Hulin and Milwaukee sts.

CLARINDA Society—First Reader Mrs Isabella Ansbach—Sunday 11 AM; Wed 7.30 PM—Brown blk.

CLEAR LAKE Society—First Reader Dill Campbell—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2.30 to 5 PM Wed.

CLINTON First Church—First Reader Mrs Ida A. Tufford—Sunday 10.45 AM; Wed 8 PM—312 3d av. Reading Rm 2 to 5 PM; also 7 to 9 PM Sat—402 Howes blk.

COUNCIL BLUFFS First Church—First Reader John T. Wadingham—Sunday 10.45 AM; Wed 8 PM; Reading Rm 9.30 AM to 4.30 PM—Masonic temple, Broadway and 4th st.

CRESTON First Church—First Reader Herman S. Giffey—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed Sat—503 W Adams st.

DAVENPORT First Church—First Reader Fred L. Ray—Sunday 11 AM; Wed 8 PM—Kirkwood blv and Grand av. Reading Rm 10 AM to 5 PM; Sat until 8 PM—705 Putnam blg.

DECORAH Society—First Reader William H. Burtis—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed Sat.

DENISON First Church—First Reader Mrs Emilie G. Robinson—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Church, 227 E Tremont st.

DES MOINES First Church—First Reader J. Latimer Davis—Sunday 10.45 AM, 8 PM; Wed 8 PM—Church, 923 8th st. Reading Rm 9 AM to 9 PM except Wed; Wed until 6.30 PM; also 2 to 7 PM Sun—711 Citizens Nat bnk blg, 6th and Walnut sts.

DES MOINES Second Church—First Reader John Robert McPherrin—Sunday 10.45 AM; Wed 8 PM—Hoyt Sherman place, 15th and Woodland avs. Reading Rm 10 AM to 5.30 PM—309 Shops blg.

DUBUQUE First Church—First Reader Mrs Claud McCabe—Sunday 11 AM; Wed 8 PM; Reading Rm 11 AM to 5 PM—Church, 9th and Bluff sts.

ELDON Society—First Reader Mrs Grace Florence Seaman—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Thurs—100 F hall.

ESTHERVILLE First Church—First Reader Robert D. Clasbey—Sunday 11 AM; Wed 8 PM—Public Library. Reading Rm 3 to 5 PM—Cadston blg.

EXIRA Society—First Reader Raymond G. Herrick—Sunday 10.30 AM—C S hall.

FAIRFIELD First Church—First Reader Edward C. Peterke—Sunday 11 AM; Wed 7.30 PM—Agassiz rm, City library. Reading Rm 2.30 to 4.30 PM—South side, over Fair store.

FORT DODGE First Church—First Reader Mrs Martha J. Scoville—Sunday 10.45 AM; Wed 8 PM—Church, 12th st and 6th av, N. Reading Rm 1 to 5 PM—621 Snell blg.

FORT MADISON Society—First Reader Mrs Harriett Margaret Andrews—Sunday 11 AM; Wed 7.30 PM—Court-house. Reading Rm 2 to 4 PM Tues Fri—818 3d st.

GRINNELL Society—First Reader Miss Josephine Patrick—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Sat—Stewart library.

HAMBURG Society—First Reader Miss Della Sykes—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Tues—Woodman blg.

HOPKINTON Society—First Reader Mrs Jessie F. Mason—Sunday 11 AM; Wed 7.30 PM; R Rm 2 to 4 Wed Sat—Church.

HUMBOLDT First Church—First Reader Mrs Jennie E. Law—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Tues—Church.

INDEPENDENCE First Church—First Reader Mrs Josephine Burr—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed.

IOWA CITY First Church—First Reader Theodore O. Loveland—Sunday 10.50 AM; Wed 7.50 PM; Reading Rm 2 to 4 PM—211½ E Iowa av.

KEOKUK First Church—First Reader Mrs Cora C. Reeves—Sunday 10.45 AM; Wed 7.45 PM—616 High st. Reading Rm 12 to 4.30 PM; Sat until 9 PM—229 Masonic blg.

LIME SPRINGS First Church—First Reader Miss Irene Roberts—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed Sat—Opera house blk.

MAQUOKETA First Church—First Reader Mrs Bertha Kullmer—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Mon Tues Wed—Rice blg.

MARSHALLTOWN First Church—First Reader Mrs Dora Reimer—Sunday 10.45 AM; Wed 8 PM—Main and 5th sts. Reading Rm 2 to 5 PM—1st Nat bnk, W Main st.

MASON CITY First Church—First Reader Mrs Grace V. Bull—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM—19 3d st, NW.

MCGREGOR First Church—First Reader John M. Dunning—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2.30 to 4 PM—Church, Upper Main st.

MITCHELL Society—First Reader Mrs Mina Larson—Sunday 11.30 AM—Baptist church.

MT PLEASANT Society—First Reader Mrs Margaret Anna Lindsay—Sunday 10.45 AM—Chapel, N Jefferson st.

MT VERNON Society—First Reader Miss May Randall—Sunday 11 AM—K of P hall. Wed 8 PM—409 3d st, S.

MUSCATINE First Church—First Reader George Exo—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—6th and Walnut sts.

NEWTON Society—First Reader Sylvanus W. Mitchell—Sunday 11 AM; Wed 8 PM—Morgan chapel.

OELWEIN Society—First Reader Mrs Etta Wise—Sunday 10.45 AM; Wed 8 PM—Chapel, 3d av and 2d st, E.

OSAGE Society—First Reader Mrs Mary A. Cutler—Sunday 11 AM; Wed 7.30 PM—Old Library blg.

OSKALOOSA First Church—First Reader Eldridge Harry Little—Sunday 11 AM; Wed 8 PM—Church, 406 E High av. Reading Rm 11 AM to 5 PM—105 High av, W.

OTTUMWA First Church—First Reader Mrs Blanche McCrary—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Church, 4th and Market sts.

PERRY Society—First Reader Mrs Edna B. Shackelton—Sunday 10.45 AM; Wed 7.45 PM—Jones college. Reading Rm 2 to 4 PM—Bailey blg.

RED OAK Society—First Reader Mrs Florence McConnell—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM Wed Sat—Church, opposite Post Office.

SABULA Society—First Reader Mrs Martha Day—Sunday 10.30 AM; Wed 7.30 PM.

SHELDON First Church—First Reader Miss E. Cle Johnson—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM.

SHENANDOAH Society—First Reader Mrs Sarah Blake Anshutz—Sunday 10.45 AM; Wed 8 PM—Church.

SIoux CITY First Church—First Reader Mrs Ethel Barbee Hewson—Sunday 10.45 AM; Wed 7.45 PM—10th and Jones sts. Reading Rm 9 AM to 4 PM; also 7 to 9 PM Sat—606 F L and T blg, 526 4th st.

SIoux CITY Second Church—First Reader Christian J. Trumbauer—Sunday 10.45 AM; Wed 8 PM; Reading Rm 12 M to 4 PM; also 7.30 to 9 PM Sat—Motor Mart blg.

SPIRIT LAKE Society—First Reader Mrs Lila A. Hodge—Sunday 11 AM—Library hall; Wed 7.45 PM—Beacon blg.

TOLEDO Society—First Reader Mrs H. May Dodd—Sunday 11 AM; Wed 7.30 PM—16 Stiger blg.

VILLISCA Society—First Reader Mrs Elizabeth Boise—Sunday 11 AM; Wed 7.30 PM—Public library.

WASHINGTON Society—First Reader Enos J. Perry—Sunday 11 AM; Wed 8 PM—Chapel, 221 S Iowa av.

WATERLOO First Church—First Reader Mrs Mildred A. Penney—Sunday 11 AM; Wed 8 PM—K of P hall. Reading Rm 11 AM to 5 PM—510 Marsh-Place blg.

WEBSTER CITY First Church—First Reader Mrs Linda F. Cash—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—Chapel, Bank st.

KANSAS

ABILENE Society—First Reader Mrs Dorcas C. Mitchner—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—210½ N 2d st.

ARKANSAS CITY First Church—First Reader Mrs Bertha B. Davis—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, A st and Chestnut av.

ATCHISON First Church—First Reader Marion F. Kohler—Sunday 11 AM; Wed 8 PM; Reading Rm 12.30 to 4.30 PM—Church, 4th av at Santa Fé st.

BELLEVILLE Society—First Reader Daniel David—Sunday 11 AM; Wed 8 PM—Commercial st.

BELOIT First Church—First Reader W. Burton Springer—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Wed—Church, Hersey av and 3d st.

BLUE RAPIDS Society—First Reader Mrs May Neal Waters—Sunday 11 AM—I O O F hall.

BURLINGTON First Church—First Reader Orloff G. Mechem—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Thurs—Church.

CALDWELL Society—First Reader Mrs Jane McGill—Sunday 11 AM; Wed 8 PM—Over Stock Exchange bnk.

CHANUTE First Church—First Reader Mrs Myrtle Cox Nelson—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—N Forest av and Elm st.

CHERRYVALE Society—First Reader Mrs Bertha M. Reynolds—Sunday 11 AM; Wed 8 PM—105½ W Main st.

CLIFTON Society—First Reader Edward B. Soren—Sunday 11 AM—Masonic hall.

COFFEYVILLE Society—First Reader Truman R. Hart—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—113½ W 9th st.

COLUMBUS Society—First Reader Mrs Loree Grisham—Sunday 11 AM; Wed 8 PM—112 N Kan. av.

CONCORDIA Society—First Reader Mrs Marcelline M. Lewis—Sunday 11 AM; Wed 8 PM—City hall.

COUNCIL GROVE Society—First Reader Mrs Maggie Wolff—Sunday 11 AM; Wed 8 PM—Philips hall.

DODGE CITY Society—First Reader Mrs Jessie Petersen—Sunday 11 AM; 2d and 4th Wed 8 PM—I O O F hall.

ELDORADO Society—First Reader Mrs Rinnie Slingluff—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Tues Thurs Sat—128 N Taylor st.

EMPORIA First Church—First Reader Mrs Daisy Rogers—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM—Church, 9th av and Commercial st.

EUREKA Society—First Reader Mrs Josie Hoffman—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM.

FORT SCOTT First Church—First Reader Mrs Una C. Champion—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—3d and Main sts.

FREDONIA Society—First Reader Mrs Grace Sutcliffe—Sunday 11 AM; Wed 8 PM—7th and Monroe sts.

GALENA First Church—First Reader Mrs Oro M. Braun—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—1102 Short st.

GARDEN CITY Society—First Reader Mrs Emma Oldfield—Sunday 11 AM—Lowderman blg.

GARNETT Society—First Reader Mrs Georgina G. Stevenson—Sunday 11 AM; Wed 7.30 PM—K of P hall, W 4th av.

GIRARD Society—First Reader Mrs Marie E. Havely—Sunday 11 AM; Wed 7.30 PM—217 N Ozark av.

GOODLAND Society—First Reader Mrs Bessie Jones—Sunday 11 AM; Wed 8 PM—10th st and Broadway.

GREAT BEND Society—First Reader Miss Lucy A. Gray—Sunday 11 AM; Wed 7.45 PM—Broadway and Kansas av.

HIAWATHA Society—First Reader Mrs Cora Neal McCandless—Sun 11 AM; Wed 8 PM; R Rm 2 to 5 PM—200 S 7th st.

HUMBOLDT Society—First Reader Mrs Leila J. Mathias—Sunday 11 AM; Wed 8 PM—10 N 9th st.

HUTCHINSON First Church—First Reader Elmer J. Piatt—Sunday 11 AM; Wed 8 PM—Church, 14th and Main sts. Reading Rm 11 AM to 5 PM—620 Rorabaugh-Wiley blg.

INDEPENDENCE First Church—First Reader Mrs Nellie Nevins Millikan—Sunday 11 AM; Wed 8 PM—Church, Main and 11th sts. Reading Rm 1 to 5 PM—Kress blg.

IOLA First Church—First Reader Mrs Santa C. Lindsly—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—East and Sycamore sts.

JUNCTION CITY First Church—First Reader Robert E. Rudolph—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—5th and Jefferson sts.

KANSAS CITY First Church—First Reader Jesse E. La Bonte—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 18th st and Tauromee av. R Rm 10 AM to 5 PM—422 Portsmouth blg.

LARNED Society—First Reader Mrs Mary G. Edwards—Sunday 11 AM; Wed 8 PM—K of P hall.

LAWRENCE First Church—First Reader Charles O. Stoddard—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Church, 1240 Mass. st.

LEAVENWORTH First Church—First Reader Mrs Lena Putney—Sunday 11 AM; Wed 8 PM—Church, 6th and Spruce sts. Reading Rm 2 to 5 PM—Mfrs bnk blg.

LE ROY First Church—First Reader Mrs Lydia A. Dickinson—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed—Church.

MANHATTAN First Church—First Reader Mrs Carrie S. Collins—Sunday 10.30 AM, 7.45 PM; Wed 7.45 PM—8th st and Poyntz av. Reading Rm 3 to 5 PM—State bnk blg.

MARYSVILLE First Church—First Reader Mrs Amelia B. Hammett—Sunday 11 AM; Wed 8 PM; R Rm 2 to 5 PM.

McPHERSON Society—First Reader Mrs Elvira Nyquist—Sunday 11 AM; Wed 8 PM—S Elm st.

MERRIAM Society—First Reader Henry J. Miller—Sunday 11 AM; Wed 8 PM—Church.

MULBERRY Society—First Reader Mrs Marie Hawley Bell—Sunday 11 AM; Wed 7.30 PM—Masonic temple.

NEODESHA First Church—First Reader Alexander Theron Goyer—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, 5th and Ind. av.

NEWTON Society—First Reader Mrs Stella L. Berry—Sunday 11 AM; Wed 8 PM; R Rm 2 to 4 PM—110 E. Broadway.

NORTON Society—First Reader Mrs Elizabeth Lemen—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Wed—Church.

OLATHE Society—First Reader Melvin S. Bushong—Sunday 11 AM; Wed 7.30 PM—Ott blg.

OTTAWA First Church—First Reader Frederick A. Edwards—Sun 11; Wed 8; R Rm 2.30 to 4.30—3d and Hickory sts.

PARSONS First Church—First Reader Mrs Mary B. Stafford—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, 1519 Broadway.

PITTSBURG First Church—First Reader Fred N. Hale—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Euclid av and Walnut st. R Rm 10 AM to 5 PM—Commerce blg.

SALINA First Church—First Reader Miss Josephine Ford—Sunday 11 AM; Wed 8 PM—8th and Mulberry sts. Reading Rm 11.30 AM to 5 PM—30 Kress blg.

SENECA First Church—First Reader Mrs M. Lou Emery—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed—Church.

STERLING Society—First Reader Morris C. Roy—Sunday 11 AM—K of P hall.

TOPEKA First Church—First Reader Henry D. Yoder—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Huntoon and Polk sts. Reading Rm 10 AM to 5.30 PM—705 Mills blg, 9th st and Kan. av.

WEIR Society—First Reader James Hamilton—Sunday 11 AM—Baker hall. Wed 8 PM—213 E Pine st.

WELLINGTON First Church—First Reader Mrs Emma Billinger Burger—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—7th st and Jefferson av.

WICHITA First Church—First Reader Augustus G. McCormick—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 828 N Lawrence av. Reading Rm 9 AM to 5 PM—508 Caldwell-Murdock blg, 111 E Douglas av.

WINFIELD First Church—First Reader Mrs Minna Kledelm Foval—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Tues Thurs Sat—203 E 11th av.

YATES CENTER First Church—First Reader Mrs Samantha Bales—Sunday 11 AM; Wed 8 PM; R Rm 2 to 5 PM Wed.

KENTUCKY

ASHLAND First Church—First Reader Mrs May Smith—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Church, 17th st.

BOWLING GREEN Society—First Reader Mrs Esther Pickles—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed—Church, 11th and Center sts.

FRANKFORT Society—First Reader Miss Lizzie Hunt Chinn—Sunday 11 AM; Wed 8 PM—Farmers bank blg.

HOPKINSVILLE Society—First Reader Mrs Edith I. Herfurth—Sunday 11 AM; Wed 7.30 PM—715 S Va. st.

LEXINGTON First Church—First Reader Mrs Mary A. Beard—Sunday 11 AM; Wed 8 PM; Reading Rm 1 to 4 PM—E Main st and Woodland av.

LEXINGTON Second Church—First Reader George Allison Holland—Sunday 11 AM; Wed 8 PM; Reading Rm 10 AM to 12 M, 2 to 4 PM—Church, N Broadway.

LOUISVILLE First Church—First Reader Frank L. Robinson—Sunday 11 AM, 8 PM; Wed 8 PM—3d st and Ormsby av. Reading Rm 10 AM to 9 PM except Wed; Wed until 7 PM—620 Paul Jones blg.

LOUISVILLE Second Church—First Reader John David McConnell—Sunday 11 AM; Wed 8 PM—Elks hall, 310 W Walnut st. Reading Rm 10 AM to 6 PM—1121 Starks blg.

MIDDLESBORO Society—First Reader Mrs Denta Campbell Whitsett—Sunday 11 AM; Wed 7.45 PM—Masonic blg.

NEWPORT First Church—First Reader Richard E. Lincoln—Sunday 11 AM; Wed 8 PM—Carnegie auditorium, 4th and Monmouth sts. Reading Rm 11 AM to 4 PM—Masonic temple, 7th and York sts.

OWENSBORO First Church—First Reader Mrs Bertha H. Keeley—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—602 Daviess st.

PADUCAH First Church—First Reader Mrs Edna Holmes—Sunday 11 AM; Wed 7.45 PM; Reading Rm 10 AM to 4 PM—Masonic blg, 5th and Ky. av.

RICHMOND First Church—First Reader Mrs Dorsey S. Hamilton—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM Mon Wed Sat—W Main st.

WINCHESTER Society—First Reader James H. Thomson—Sunday 11 AM; Wed 7.30 PM—I O O F blg.

LOUISIANA

BATON ROUGE Society—First Reader Mrs Aylein Watts Eckles—Sunday 11 AM; Wed 7.30 PM; Reading Rm 11 AM to 1 PM—Singletary blg, 3d st.

LAKE CHARLES Society—First Reader Mrs Jess Woolman Harlan—Sunday 11 AM, 7.45 PM; Wed 7.45 PM; Reading Rm 2 to 5 PM Tues Thurs Sat—831 Bilbo st.

MONROE Society—First Reader George G. Weeks—Sunday 11 AM; Wed 8 PM; R Rm 3 to 5 PM—Church, 307 N 2d st.

NEW ORLEANS First Church—First Reader Claude L. Johnson—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Nashville av and Garfield st. Reading Rm 10 AM to 5 PM—708 Whitney Central bnk blg, St Charles and Gravier sts.

SHREVEPORT First Church—First Reader Charles Arthur Petty—Sunday 11 AM; Wed 8 PM—314 Fannin st. Reading Rm 12 M to 5 PM—312 Levy blg, Texas st.

MAINE

AUBURN AND LEWISTON First Church—First Reader Mrs Elizabeth G. Canham—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 1 to 4 PM—Church, 93 College st, Lewiston.

AUGUSTA Society—First Reader Howard M. McFarlane—Sunday 10.30 AM; Wed 8 PM—Chapel, Williams st. Reading Rm 3 to 5.30; also 7 to 9 PM except Wed—318 Water st.

BANGOR First Church—First Reader Mrs Mary L. Eames—Sunday 10.35 AM; Wed 7.35 PM; Reading Rm 2 to 5 PM—C S hall, 40 Central st.

BATH First Church—First Reader Mrs Mary E. Harris Curtis—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—109 Front st.

BRUNSWICK Society—First Reader Mrs Eleanor Merrill Brown—Sunday 10.45 AM; Wed 7.45 PM—K of P hall. Reading Rm 2.30 to 4.30 except Thurs—136 Maine st.

CALAIS First Church—First Reader Charles G. Prescott—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Church, Germain st.

CAMDEN First Church—First Reader Mrs Ruth A. Elmore—Sunday 11 AM; Wed 7.30 PM—Church, Central st. Reading Rm 2.30 to 5 PM—Bean blk, Chestnut st.

DOVER AND FOXCROFT First Church—First Reader Miss Pauline Woodbury—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM—Church, Lincoln st, Foxcroft.

FREEPORT Society—First Reader Miss Mary B. Stevens—Sunday 10.30 AM; Wed 7.45 PM—Pythian hall.

GARDINER First Church—First Reader Mrs Florence M. Hall—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed—Church, Lincoln av.

HOULTON Society—First Reader Mrs Emma S. Smith—Sunday 11 AM—Sincok blk.

KENNEBUNK Society—First Reader Miss Mary Augusta English—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 3.30 to 4.30 PM Wed—Summer st.

LEWISTON—See Auburn.

MILO Society—First Reader Mrs Christina F. Getchell—Sunday 10.30 AM; Wed 7.30 PM.

NORWAY Society—First Reader Mrs Helen M. Hickford Briggs—Sunday 10.30 AM; Wed 8 PM—Main st.

PORTLAND First Church—First Reader Charles W. Leavitt—Sunday 10.45 AM; Wed 7.45 PM—Church, 61 Neal st. Reading Rm 9 AM to 6 PM; Sat until 9 PM—502 Baxter blk, 562 Congress st.

PORTLAND Society (Woodfords)—First Reader Virgil E. MacAlaster—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Tues—I O O F blk, 649 Forest av.

ROCKLAND First Church—First Reader Harold F. Spear—Sunday 11 AM; Wed 7.30 PM—Church, Cedar st. Reading Rm 2 to 5 PM—I O O F blk.

SACO Society—First Reader Mrs Mary W. Thomas—Sunday 2.30 PM; Wed 8 PM—294 Main st.

SANFORD Society—First Reader Mrs Emily Perkins—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4.30 PM Wed Sat—Court Room, New Town hall.

SKOWHEGAN Society—First Reader Mrs Anna P. Steward—Sunday 10.45 AM; Wed 7.30 PM.

STONINGTON Society—First Reader Raymond C. Small—Sunday 11 AM—Seaside hall.

VINAL HAVEN Society—First Reader Mrs Gertrude E. Hall—Sunday 11.30 AM; Wed 7.30 PM—C S hall.

WATERVILLE Society—First Reader Mrs Lulu Dickerson Elder—Sun 10.30; Wed 7.30; R Rm 2 to 4—Sav bnk blg.

MARYLAND

ANNAPOLIS Society—First Reader Mrs Rose Ackley Rice—Sunday 11 AM; R Rm 3 to 5 PM Wed—28 State circle.

BALTIMORE First Church—First Reader W. Clarence Craumer—Sunday 11 AM, 8 PM; Wed 8 PM—Church, University pkwy, west of Oak st. Reading Rm 9 AM to 9 PM except Wed; Wed until 5 PM—1311 Fidelity blg, Charles and Lexington sts.

BALTIMORE Second Church—First Reader Frederick William Hummel—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Mt Royal av and St Paul st. Reading Rm 9 AM to 9 PM; Wed to 5 PM; also 2 to 5 PM Sun—715 The Lexington blg.

CUMBERLAND First Church—First Reader Mrs Ola E. McArdle—Sunday 11 AM; Wed 8 PM—5 S Center st. Reading Rm 2 to 4 PM except Sun and holidays; also 7 to 9 PM Sat—71 3d Nat bnk blg.

HAGERSTOWN Society—First Reader Mrs Elizabeth M. Rickard—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM Wed Sat—North and Locust sts.

SANDY SPRING Society—First Reader Mrs Florence Miller Bond—Sunday 11 AM—Res C. E. Bond.

MASSACHUSETTS

ADAMS Society—First Reader Miss Harriet E. Richmond—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—Richmond blk, Center st.

AMESBURY First Church—First Reader Mrs Helena R. True—Sunday 10.35 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM Mon Sat—Main and Carpenter sts.

ATHOL First Church—First Reader Miss Charlotte M. Gary—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Tues; 3 to 8 PM Sat—8 Starrett blg.

AYER Society—First Reader Guy J. Stone—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 9 AM to 9 PM except Wed; Wed until 6 PM; also 1 to 9 PM Sun and holidays—Turner blk, Main and Wash. sts.

BOSTON THE FIRST CHURCH OF CHRIST, SCIENTIST, IN BOSTON, MASS. (The Mother Church)—First Reader Bicknell Young—Sunday 10.45 AM, 7.30 PM; Wed 7.30 PM—Church Edifice, Norway, Falmouth and St Paul sts. READING RMS:
LITTLE BLG, Boylston and Tremont sts, 9 AM to 9 PM except Wed; Wed until 5 PM.
INTERNATIONAL TRUST CO BLG, Devonshire and Milk sts, 9 AM to 5.30 PM.
COOLIDGE CORNER BLG, 1316 Beacon st, Brookline, 9 AM to 6 PM.

BOSTON Second Church—First Reader Walter N. Smith—Sunday 10.30 AM; Wed 7.45 PM—Church, Elm Hill av and Howland st, Roxbury. Reading Rm 9 AM to 5 PM; Wed until 7.30 PM; also 7 to 9 PM Mon Sat—528 Warren st at Gaston st, Roxbury.

BOSTON Third Church—First Reader John J. Lauppe—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—Church, 126 Arlington st, Hyde Park.

BROCKTON First Church—First Reader Mrs Annie L. Harper—Sunday 10.40 AM; Wed 7.45 PM; Reading Rm 12 M to 5.30 PM; also 7.30 to 9 PM Tues Fri—Church, N Main st.

BUZZARDS BAY Society—First Reader Hardy Smith—Sunday 11.15 AM; Wed 7.45 PM—Franklin hall.

CAMBRIDGE First Church—First Reader Giles Milton Smith—Sunday 10.45 AM; Wed 7.45 PM—Brattle hall, 40 Brattle st, off Harvard sq. Reading Rm 10 AM to 7.30 PM except Wed; Wed until 5.30 PM; Sat until 9.30 PM—11 Dunster st, Harvard sq.

CHELSEA First Church—First Reader Mrs Lelia E. Blackmar—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM Tues Fri—Church, Reynolds av.

CLINTON Society—First Reader Mrs Mary Howe Burton—Sunday 10.45 AM; Wed 7.45 PM—Municipal blg.

CONCORD First Church—First Reader William M. Bartlett—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Church, Monument sq.

COTUIT First Church—First Reader Mrs Lizzie A. Dottridge—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5, 7 to 9 PM Fri—Main and School sts.

FALL RIVER First Church—First Reader Mrs Florence A. Lewis—Sunday 10.45 AM; Wed 8 PM—Rock and Pine sts. Reading Rm 3 to 5 PM—335 Pine st.

FITCHBURG First Church—First Reader Miss Minnie Britton Stoddard—Sun 10.45 AM; Wed 7.45 PM—Lincoln hall. Rm 12 to 5.30 PM; also 6.30 to 8.30 PM Sat—470 Main st.

FRAMINGHAM Society—First Reader Irving R. Davis—Sunday 10.30 AM; Wed 7.30 PM—Pythian hall, Smith blk.

FRANKLIN Society—First Reader Mrs Adelaide G. Dinsmore—Sunday 10.45 AM—I O O F hall.

GLOUCESTER First Church—First Reader Mrs Cora Ruth Rust—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2.30 to 4 PM—65 Middle st.

GREAT BARRINGTON Society—First Reader Miss Mary E. Stevens—Sunday 11 AM—Walker hall.

GREENFIELD First Church—First Reader Henry D. Packard—Sunday 11 AM; Wed 7.45 PM—Grinnell hall, 393 Main st. Reading Rm 3 to 5 PM; also 7 to 9 PM Sat—3 Bank Row.

HAVERHILL First Church—First Reader Mrs Frances G. Ellis—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM—6 Pleasant st.

HAVERHILL Second Church—First Reader Ellis C. Johnson—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM—The Bartlett, 59 Main st.

HOLYOKE Society—First Reader Mrs Elizabeth R. Allyn—Sunday 11 AM; Wed 8 PM—50 Pleasant st. Reading Rm 3 to 5 PM Tues Fri Sat—Phoepix chmbs, Maple and Dwight sts.

LAWRENCE First Church—First Reader Charles L. Stratton—Sunday 10.30 AM; Wed 7.45 PM—Church, Green st. Reading Rm 12 M to 5 PM; also 7.30 to 9 PM Sat—Lawrence Sav bnk blg, Essex st.

LEOMINSTER Society—First Reader Mrs Mary G. Johnson—Sunday 10.40 AM; Wed 7.45 PM; Reading Rm 2.30 to 5 PM—30 Main st.

LEXINGTON First Church—First Reader Mrs Abbie Carpenter Tebbetts—Sunday 10.45 AM; Wed 7.45 PM—Church, Forest st. Reading Rm 2.30 to 5 PM—Bank blg, Mass. av.

LOWELL First Church—First Reader Elmore J. Chamberlain—Sunday 10.45 AM, 7 PM; Wed 7.45 PM—Church, Andover and Nesmith sts. Reading Rm 2 to 5 PM; also 7 to 9 PM Mon Sat—403 Hildreth blg.

LOWELL Society—First Reader Levi H. Milberry—Sunday 10.45 AM; Wed 7.45 PM—Church, 378 Walker st.

LYNN First Church—First Reader Joseph C. Palmer—Sunday 10.45 AM; Wed 7.45 PM—Church, Chestnut st, near Broad st. Reading Rm 11.30 AM to 5 PM; also 7.30 to 9 PM Mon Sat—510 Security Trust Co blg, 23 Central av.

MALDEN First Church—First Reader Marcus S. Palmer—Sunday 10.30 AM; Wed 7.45 PM—Auditorium blg. Reading Rm 12 to 5.30 PM; also 7 to 9 PM Mon Thurs Sat—415 A Main st, Malden sq.

MARLBORO First Church—First Reader Mrs Edith M. Stevens—Sunday 10.45 AM; Wed 7.30 PM—G A R hall. Reading Rm 2.30 to 5 PM—10 Corey blg.

MEDFORD First Church—First Reader Norman R. Catharin—Sunday 10.45 AM; Wed 7.45 PM—Women's Club hall, Governors av. Reading Rm 2 to 5 PM; also 7 to 9 PM Sat—19 Forest st, near Medford sq.

MELROSE First Church—First Reader Horatio A. Bumpus—Sunday 10.30 AM; Wed 7.45 PM; Rm 2.30 to 5; also 7.30 to 9 PM except Wed—Eastman hall, 533 Main st.

MIDDLEBORO Society—First Reader Mrs Fannie B. Harlow—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Tues Sat—Co-op bnk blg, 36 S Main st.

NEEDHAM First Church—First Reader George S. Dolloff—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM except Sat; 7 to 9 PM Sat—992 Great Plain av.

NEW BEDFORD First Church—First Reader Mrs Alice P. Valley—Sunday 10.45 AM, 7.30 PM; Wed 8 PM—Church, County and Mills sts. Reading Rm 11 AM to 5 PM—410, 222 Union st.

NEWBURYPORT First Church—First Reader Miss Caroline S. Perley—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM; also 7.30 to 9 PM Sat—Church, State st.

NEWTON First Church—First Reader William F. Ferrin—Sunday 10.45 AM; Wed 8 PM—Players hall, Wash. st, West Newton. Reading Rm 2 to 6 PM; also 7.30 to 9 PM Tues Sat—297 Walnut st, Newtonville.

NORTH ADAMS First Church—First Reader Mrs Gertrude M. Babcock—Sunday 10.45 AM; Wed 7.45 PM—Chapel, 45 Chestnut st. Reading Rm 12 to 5 PM; Sat until 9 PM—Sav bnk blg, 95 Main st.

NORTHAMPTON First Church—First Reader Marlin D. Farnum—Sunday 10.45 AM; Wed 7.30 PM—Church, Center st. Reading Rm 12 to 5.30 PM; Sat until 8 PM—78 Main st.

ORANGE Society—First Reader Mrs Edith R. Gillette—Sunday 11 AM; Wed 8 PM—Memorial hall.

PITTSFIELD First Church—First Reader Edwin L. R. Bliss—Sunday 10.45 AM; Wed 7.45 PM—Church, 131 South st. Rm 10 to 5; also 7 to 9 Tues Sat—24 North st.

PLYMOUTH First Church—First Reader Miss Flora Sophia Davis—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM—5 Lothrop st.

PROVINCETOWN Society—First Reader Miss Eliza A. Kaesche—Sunday 11 AM; 1st Wed in month 7.30 PM; Reading Rm 2.30 to 5 PM Tues Wed Fri—312 Commercial st.

QUINCY First Church—First Reader Lewis C. Strang—Sunday 10.45 AM; Wed 7.45 PM—20 Greenleaf st. Reading Rm 11 AM to 5 PM—Hancock blg, City sq.

READING First Church—First Reader Roy M. McCloud—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM; also 7.30 to 9 PM Sat—Church, Lowell and Sanborn sts.

ROCKLAND First Church—First Reader Mrs Laura W. Hood—Sunday 10.45 AM; Wed 7.35 PM—Church, Franklin av. Reading Rm 2.30 to 5 PM; also 7.30 to 9 PM Fri Sat—Webster blg, Union st.

SALEM First Church—First Reader Leon G. Miles—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 11.30 AM to 5.30 PM—Church, 16 Lynde st.

SHARON Society—First Reader James F. Henderson—Sunday 10.45 AM; Wed 7.45 PM—Main and Depot sts.

SOMERVILLE First Church—First Reader Fred A. Noyes—Sunday 10.45 AM; Wed 7.45 PM—High School auditorium, Highland av. Reading Rm 12 M to 5.30 PM; also 6.30 to 8 PM except Wed; Sat until 9 PM—Hobbs blg, Davis sq.

SPRINGFIELD First Church—First Reader Cassius M. Caughey—Sunday 10.45 AM, 7.30 PM; Wed 8 PM—Church, State and Orleans sts. Reading Rm 10 AM to 6 PM; Sat until 9 PM—512, 356 Main st.

TAUNTON First Church—First Reader Charles H. Merrill—Sunday 11 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—38 Winthrop st.

WELLESLEY First Church—First Reader William Chase Holbrook—Sunday 10.45 AM, Wellesley town hall; Wed 7.45 PM—I O O F hall, Wellesley sq. Reading Rm 3 to 6 PM; also 7 to 9 PM except Wed—245 Wash. st, Wellesley Hills sq.

WESTBORO Society—First Reader Mrs Margaret Seeley—Sunday 10.45 AM; Wed 7.45 PM—Masonic blk.

WINCHENDON Society—First Reader Mrs Lizzie M. Coehran—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM—Tues Thurs Sat—Merrill blk.

WINCHESTER First Church—First Reader Frank Woodbury Jones—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Mt Vernon st, opposite town hall.

WINTHIROP First Church—First Reader George Everett Mitchell—Sunday 10.45 AM; Wed 8 PM—Wadsworth hall. Reading Rm 2 to 5 PM; also 7 to 9 PM Mon—Wadsworth blk.

WOBURN First Church—First Reader Mrs Laura P. Robbins—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM—Tues Thurs Sat—18 Arlington rd.

WORCESTER First Church—First Reader Harry C. Higgins—Sunday 10.45 AM, 7.30 PM; Wed 7.45 PM—Church, Main and Oberlin sts. Reading Rm 10 AM to 5 PM; also 7 to 9 PM except Wed—903 Park blg.

WORCESTER Second Church—First Reader George A. Boswell—Sunday 10.45 AM; Wed 7.45 PM—Dean hall, Woman's club blg. Reading Rm 10 AM to 5 PM; also 6 to 9 PM Sat—418 Slater blg.

MICHIGAN

ADRIAN First Church—First Reader Mrs Ethel L. Moran—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM—Church, S Main and S Winter sts.

ALBION First Church—First Reader H. Eugene Bradley—Sunday 10.30 AM; Wed 7.45 PM; R Rm 2 to 4—Church.

ALLEGAN Society—First Reader Mrs Olla B. Hopper—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Doelker blk.

ALMA First Church—First Reader Mrs Della S. Ward—Sunday 10.30; Wed 7.30; R Rm 2.30 to 5—I O O F hall.

ALPENA Society—First Reader Mrs Laura W. Blake—Sunday 10.30 AM; Wed 7.30 PM—124 E Chisholm st.

ANN ARBOR First Church—First Reader Mrs Mabel L. Kirkpatrick—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM—409 S Division st.

BANGOR Society—First Reader Thomas A. Church—Sunday 10.30 AM.

BATTLE CREEK First Church—First Reader Ferd DeForest Ernst—Sunday 11 AM, 8 PM; Wed 8 PM—101 Maple st. Reading Rm 10 AM to 6 PM; 7 to 9 PM Sat; also 2.30 to 6 PM Sun—City bnk blg.

BAY CITY First Church—First Reader Wallace H. Chancel—Sunday 10.45 AM; Wed 7.45 PM—Church, 6th and Van Buren sts. Reading Rm 11 AM to 5 PM; also 7 to 9 PM Sat—215 Phoenix blg.

BELDING Society—First Reader Mrs Margaret S. Peck—Sunday 10.45 AM; Wed 7.30 PM—106 S Pleasant st.

BENTON HARBOR First Church—First Reader Billa S. Barnes—Sunday 10.45 AM; Wed 8 PM; Reading Rm 12.30 to 5.30 PM—Church, Pleasant st.

BIRMINGHAM Society—First Reader Francis E. Carter—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM except Sun and holidays—148 S Woodward av.

BUCHANAN Society—First Reader Mrs Charlotte L. Smith—Sunday 10.45 AM; Wed 7.45 PM—Oak st.

CADILLAC First Church—First Reader Harry A. Beaver—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM—Mon Wed Sat—132 Spruce st.

CALUMET Society—First Reader Donald A. Lamont—Sunday 10.30 AM; Wed 7.30 PM—Portland and 5th sts.

CHARLEVOIX First Church—First Reader Mrs Aliee E. Hines—Sun 10.45; Wed 7.45; R Rm 2 to 5 Tues Thurs Sat.

CHARLOTTE First Church—First Reader Mrs Minnie M. Gillette—Sun 11; Wed 7.30; R Rm 2.30 to 5 Wed Sat—Church.

COLOMA Society—First Reader Mrs Fannie Van Derveer—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Wed Sat—State bnk blg.

DECATUR Society—First Reader Mrs Charlotte Huyck—Sunday 10.45 AM; Wed 7.45 PM.

DETROIT Churches unite in Reading Rms, Fisher arcade, 251 Woodward av; 9 AM to 9 PM except Wed; Wed until 7 PM; also 2.30 to 5 PM Sun and holidays.

FIRST CHURCH—First Reader Herbert J. Hawkins—Sunday 10.30 AM, 7.30 PM; Wed 8 PM; Reading Rm 11.30 AM to 5 PM—Church, Cass and Hancock avs.

SECOND CHURCH—First Reader Nathan H. Jewett—Sunday 10.30 AM, 7.30 PM; Wed 8 PM; Reading Rm 2 to 5 PM; also 7 to 9 PM except Wed—Church, E Grand blv, near Jefferson.

THIRD CHURCH—First Reader Alfred W. Beck—Sunday 10.30 AM, 4.30 PM; Wed 8 PM; Reading Rm 11 AM to 9.30 PM; Wed to 8 PM; also 2 to 4 PM Sun and holidays—Duplex Theater, E Grand blv, near Woodward av.

FOURTH CHURCH—First Reader W. Baldwin Pellman—Sunday 10.30 AM; Wed 8 PM—2108 Grand River av.

DOWAGIAC Society—First Reader Mrs Eva Baker Taylor—Sunday 10.45 AM—Public library.

ESCANABA Society—First Reader Mrs Gertrude G. Erickson—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Wed—325 S Fannie st.

FENNVILLE Society—First Reader Mrs Alice E. Barron—Sunday 10.30 AM; Wed 7.30 PM.

FLINT First Church—First Reader Frederick William Schouman—Sunday 10.45 AM; Wed 8 PM—Church, E Court and Harrison sts. R Rm 1 to 5 PM—Ward blg, 526 S Saginaw st.

FREMONT Society—First Reader Mrs Cora M. Reber—Sunday 10.45 AM; Wed 8 PM—Grange hall.

GRAND HAVEN Society—First Reader Miss Louise Andrews—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2.30 to 5 PM Wed Sat—Unitarian church.

GRAND RAPIDS First Church—First Reader Stephen Clark Rowson—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Wash. st and Lafayette av. Reading Rm 10 AM to 6 PM; also 7 to 9 PM except Wed—931 Mich. Trust blg.

GREENVILLE Society—First Reader Mrs Vivian Wright Kemp—Sunday 11 AM; Wed 7.30 PM—222 E Wash. st.

HASTINGS First Church—First Reader Mrs Minnie Brandel De Wyk—Sun 10.30; Wed 7.45; R Rm 2 to 5 Wed Sat.

HOUGHTON Society—First Reader Mrs Mary G. Stockly—Sunday 10.45 AM; Wed 8 PM—148 Sheldon st.

HOWELL Society—First Reader Miss Clare Wieand—Sunday 10.45 AM; Wed 7.30 PM—114 Grand River st.

IRONWOOD Society—First Reader Mrs Edna Savage Peterson—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—315 E Aurora st.

JACKSON First Church—First Reader Jacob J. Bolhuis—Sunday 10.30 AM, 7.45 PM; Wed 7.45 PM—Church, west side city pk. Reading Rm 11 AM to 5, also 7 to 9 PM Sat—802 Peoples Nat bnk blg.

JONESVILLE First Church—First Reader Harry Godfrey—Sunday 10.30 AM; Wed 7 PM; Reading Rm 3 to 5 PM Mon Wed Sat.

KALAMAZOO First Church—First Reader Frank L. Fair—Sunday 11 AM, 7.45 PM; Wed 7.45 PM—Church, Park and South sts. Reading Rm 10 AM to 5 PM; also 7.30 to 9 PM Sat; 2.30 to 5 PM Sun—803 Kalamazoo Nat bnk blg.

KALKASKA Society—First Reader James Greacen—Sunday 10.45 AM; Wed 7.30 PM—Walnut st.

LANSING First Church—First Reader Benjamin F. Burtless—Sunday 10.45 AM; Wed 7.45 PM—Church, Allegan and Walnut sts. Reading Rm 11 AM to 5 PM; Sat until 9 PM—511 Wilson blg, Allegan and Washington sts.

LUDINGTON First Church—First Reader Mrs Lillian R. Spalding—Sunday 10.45 AM; Wed 7.45 PM—402 Filer st. Reading Rm 2 to 4.30 PM—3 1st Nat bnk blg.

MANISTEE Society—First Reader Mrs Ellen S. Butler—Sunday 10.45 AM; Wed 8 PM—Unity Church blg.

MARQUETTE First Church—First Reader Mrs Mary Frei—Sunday 11 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—Ridge and Blaker sts.

MARSHALL First Church—First Reader Mrs Alice A. C. Corright—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM—Church, 109 Mansion st.

MENOMINEE—See Marinette, Wis.

MONROE Society—First Reader Mrs Nellie Berg—Sunday 10 AM; Wed 7.30 PM—Telephone blg.

MT CLEMENS Society—First Reader Mrs Alice A. Stoddard—Sunday 11; Wed 7.45; R Rm 2 to 5—166 Market st.

MT PLEASANT First Church—First Reader Wallace H. Marsh—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM—Normal av and Wis. st.

MUSKEGON First Church—First Reader William E. Pew—Sunday 10.45 AM; Wed 8 PM—Woman's club bldg. R Rm 12 to 5; also 7.30 to 9 Sat—113 W Western av.

NEGAUNEE Society—First Reader Mrs Alma Cole Sheldon—Sunday 10.30 AM; Wed 7.30 PM—I O O F hall.

NILES First Church—First Reader Mrs Minette Simonds Parker—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM Wed Fri—Church, 309 Broadway.

OTSEGO Society—First Reader Mrs Anna R. Pipp—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Wed Sat—Edsell blk.

OWOSSO First Church—First Reader Lee L. Woodard—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—107 N Ball st.

OXFORD First Church—First Reader Lloyd H. Smith—Sunday 10 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Wed—S Wash. st.

PETOSKEY First Church—First Reader Will Z. Searle—Sunday 10.45; Wed 7.45; R Rm 3 to 5 Wed Sat—Church.

PLAINWELL Society—First Reader Mrs Grace Ella Smith—Sunday 10.30 AM; Wed 7.30 PM.

PLYMOUTH First Church—First Reader Cyrus W. Bigler—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Church, Main and Dodge sts.

PONTIAC Society—First Reader Mrs Edna Joslin Eddington—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM Thurs Sat—Masonic bldg, E Huron st.

PORT HURON First Church—First Reader Lorenzo D. Wilson—Sunday 10.30 AM; Wed 7.30 PM—Masonic temple. Reading Rm 2 to 4.30 PM—513 Meisel blk.

SAGINAW First Church—First Reader Mrs Margaret Allison Kendrick—Sunday 10.30 AM, 7.45 PM; Wed 7.45 PM—Church, Warren av and Hayden st. Reading Rm 10 AM to 5 PM; Sat until 9 PM; also 7 to 9 PM Mon—503 Weichmann bldg.

ST CLAIR Society—First Reader Miss Hattie C. Whiting—Sunday 10.30 AM; Wed 7.45 PM—Macabee hall.

ST JOHNS Society—First Reader Mrs Lula M. Burnes—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM Sat—Munger blk.

SALINE Society—First Reader Miss Hallie Hough—Sunday 10 AM; Wed 8 PM—Citizens bnk bldg.

SAULT STE MARIE First Church—First Reader Mrs May E. Warner—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM except Wed—Brown blk, Ashmun st.

SOUTH HAVEN First Church—First Reader Mrs Lora A. Wiley—Sunday 10.45 AM; Wed 8 PM—Church. Reading Rm 2.30 to 4.30 PM—Hale bldg.

STURGIS Society—First Reader Homer B. Jacobs—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM Tues Thurs Sat—Masonic blk.

TECUMSEH Society—First Reader Miss Harvella Widney—Sunday 10.45 AM—Universalist Church, Union st, N.

TRAVERSE CITY First Church—First Reader Miss Julia Billings—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Ebner bldg, 148 State st.

YPSILANTI First Church—First Reader Miss Adella Jackson—Sunday 10.30 AM; Wed 7.30 PM—Literary club, Wash. st. Reading Rm 2 to 5 PM Tues Thurs Sat—32 N Wash. st.

MINNESOTA

ALBERT LEA First Church—First Reader Mrs Grace Valleau—Sunday 10.45 AM; Wed 8 PM—Church, Adams av and Clark st. Reading Rm 3 to 5 PM—Wedge-Jones bldg.

AUSTIN First Church—First Reader Mrs Lena Meyer—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church.

BRAINERD Society—First Reader Mrs Emma E. Hawkins—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Iron Exchange bldg.

CROOKSTON Society—First Reader Mrs Mary E. Laramie—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Tues Thurs Sat—Marin blk, N Broadway.

DULUTH First Church—First Reader Robert Melvin White—Sunday 11 AM; Wed 8 PM—9th av, E, and 1st st. Reading Rm 10 AM to 5 PM—411 Alworth bldg.

EXCELSIOR Society—First Reader Harold A. Wright—Sunday 11 AM—1st and Center sts.

FAIRMONT First Church—First Reader Harmon B. Tuttle—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2 to 5 PM—222 E Blue Earth av.

FERGUS FALLS Society—First Reader Miss Julia Levorsen—Sunday 10.45 AM; Wed 8 PM—110 Lincoln av, W.

GRAND RAPIDS Society—First Reader Mrs Adele Kelm—Sunday 11 AM; Wed 8 PM—Public library.

HIBBING Society—First Reader Mrs Mary McIlhargey—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Mon Wed Sat—Church, 321 Washington st.

KASSON Society—First Reader William S. Pierce—Sunday 10.45 AM; Wed 7.30 PM—A O U W hall.

LAKE CITY Society—First Reader Mrs Blanche Severance—Sunday 10.45 AM; Wed 8 PM—City hall bldg.

LITCHFIELD Society—First Reader Mrs Nellie Louise Mullen—Sunday 10.45 AM; Wed 8 PM—Public library.

LUVERNE Society—First Reader Mrs Nellie Canfield—Sunday 11 AM; Wed 8 PM—Workmen hall.

MADISON Society—First Reader Mrs Emma E. Jacobson—Sunday 11 AM—4th st.

MANKATO First Church—First Reader Miss Jessie M. Bequette—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, S 4th st.

MINNEAPOLIS Churches unite in Reading Rms, 1006 Plymouth bldg, Hennepin av and 6th st; 9 AM to 9 PM except Wed; Wed until 6 PM; also 2.30 to 5.30 PM Sun.

FIRST CHURCH—First Reader Willis C. Hartson—Sunday 10.45 AM, 8 PM; Wed 8 PM; Reading Rm 10 AM to 4 PM—Church, Nicollet av and 24th st.

SECOND CHURCH—First Reader Carl Wendell Rawson—Sunday 10.45 AM, 8 PM; Wed 8 PM; Reading Rm 9 AM to 5.30 PM—Church, 2d av, S, and 11th st.

THIRD CHURCH—First Reader George F. Womrath—Sunday 10.45 AM—Calhoun theater, Lake st and Girard av, S; Sun 8 PM; Wed 8 PM—Church, W Lake st and Holmes av. Reading Rm 10 to 9; Wed to 7.30—1415 W Lake st.

FOURTH CHURCH—First Reader Semon R. Simpson—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 5 PM—1520 E Lake st.

FIFTH CHURCH—First Reader Lew C. Church—Sunday 10.45 AM; Wed 8 PM; Reading Rm 10 AM to 5 PM—Church, University and 12th avs, SE.

SIXTH CHURCH—First Reader George F. H. Howarth—Sunday 10.45 AM, 8 PM; Wed 8 PM; Reading Rm 1 to 5 PM—Church, Summit and Hennepin avs, S.

MONTEVIDEO Society—First Reader Mrs Anna Wilcox—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 5 PM Thurs—Chippewa Co State bnk bldg.

ORTONVILLE Society—First Reader Mrs Kate E. Shumaker—Sunday 10.45 AM; Wed 8 PM—Shumaker bldg.

PRINCETON Society—First Reader Mrs Marian Campbell McMillan—Sunday 10.45 AM—Armory.

RED WING First Church—First Reader Mrs Louise Eva Sultzer—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 4 PM—323½ Bush st.

ST CLOUD Society—First Reader W. Bernard Morris—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM; also 7 to 9 PM Sat—Leisen bldg, St. Germain st and 7th av.

ST PAUL First Church—First Reader Frank R. Winship—Sunday 10.45 AM, 8 PM; Wed 8 PM—Summit av and Grotto st. Reading Rm 9 AM to 9 PM except Wed; Wed until 5.30 PM; also 3 to 6 PM Sun—1420 Pioneer bldg, 4th and Robert sts.

SAUK CENTER Society—First Reader Mrs Minnie Gingery—Sunday 10.45 AM; Wed 8 PM—1st Nat bnk bldg.

STILLWATER First Church—First Reader Rome A. Schaffner—Sunday 10.45 AM; Wed 8 PM—Auditorium. Reading Rm 11 to 4 PM—E Chestnut st.

THIEF RIVER FALLS Society—First Reader Mrs Lillian N. Eagler—Sunday 10.45 AM—Library Auditorium.

TWO HARBORS Society—First Reader Mrs Lillian Bayless Moore—Sunday 11 AM; Wed 8 PM—121 Poplar st.

VIRGINIA Society—First Reader Mrs Catherine K. Reese—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Lyric hall.

WELLS Society—First Reader Mrs Jennie E. Stiles—Sunday 10.30 AM; Wed 8 PM—American bnk bldg.

WHITE BEAR LAKE Society—First Reader Horatio Dee Simons—Sunday 10.45 AM—I O O F hall.

WILLMAR First Church—First Reader Charles W. Odell—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 4 PM Mon Wed Fri—Church.

WINONA First Church—First Reader Henry M. Kinney—Sunday 11 AM; Wed 8 PM—Masonic temple. Reading Rm 1 to 5.30 PM—310 Exchange bldg.

MISSISSIPPI

BILOXI Society—First Reader Mrs Bernyce H. Unger—Sunday 10.45 AM; Wed 7.45 PM—Chapel. Seal av. Reading Rm 2.30 to 4.30 PM—307 Lameuse st.

CLARKSDALE Society—First Reader William M. Cavett—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—512 McWilliams blg.

GREENVILLE Society—First Reader Mrs Mary Bates Shackelford Jackson—Sunday 11 AM; Wed 7.45 PM—Masonic temple. Reading Rm 3 to 5 PM Tues Thurs Sat—Weinberg blg.

JACKSON First Church—First Reader Emmett Johnston Hull—Sunday 11 AM, 8 PM; Wed 8 PM—Church, N State and Fortification sts. R Rm 12 to 5—403 Capital Nat bnk blg.

MERIDIAN First Church—First Reader William O. Heise—Sunday 11 AM; Wed 8 PM—Church, 24th av and 9th st. Reading Rm 12 to 4 PM—209 Cochran blg, 8th st and 23d av.

TUPELO Society—First Reader Mrs Minnie K. Rogers—Sunday 11 AM; Wed 8.30 PM—Court st.

VICKSBURG First Church—First Reader Mrs Helen B. Emmelh—Sunday 11 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—817 Crawford st.

WATER VALLEY Society—First Reader Edwin Blackmur—Sunday 11 AM.

MISSOURI

BROOKFIELD Society—First Reader Miss Carrie E. Reams—Sunday 11 AM; Wed 8 PM—314 Linn st.

BUTLER Society—First Reader Mrs Belle C. Day—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Sat—Church, Ft Scott and Delaware sts.

CAPE GIRARDEAU Society—First Reader Mrs Bertha H. Clo-meyer—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM Thurs—128 N Ellis st.

CARROLLTON Society—First Reader Mrs Alvin Laura Lee—Sunday 11 AM; Wed 8 PM.

CARTHAGE First Church—First Reader Carl D. Luke—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5.30 PM—Church, 6th and Maple sts.

CHILLICOTHE Society—First Reader Mrs Helen E. Macdonald—Sunday 11 AM; Wed 7.30 PM.

COLUMBIA First Church—First Reader Mrs Mary A. Scott—Sunday 11; Wed 8; R Rm 2 to 5—Virginia blg.

FARMINGTON Society—First Reader Charles O. Nelson—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Mon.

HANNIBAL First Church—First Reader Henry E. Schnelder—Sunday 11 AM; Wed 8 PM W C T U chapel, 106 S 5th st. Reading Rm 12 to 4 PM—I O O F blg.

INDEPENDENCE First Church—First Reader James Stark—Sunday 11 AM; Wed 8 PM; Reading Rm 1 to 4 PM—211 W Lexington st.

JEFFERSON CITY First Church—First Reader Mrs Geneva Carpenter Walker—Sunday 11 AM; Wed 8 PM—318 Monroe st. Reading Rm 2 to 5 PM—300½ E High st.

JOPLIN First Church—First Reader Clifford Wesley Gaddis—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 16th and Wall sts. Reading Rm 9 AM to 5 PM; also 1 to 4 PM Sun—316 Miners bnk blg.

KANSAS CITY First Church—First Reader Seth H. Leach—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 9th st and Forest av. Reading Rm 9 AM to 9 PM except Wed; Wed until 7 PM—602 Waldheim blg.

KANSAS CITY—The following Churches unite in Reading Rms, 712 Commerce blg, 10th and Walnut sts; 9 AM to 9 PM except Wed; Wed until 7 PM; also 2 to 6 PM Sun.

SECOND CHURCH—First Reader Fred E. Dobbins—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 9 AM to 5 PM—Church, 31st st and Troost av.

THIRD CHURCH—First Reader Abel Epsteyn—Sunday 11 AM, 8 PM; Wed 8 PM—40th and Walnut sts. Reading Rm 12 M to 8 PM except Wed; Wed until 5.30 PM; also 2 to 6 PM Sun—10 E 39th st.

FOURTH CHURCH—First Reader Charles Arthur Spaulding—Sunday 11 AM, 8 PM; Wed 8 PM—Gladstone hall, Elmwood and St. John avs.

FIFTH CHURCH—First Reader Earl J. Stevenson—Sunday 11 AM, 8 PM; Wed 8 PM—Prospect hall, 22d st and Prospect av.

KIRKSVILLE Society—First Reader Miss Lena Estelle Patterson—Sunday 10.45 AM; Wed 8 PM; Reading Rm 1 to 4 PM Wed Sat—Trust Co. blg.

KIRKWOOD First Church—First Reader Alvin H. Schureman—Sunday 10.45 AM; Wed 8.15 PM; Reading Rm 2 to 5 PM—Church, Wash. and Clay avs.

LEBANON Society—First Reader Mrs. Lucretia W. Palmer—Sunday 11 AM; Wed 7.30 PM—216 Jefferson st.

LEXINGTON Society—First Reader Mrs Cora J. Wittenberg—Sunday 10.45 AM; Wed 8 PM—Baskett blg.

LIBERTY Society—First Reader Mrs Lulu Trumble—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Church.

MARSHALL First Church—First Reader Mrs Nelle S. Newell—Sunday 11 AM; Wed 7.30 PM; R Rm 2 to 4 PM Wed Sat.

MARYVILLE First Church—First Reader Mrs Lillian Bohn Townsend—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Wed Sat—Church, 206 S Main st.

MEXICO First Church—First Reader Miss Mabel Pilcher—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed Sat—Church, 223 E Promenade st.

MOBERLY Society—First Reader Floyd A. Hale—Sunday 11 AM; Wed 7.30 PM—107 N 4th st.

MONTGOMERY CITY Society—First Reader Mrs Lelia Maller-son—Sunday 11 AM—Episcopal church.

MT WASHINGTON Society—First Reader Alphonso Lamartine Hunt—Sunday 11 AM; Wed 8 PM—Independence av and Glenwood st.

NEOSHIO Society—First Reader Mrs Fannie Mae Slough—Sunday 11 AM; Wed 8 PM—K of P hall, E Spring st.

NEVADA Society—First Reader Mrs Lanra E. Crockett—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed Sat—5 Moore blg.

OSBORN Society—First Reader Thomas O'Neill—Sunday 10.30 AM—Hall blg.

POPLAR BLUFF Society—First Reader Mrs Carrie B. Felts—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Wed Sat—210 N 7th st.

RICH HILL Society—First Reader Miss Mary Walters—Sunday 11 AM; Wed 8 PM—Church, 3d and Walnut sts.

ST JOSEPH First Church—First Reader Walter V. Osborn—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 12th and Felix sts. Reading Rm 9 AM to 5 PM—40 Ballinger blg, 7th and Edmund sts.

ST JOSEPH Second Church—First Reader Charles Waddles—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 910 Edmond st. Reading Rm 9 AM to 5 PM—517 Corby-Forsee blg.

ST LOUIS Churches unite in Reading Rms, 1993 Railway Exchange blg; 9 AM to 6 PM.

FIRST CHURCH—First Reader John Grey Thomson—Sunday 11 AM, 8 PM; Wed 8 PM—Kingshighway and Westminster pl. Reading Rm 9 AM to 9.30 PM except Wed; Wed until 5.30 PM; 2 to 5 PM Sun—4929 Delmar av.

SECOND CHURCH—First Reader August C. Schaper—Sunday 11 AM; Wed 8 PM—Church, 4234 Washington blv.

THIRD CHURCH—First Reader Adolph A. Mayne—Sunday 10.45 AM, 8 PM; Wed 8 PM—Church, 3524 Russell av.

FOURTH CHURCH—First Reader Edward D'Arcy—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 5569 Page blv.

FIFTH CHURCH—First Reader Irving H. Mack—Sunday 11 AM, 8 PM; Wed 8 PM—Reading Rm 12 M to 9 PM except Wed; Wed until 5.30 PM; also 2 to 5 PM Sun—Kleekamp hall, 3121 S Grand av.

SIXTH CHURCH—First Reader Henry C. Perkins—Sunday 10.45 AM; Wed 8 PM—Mt. Moriah (Masonic) temple, Gar-ri-son and Natural Bridge avs.

SEDALIA First Church—First Reader Edwin Crandall Evans—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Powell-Crawford blg.

SLATER Society—First Reader Mrs Fannie L. Rutherford—Sunday 11 AM; Wed 8 PM—103 E Maple st.

SPRINGFIELD First Church—First Reader Mrs Ella Ward Nixon—Sunday 11 AM; Wed 8 PM—Church, 380 E Center st. Reading Rm 10 AM to 5 PM—710 Woodruff blg.

TRENTON Society—First Reader Mrs Ella M. Kull—Sunday 11 AM; Wed 8 PM; R Rm 2.30 to 5 Tues Fri—30 Kress blg.

WARRENSBURG First Church—First Reader Chester S. Cass-ingham—Sunday 11 AM, 7.30 PM; Wed 7.30 PM; Reading Rm 2 to 5 PM Mon Wed Sat—145 E Culton st.

WEBB CITY Society—First Reader Mrs Ada McMechan—Sunday 11 AM; Wed 8 PM—K of P hall. Reading Rm 2 to 4 PM—1 Wagner blg.

WEBSTER GROVES First Church—First Reader John Porter Henry—Sunday 11 AM; Wed 8.15 PM—Monday club. Reading Rm 2 to 5 PM—Gorelock blg.

MONTANA

ANACONDA First Church—First Reader Mrs Etta Sander—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 4 PM—209 Main st.

ANACONDA Society—First Reader Mrs Katharine E. Well-come—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—316 Oak st.

BILLINGS First Church—First Reader Edmund Nichols—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 1 Burlington av. Reading Rm 2 to 4.30 PM—408 Stapleton blg.

BOZEMAN First Church—First Reader Mrs Eva Blackwell Goodran—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Wed Sat—202 Central av, S.

BUTTE First Church—First Reader Lewis O. Dwight—Sunday 11 AM, 8 PM; Wed 8 PM—Woman's Club, 633 W Park st. Reading Rm 10 AM to 4, 7 to 9 PM—411 Daly bnk blg.

DEER LODGE Society—First Reader Mrs Ethel Marcum Bielenberg—Sunday 11 AM; Wed 7.45 PM—Women's Club house.
 GLENDIVE Society—First Reader Mrs Marie P. Fleming—Sunday 11 AM—I O O F hall.
 GREAT FALLS First Church—First Reader G. Austin Wiswell—Sunday 11 AM; Wed 8 PM—Masonic temple. Reading Rm 10 AM to 5 PM; also 7 to 9 PM except Wed—317 Ford blg.
 HAMILTON First Church—First Reader Othar C. Wamsley—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—S 5th and Bedford sts.
 HAVRE Society—First Reader Mrs Nora Blough—Sunday 11 AM; Wed 8 PM—Library.
 HELENA First Church—First Reader Ralph L. Varney—Sunday 11 AM; Wed 8 PM—Church, Rodney st and 6th av. Reading Rm 2 to 5 PM—54 Bailey blk.
 KALISPELL First Church—First Reader Mrs Esther Owen Burns—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Kalispell Mercantile blg.
 LEWISTOWN First Church—First Reader Mrs Georgia S. Gillette—Sunday 11 AM; Wed 8 PM—Carpenters hall, 614 W Broadway. Reading Rm 12.30 to 4.30 PM—515 Montana blg.
 LIBBY Society—First Reader Mrs Maie B. Hillis—Sunday 11 AM; Wed 7.30 PM—Church, La. av.
 LIVINGSTON First Church—First Reader Mrs Elizabeth Sanford—Sunday 11 AM; Wed 8 PM—Masonic temple. Reading Rm 2.30 to 5 PM; also 7.30 to 9 PM Thurs—17 Miles-Krone blg.
 MILES CITY Society—First Reader Alfred E. Flager—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—Library.
 MISSOULA First Church—First Reader Mrs Anne H. Morison—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 4 PM; also 7.30 to 9 PM Thurs Fri—Pine and Pattee sts.
 STEVENSVILLE Society—First Reader Melville E. Wooster—Sunday 11 AM; 1st Wed in month 8 PM—E 3d st.
 THOMPSON FALLS Society—First Reader Mrs Mabel C. Ainsworth—Sunday 11 AM—Odd Fellows hall.

NEBRASKA

ALLIANCE First Church—First Reader Mrs Minnie S. Berry—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed Sat—310½ Box Butte av.
 AYR Society—First Reader Mrs Hannah J. Zachary—Sunday 11 AM; Wed 8 PM.
 BANCROFT Society—First Reader Mrs Alice M. Neihardt—Sunday 11 AM; Wed 8 PM—C S hall.
 BEATRICE First Church—First Reader Leonard A. Emmert—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—800 Ella st.
 BLOOMFIELD Society—First Reader Paul A. Tulleys—Sunday 10.45 AM—Public library blg.
 BRIDGEPORT Society—First Reader George J. Hunt—Sunday 11 AM; 1st Wed 8 PM—Masonic hall.
 BROKEN BOW Society—First Reader Mrs Lyle Lomax—Sunday 11 AM; Wed 7.30 PM.
 CENTRAL CITY Society—First Reader Fred Adams—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed Fri—Cuddington blk.
 CHADRON First Church—First Reader Mrs Marie Hohoff—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Sat—Church, 5th and Ann sts.
 COZAD Society—First Reader Mrs Maybelle Clair Boulter—Sunday 11 AM—Anderson hall.
 CRAWFORD Society—First Reader Mrs Maude Hall Chase—Sunday 11 AM; Wed 8 PM—Church, Ash and 2d sts.
 EXETER First Church—First Reader John A. Craven—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed Sat—Church.
 FAIRBURY Society—First Reader Mrs Mary Murphy—Sunday 11 AM; Wed 8 PM—Church, 7th and E sts.
 FIRTH Society—First Reader Samuel Petz—Sunday 10.30 AM; Wed 7.30 PM—Church.
 FREMONT Society—First Reader Mrs Clara W. Fowler—Sunday 11 AM; Wed 8 PM—Hotel Pathfinder auditorium. Reading Rm 2 to 5 PM—213 1st Nat bnk blg.
 GRAND ISLAND First Church—First Reader Mrs Dixie H. Glade—Sunday 11 AM; Wed 8 PM—Church, 1003 W 3d st. Reading Rm 2 to 5 PM—40 Hedde blg.
 HASTINGS First Church—First Reader John W. Boehr—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM including Sun—Carnegie library.
 HOLDREDGE Society—First Reader Mrs Emma L. Galloway—Sunday 11 AM; Wed 8 PM—Jackson hall, West av.
 KEARNEY First Church—First Reader Mrs Octavia M. Chapell—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM except Wed—1st av and W 23d st.

LINCOLN First Church—First Reader William M. Leonard—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 12th and 1 sts. Reading Rm 10 AM to 8 PM—204 Funke blg.
 McCOOK Society—First Reader Mrs Mary Ely Gillette—Sunday 11 AM; Wed 8 PM—1st West and F sts.
 MINDEN Society—First Reader Mrs Mary J. Canaday—Sun 11.
 NEBRASKA CITY First Church—First Reader Mrs Edith Hartzell Hoberg—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed—Church.
 NELIGH First Church—First Reader Mrs Cathern Lowe—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Tues Sat—Church.
 NORFOLK First Church—First Reader Miss Annie Bowers—Sunday 11 AM; Wed 8 PM—Library hall, Main and 8th sts. Reading Rm 1 to 3 PM—14 Bishop blk.
 NORFOLK Society—First Reader Albert Bjoraas—Sunday 11 AM; Wed 8 PM—Harmony hall, Norfolk av.
 NORTH PLATTE Society—First Reader Mrs Elizabeth B. Cramer—Sunday 11 AM; Wed 8 PM—B. and L. blg.
 OMAHA Churches unite in Reading Rms, 924 1st Nat bnk blg; 9 AM to 9 PM except Wed; Wed until 7 PM; also 2 to 5 PM Sun.
 FIRST CHURCH—First Reader George A. Magney—Sunday 11 AM, 8 PM; Wed 8 PM—St Marys av and 24th st.
 SECOND CHURCH—First Reader Henry P. Dunker—Sunday 11 AM; Wed 8 PM—Dundee theater, 5019 Underwood av.
 THIRD CHURCH—First Reader Charles T. Dickinson—Sunday 11 AM; Wed 8 PM—Druid hall, 2414 Ames av.
 PLATTSBROUGH Society—First Reader Mrs Gertrude Barnard—Sunday 11 AM; Wed 8 PM—6th and Granite sts.
 RED CLOUD Society—First Reader Edwin J. Overing Jr.—Sunday 11 AM; Wed 8 PM—Turnure blg.
 SCOTTSBLUFF Society—First Reader Harry S. Fliesbach—Sunday 11 AM; Wed 8 PM; R Rm 2 to 5 PM—Bowen blg.
 SUPERIOR Society—First Reader Mrs Ida C. Holmes—Sunday 11 AM; Wed 7.45 PM—Carnegie library.
 WEEPING WATER First Church—First Reader Mrs Reine Leah Poore—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Wed Sat—Church.
 YORK Society—First Reader Joseph G. Alden—Sunday 11 AM; Wed 8 PM—Chilcote hall, 110 W 6th st.

NEVADA

CARSON CITY Society—First Reader Mrs Emma Louisa Fordham—Sunday 11 AM; Wed 8 PM—I O O F hall.
 ELKO Society—First Reader Miss Mildred Reinken—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—320 5th st.
 GOLDFIELD First Church—First Reader Mrs Emma Rock—Sunday 11 AM, 7.45 PM; Wed 7.45 PM—Euclid and Myers sts. Reading Rm 2.30 to 4 PM—214 E Crook av.
 RENO First Church—First Reader Mrs Lola Dunkle—Sunday 11 AM; Wed 8 PM—Masonic temple. Reading Rm 11.30 to 5 PM; also 3 to 5 PM Sun—Washoe bnk blg.
 TONOPAH Society—First Reader Mrs Rhoda L. Laube—Sunday 11 AM, 7.30 PM; Wed 7.30 PM; Reading Rm 2 to 4 PM.
 WINNEMUCCA Society—First Reader Mrs Harriette Adelaide Edmunds—Sunday 11 AM; Wed 7.45 PM; Reading Rm 6 to 8 PM Mon; 2.30 to 5 PM Thurs—411 Melarkey st.

NEW HAMPSHIRE

BERLIN Society—First Reader Mrs Olga Nielson Kier—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM Tues Fri—197 Main st.
 CLAREMONT Society—First Reader Mrs Marion A. Severance—Sunday 10.45 AM; Wed 7.45 PM—Brown blk.
 CONCORD First Church—First Reader Fred Albert Barker—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM; also 7 to 9 PM Sat—Church, State and School sts.
 DOVER First Church—First Reader William C. Henderson—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4.30 PM Mon Wed Sat—604 Central av.
 EXETER First Church—First Reader Mrs Alice F. Marden—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Mon Wed Sat—Merrill blk, Water st.
 KEENE Society—First Reader Miss Bertha C. Wright—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—12 Wash. st.
 LACONIA First Church—First Reader Mrs Minnie E. Cook—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM; also 7 to 9 PM Sat—664 Main st.
 LANCASTER Society—First Reader Miss Ella M. Twombly—Sunday 11 AM; Wed 7.45 PM; R Rm 3 to 5 PM—Church.
 LEBANON First Church—First Reader Mrs Martha A. Slayton—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5, 7 to 9 PM Sat—Lincoln blk.

LISBON Soeety—First Reader Mrs Martha C. Jackman—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 7 to 9 PM Tues; 3 to 5 PM Fri—Parker blk.
 LITTLETON Society—First Reader Mrs Mabelle E. C. Smith—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Mon Wed Sat—Elliott hall annex.
 MANCHESTER First Church—First Reader Mrs Carolyn Foye Flanders—Sunday 11 AM; Wed 8 PM—Church, Harrison st. Reading Rm 2 to 5 PM—809 Amoskeag bnk blg.
 MILFORD First Church—First Reader Mrs Florence G. Amsden—Sunday 11 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM Wed Fri—Chapel, South st.
 NASHUA First Church—First Reader Miss Anne King—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—34 1 0 0 F blg, Main st.
 NEWPORT Society—First Reader Miss Nellie M. Page—Sunday 10.45 AM; Wed 7.30 PM—Citizens hall.
 PORTSMOUTH First Church—First Reader Mrs Mary V. Emery—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM; also 7 to 9 PM Sat—2 Market st.
 TAWMORTH Society—First Reader Mrs Emma F. W. Davidson—Sunday 11 AM—Tawmorth village.
 WOLFEBORO Soeety—First Reader Alvan T. Hatch—Sunday 11 AM—Brewster Memorial blg.

NEW JERSEY

ASBURY PARK First Church—First Reader Ernest Grainger—Sunday 10.30 AM; Wed 8 PM; Reading Rm 1 to 4 PM—Church, 3d av and Emory st.
 ASBURY PARK Society—First Reader Mrs Elizabeth Hooper—Sunday 11 AM, 8 PM; Wed 8 PM—Library blg, Grand and 1st avs. Reading Rm 10 AM to 5 PM—Kinmouth blg.
 ATLANTIC CITY First Church—First Reader Hugh L. Clark—Sunday 11 AM, 8 PM; Wed 8 PM—4 S Brighton av. R Rm 10 AM to 5 PM—19 Real Estate and Law blg, 1421 Atlantic av.
 ATLANTIC CITY Second Church—First Reader Clinton Baum Weamer—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 10 AM to 1, 2 to 5 PM; also 3 to 5 PM Sun—925 Boardwalk.
 BAYONNE Society—First Reader Miss Helen Elizabeth Bentley—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—719 Broadway.
 CAMDEN First Church—First Reader Mrs Edith Bodine—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 12 to 5 PM—209 Cooper st.
 CRANFORD First Church—First Reader Mrs Ella W. Peek—Sunday 11 AM; Wed 8 PM; Reading Rm 10 AM to 4 PM—Church, Springfield av and Main st.
 DOVER First Church—First Reader Howard H. King—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—24 E Blackwell st.
 EAST ORANGE First Church—First Reader Clarence J. Goodman—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 1 to 5 PM; also 7.30 to 9 PM Sat—North Parkway.
 ELIZABETH First Church—First Reader Charles B. Cavanagh—Sunday 11 AM; Wed 8 PM—Church, 1118 Magnolia av. Reading Rm 2 to 4 PM—211 Kean blg, 120 Broad st.
 ENGLEWOOD First Church—First Reader Ralph Taylor Shultz—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Engle st and Spring lane. Reading Rm 11 AM to 5 PM—50 Dean st.
 HACKENSACK First Church—First Reader Edward Pflugl—Sunday 11 AM; Wed 8 PM—78 Gamewell st. Reading Rm 2 to 5 PM—Lyrie blg, 165 Main st.
 HADDON HEIGHTS Society—First Reader Mrs Julia T. Gore—Sunday 11 AM; Wed 8 PM—5th and Station avs.
 HAMMONTON Society—First Reader James Adair Wilson—Sunday 11 AM; Wed 8 PM—Woman's Civic club.
 HOBOKEN First Church—First Reader Otto E. R. Schmidt—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 5 PM—414 Hudson st.
 JERSEY CITY First Church—First Reader Alfred T. Simpson—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 1.30 to 5 PM—154 Harrison av.
 MADISON First Church—First Reader Mrs Eliza J. Cook—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—James blg.
 MAPLEWOOD Society—First Reader Mrs Anna L. Best—Sunday 11 AM; Wed 8 PM—Masonic hall.
 MONTCLAIR First Church—First Reader Jerome B. Burbank—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 25 S Fullerton av. R Rm 11 AM to 5 PM—Madison blg, 427 Bloomfield av.
 MORRISTOWN Society—First Reader Arthur S. Pierson—Sunday 11 AM, 7.45 PM; Wed 8 PM—17 Dellart st.
 MOUNTAIN LAKES Society—First Reader Mrs Mildred Hirsch—Sunday 11 AM; Wed 8 PM—Schoolhouse.
 NEWARK First Church—First Reader George M. Lee—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 16 Hill st. Reading Rm 10 AM to 5 PM; also 7.30 to 9.30 PM except Wed—738 Broad st.

NEWARK Second Church—First Reader Harry B. Fowler—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 1.30 to 5 PM—2d av and Garside st.
 NEW BRUNSWICK Soeety—First Reader Miss Augusta S. Freeman—Sunday 11 AM; Wed 8 PM—143 Albany st.
 NUTLEY Society—First Reader John O. Powers—Sunday 11 AM; Wed 8.15 PM; Reading Rm 2 to 4 Mon Wed Fri—Post Office blg, 483 Franklin av.
 ORANGE First Church—First Reader Henry Huff Schell—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 10 AM to 5 PM; also 8 to 9 PM Tues Fri—Church, 24 Cleveland st.
 PASSAIC First Church—First Reader William H. Stevens—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—58 Prospect st.
 PATERSON First Church—First Reader Mrs Allee Ford Turpan—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Fair and Auburn sts. Reading Rm 12 to 5 PM; also 7.30 to 9 PM Tues Thurs—Elbow blg.
 PLAINFIELD First Church—First Reader Mrs Mabel Jamison Chadbourne—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Prospect av and 9th st.
 PLAINFIELD Society—First Reader John Frederick Zerega—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—128 E 7th st.
 PRINCETON Society—First Reader George Barmore—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Fri—Church, Olden st.
 RAMSEY Society—First Reader Thomas H. Tatham—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2.45 to 4.45 PM Tues Thurs—Main st.
 RED BANK Society—First Reader George Ford Morris—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 12 to 4 PM Wed; 2 to 5, 7 to 9 PM Sat; 2 to 5 PM Sun—54 Broad st.
 RIDGEFIELD PARK First Church—First Reader Hugo Reich—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Mon Wed Fri—Municipal blg.
 RIDGEWOOD First Church—First Reader Joseph U. White—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, Washington pl.
 RIVERTON First Church—First Reader Mrs Elizabeth G. Terry—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Tues Fri—Thomas and 7th avs.
 RUTHERFORD First Church—First Reader Robert W. Chastaney—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, Newell and Park avs.
 SEWAREN Society—First Reader Miss Margaret Lockwood—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Thurs—60 Woodbridge av.
 SUMMIT Society—First Reader Mrs Belle D. Black—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—28 Ruthven place.
 TRENTON First Church—First Reader Miss Althea J. Truex—Sunday 11 AM; Wed 8 PM—578 E State st. Reading Rm 10 AM to 5 PM; also 7.30 to 9 PM except Wed Sat—503 Broad st bnk blg.
 VINELAND First Church—First Reader Mrs Ida G. Stevens—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Tues Thurs—Church, 628 Plum st.
 WEEHAWKEN Society—First Reader Frank A. Hammond—Sunday 11 AM; Wed 8 PM—88 Liberty place.
 WILDWOOD Society—First Reader Charles Irvin Childs—Sunday 11 AM; Wed 8 PM—Church, E Davis av.

NEW MEXICO

ALBUQUERQUE Society—First Reader Mrs Fanny I. Barnes—Sunday 11 AM; Wed 8 PM—Woman's Club blg. Reading Rm 2.30 to 5.30 PM—9 Melini blg.
 ARTESIA Society—First Reader Miss Ella N. Bauslin—Sunday 11 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM Thurs.
 EAST LAS VEGAS Society—First Reader Mrs Julia Davidson—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Carnegie library.
 RATON Society—First Reader Mrs Lina H. Orris—Sunday 11 AM—Engledow hall, 136 N 2d st.
 ROSWELL First Church—First Reader Mrs Alice Reese—Sunday 11 AM; Wed 7.30 PM—Masonic temple, Pa. av and 4th st. R Rm 2 to 5 PM—Cit. Nat bnk blg, 110 E 4th st.
 SILVER CITY Society—First Reader Mrs Edna Busby Lusk—Sunday 11 AM; Wed 7.30 PM—Public school blg.

NEW YORK

ALBANY First Church—First Reader James Malcolm Robinson—Sunday 10.45 AM, 8 PM; Wed 8 PM—Madison av and Quail st. Reading Rm 10 AM to 5 PM—90 Malden lane.
 AMSTERDAM First Church—First Reader Frank Dayton Loucks—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—9 Mohawk pl.

AUBURN First Church—First Reader William H. Ross—Sunday 10.30 AM; Wed 8 PM; Reading Rm 3 to 5 PM—193 Genesee st.

BALLSTON SPA Society—First Reader Miss Ida E. Betts—Sunday 10.45 AM; Wed 8 PM—62 Front st.

BATAVIA First Church—First Reader Miss Nettie E. Perry—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Church, 217 E Main st.

BATH First Church—First Reader Mrs Hattie Shannon—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Mon Thurs—3 Shannon blg, Liberty st.

BELMONT Society—First Reader Warren F. Moulton—Sunday 10.45 AM—Ward hall.

BINGHAMTON First Church—First Reader Mrs Talitha E. Nash—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 10 AM to 4.30 PM—36 Main st.

BRONXVILLE Society—First Reader Francis E. Falkenbury—Sunday 11 AM; Wed 8 PM—Village hall.

BUFFALO First Church—First Reader George L. Hodgson—Sunday 10.30 AM, 8 PM; Wed 8 PM—Church, North st and Elmwood av. Reading Rm 9 AM to 9 PM except Wed; Wed until 7 PM; 2.30 to 5.30 PM holidays—719 Brisbane blg, Main and Clinton sts.

BUFFALO Second Church—First Reader William Henry Haas—Sunday 10.30 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 5 PM—1445 Jefferson st.

BUFFALO Third Church—First Reader William G. Baker—Sunday 10.30 AM, 8 PM; Wed 8 PM; Reading Rm 1.30 to 5.30 PM; also 7.30 to 9.30 PM Tues Thurs; Sun 2.30 to 5.30 PM—515 Elmwood av.

CANAJOHARIE Society—First Reader Mrs Annetta England—Sunday 10.45 AM; Wed 8 PM—Church st.

CANANDAIGUA Society—First Reader Mrs Candice B. Hobart—Sunday 11 AM—Canandaigua Nat bnk blg.

CANTON Society—First Reader Miss Addie E. Spears—Sunday 11 AM; Wed 7.30 PM—Park st.

CATSKILL Society—First Reader Mrs Christine Plusch—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Mon Tues; 3 to 7 PM Wed—19 Clarke st.

CORNING Society—First Reader Mrs Alice C. Taylor—Sunday 11 AM—I O O F temple, Erie av.

CORTLAND Society—First Reader Mrs Cora B. Hayes—Sunday 11 AM; Wed 8 PM; Rm 3 to 5 PM Wed Sat—33 E Court st.

DUNKIRK Society—First Reader Mrs Sarah Gruenberg—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM—513 Washington av.

EAST AURORA First Church—First Reader Mrs Mildred Spring Case—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Tues—307 Main st.

ELLCOTTVILLE Society—First Reader George W. Houck—Sunday 10.45 AM; Wed 7.30 PM—I O O F hall.

ELMIRA First Church—First Reader Mrs Maud Altizer—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM—214 W Gray st.

FLUSHING—See New York, Borough of Queens.

FT EDWARD Society—First Reader Mrs Margaret A. Davis—Sunday 10.45 AM; Wed 7.30 PM—25 East st.

FORT PLAIN Society—First Reader Mrs Clara R. Bush—Sunday 10.45 AM; Wed 7.30 PM—Linney blg.

FULTON Society—First Reader Mrs Bertha S. Braun—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM—55 S 1st st.

GENEVA Society—First Reader Henry B. Kean—Sunday 10.45 AM; Wed 8 PM—Prouty blk, Seneca st.

GLENS FALLS First Church—First Reader Mrs Claribel McIntosh Burdett—Sunday 10.45 AM; Wed 8 PM—Church, Lincoln av and Davis st. Reading Rm 12.30 to 5 PM—234 Insurance blg.

GLOVERSVILLE First Church—First Reader Mrs Grace L. Rothschild—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM; also 7 to 9 PM Sat—10 Spring st.

GOUVERNEUR Society—First Reader Mrs Zelma Burt Henderson—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Tues Thurs Sat—Unitarian church, Trinity av.

GOWANDA Society—First Reader Mrs Emma M. White—Sunday 10.30 AM; Wed 7.45 PM.

GREENWICH Society—First Reader Mrs Mary B. Randles—Sunday 11 AM; Wed 8 PM—I O O F temple, Academy st.

HAMBURG Society—First Reader Mrs Grace Lynn Platt—Sunday 11 AM; Wed 8 PM—Union st.

HEMPSTEAD First Church—First Reader Mrs Jessie L. Singleton—Sunday 11.10 AM, 8.10 PM; Wed 8.10 PM; Reading Rm 1.30 to 5 PM—Fulton av and Franklin st.

HERKIMER First Church—First Reader Mrs Flossie M. Miller—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—312 N Main st.

HORNELL First Church—First Reader Mrs Allie H. Conklin—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM Mon Wed Fri; also 7.30 to 9 PM Sun—26 Center st.

HORNELL Second Church—First Reader Mrs Mary C. Foster—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Wed—49 W Genesee st.

HUDSON FALLS First Church—First Reader Mrs Dora Henry Parkhurst—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM—35 Maple st.

ITHACA First Church—First Reader Arthur N. Gibb—Sunday 11 AM; Wed 8 PM—Chapel, University av. Reading Rm 11 AM to 1, 3 to 5 PM—Ithaca Trust Co blg.

JAMESTOWN First Church—First Reader Mrs Lucy Fenton Ross—Sunday 10.45 AM; Wed 8 PM—Church, Prendergast av and E 4th st. Reading Rm 11 AM to 1.30, 2.30 to 4.30 PM; also 7 to 9 PM Sat—407 Wellman blg, 101 W 3d st.

JOHNSTOWN Society—First Reader Mrs Elizabeth Ames—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM Thurs Sat; 7 to 9 PM Sat—119 W Main st.

KINGSTON First Church—First Reader ———— Sunday 11 AM; Wed 7.45 PM; Reading Rm 2.30 to 5.30 PM—161 Fair st.

LITTLE VALLEY Society—First Reader Mrs Jennie H. Gorsline—Sunday 11 AM; 1st and 3d Wed in month 7.45 PM.

LOCKPORT Second Church—First Reader Joseph M. Cochran—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Richmond blk, Richmond av.

LOWVILLE Society—First Reader Mrs Mary Gray Barrett—Sunday 11 AM; 1st Wed in month 7.30 PM—350 State st.

LYNBROOK Society—First Reader Clarence Stephen Ellen—Sunday 11 AM; Wed 8 PM—57 Atlantic av.

LYONS Society—First Reader Miss Isabella Hoy—Sunday 10.45 AM; Wed 7.30 PM—Sevalen blk.

MALONE First Church—First Reader Mrs Helen W. C. Lillis—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM—Park av.

MAMARONECK Society—First Reader Walter Lockwood Stevens—Sunday 11 AM; Wed 8 PM—Kindergarten hall. Reading Rm 2 to 5 PM—10 Elm st.

MECHANICSVILLE Society—First Reader Mrs June Webster—Sunday 11 AM; Wed 7.30 PM.

MIDDLETOWN Society—First Reader Mrs Alice Irving Seeley—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM; also 7 to 9 PM Fri—Masonic temple.

MT VERNON First Church—First Reader Eugene Drummond Patterson—Sunday 11 AM, 8 PM; Wed 8 PM—Valentine st and N 9th av. Reading Rm 12 M to 4 PM—619 1st Nat bnk blg.

NEWARK Society—First Reader Mrs Mabelle Merriam—Sunday 10.30 AM; Wed 8 PM—4 DuBois blk.

NEWBURGH First Church—First Reader George S. Weller—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM—188 Grand st.

NEW ROCHELLE First Church—First Reader Irving Van Zandt—Sunday 11 AM, 8 PM; Wed 8.15 PM—19 Locust av. Reading Rm 9.30 to 5 PM; 7 to 9 PM Sat—7 Division st.

NEW YORK Churches of Greater New York unite in Reading Rms:
 Aeolian hall, W 42d st, near 5th av, Manhattan; 9 AM to 10 PM except Wed; Wed until 7.15 PM; also 2 to 5.30 PM Sun.
 216 A Livingston st, Brooklyn, 9 AM to 9 PM except Wed; Wed until 5 PM.

BOROUGH OF BROOKLYN

FIRST CHURCH—First Reader Joseph M. Thomas—Sunday 11 AM, 8 PM; Wed 8 PM—Church, N. Y. av and Deau st. Reading Rm 10 AM to 9.30 PM; Wed until 5.30 PM; 3 to 5.30 PM Sun—1272 Bedford av, near Fulton st.

SECOND CHURCH—First Reader Albert Roe—Sunday 11 AM, 8 PM; Wed 8.15 PM; Reading Rm 10 AM to 5 PM; also 7.30 to 9.30 PM Tues Fri—Church, 67th st, between 3d and 4th avs.

THIRD CHURCH—First Reader John Frederic Phillips—Sunday 10.30 AM, 8 PM; Wed 8.15 PM; Reading Rm 9 AM to 5 PM—Church, E 21st st, south of Church av.

SOCIETY—First Reader George E. Benn—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—4416 4th av.

SOCIETY (Bensonhurst)—First Reader Mrs Christina A. Striker—Sunday 11 AM; Wed 8.15 PM; Reading Rm 2 to 5 PM—60 Bay 32d st.

BOROUGH OF MANHATTAN AND BRONX

FIRST CHURCH—First Reader William R. Best—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Central pk, W, and 96th st. Reading Rm 8.30 AM to 10 PM except Wed; Wed until 6 PM—Tribune blg, 154 Nassau st.

SECOND CHURCH—First Reader Charles E. Heitman—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Central pk, W, and 68th st. Reading Rm 9.30 AM to 5.30 PM except Sat; Sat until 1.30 PM—1 Wall st, at Broadway.

THIRD CHURCH—First Reader George Falkenstein—Sunday 11 AM, 8 PM; Wed 8 PM—Church 125th st near Madison av. Reading Rm 9 AM to 5 PM—680 Madison av between 61st and 62d sts.

FOURTH CHURCH—First Reader John H. Frames—Sunday 11 AM, 8 PM; Wed 8 PM—Ft Washington av at 178th st. Reading Rm 12 M to 9 PM; Wed to 7 PM; also 2 to 5.30 PM Sun—600 W 181st st.

FIFTH CHURCH—First Reader Guy Parkhurst Estes—Sunday 11 AM, 8 PM; Wed 8 PM—Aeolian Concert hall, 34 W 43d st. Reading Rm 9 AM to 9 PM except Wed; Wed until 5 PM—225 5th av, at 26th st.

SIXTH CHURCH—First Reader Sanford S. Bettman—Sunday 11 AM, 8 PM; Wed 8 PM—1935 Anthony av, near Tremont av. Reading Rm 12 to 5 PM; also 7.30 to 9 PM Sat—Walter blg, 505 Tremont av.

SEVENTH CHURCH—First Reader Wentworth Byron Winslow—Sunday 11 AM; Wed 8 PM—Leslie hall, 260 W 83d st. Reading Rm 8.30 AM to 7.30 PM except Wed; Wed to 6 PM; also 2 to 5 PM Sun—606 W 110th st at Broadway.

EIGHTH CHURCH—First Reader Robert Stanley Ross—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 10.30 AM to 5 PM except Sun and holidays; also 7 to 9 PM except Wed—Subway blg, 149 E 86th st.

SOCIETY (Bedford Park)—First Reader Frederick Reeder Hesser—Sunday 11 AM; Wed 8 PM—2562 Briggs av.

BOROUGH OF QUEENS

FIRST CHURCH, FAR ROCKAWAY, L. I.—First Reader Louis J. Lewis—Sunday 11.15 AM; Wed 8.30 PM; Reading Rm 3 to 5 PM—Central av at Neilson av.

FIRST CHURCH, FLUSHING, L. I.—First Reader August Plischke—Sunday 11.20 AM, 8.20 PM; Wed 8.20 PM—93 Murray st. Reading Rm 11 AM to 6 PM—95 Grove st.

SOCIETY, FOREST HILLS, L. I.—First Reader Mrs Anna C. Boyd—Sunday 11 AM; Wed 8 PM—173 Continental av.

SOCIETY, JAMAICA, L. I.—First Reader George J. Bagley—Sunday 11 AM; Wed 8.15 PM—Masonic temple, Union av. Reading Rm 11 AM to 4 PM—10 Union av.

FIRST CHURCH, RICHMOND HILL, L. I.—First Reader Samuel E. Sperry—Sunday 11 AM, 8 PM; Wed 8.15 PM; Reading Rm 2 to 5 PM—Church, Greenwood av.

BOROUGH OF RICHMOND (S. I.)

FIRST CHURCH, STATEN ISLAND—First Reader Soren A. Thoresen—Sunday 11 AM; Wed 8.15 PM—67 Stuyvesant pl. Reading Rm 2 to 5 PM—61 Richmond turnpike.

NIAGARA FALLS First Church—First Reader Robert J. Berkinshaw—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM; also 7.30 to 9.30 PM Tues Fri—Park pl and Pine av.

NYACK First Church—First Reader Mrs Bertha Barron Berthald—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM except Sat—Sing blg, 76 Main st.

OLEAN First Church—First Reader Miss Florence Gertrude Garbutt—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM—Church, E State and Barry sts.

ONEIDA First Church—First Reader Mrs Kate E. Wilson—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2.30 to 5 PM; also 7.30 to 9 PM Sat—25 Spring st.

ONEONTA First Church—First Reader Elmer E. B. Clute—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2 to 5 PM Wed Sat—61 Chestnut st.

OSSINING Society—First Reader Mrs Ida Foster Foshay—Sunday 11 AM; Wed 8 PM—Y M C A blg.

OSWEGO First Church—First Reader Mrs Hattie B. Pierce—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM—219 W 1st st.

PATCHOGUE Society—First Reader Mrs Emma B. Carter—Sunday 11 AM; 1st and 3d Wed 8 PM; Reading Rm 2 to 5 PM Thurs—9 N Ocean av.

PEEKSKILL Society—First Reader Harold D. Warhurst—Sunday 11 AM; Wed 8 PM—Washington st.

PLEASANTVILLE Society—First Reader Mrs Alma Sager Welsh—Sunday 11 AM; 1st, 3d, and 5th Wed 8.15 PM—Masonic hall.

PORT JERVIS Society—First Reader Mrs Gertrude F. Lord—Sunday 11 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM; also 7.30 to 9.30 PM Fri—4 N Broome st.

POTSDAM Society—First Reader Mrs Ellen Snyder Morgan—Sunday 11; Wed 8; R Rm 3 to 5—56½ Market st.

POUGHKEEPSIE First Church—First Reader William S. Hodge—Sunday 10.45 AM; Wed 7.45 PM—111 Market st. Reading Rm 11 AM to 5 PM—8 Cannon st.

POUGHKEEPSIE Society—First Reader Emerson J. Hankinson—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 5 PM Tues Thurs Sat—21 Academy st.

RICHMOND HILL—See Borough of Queens, N. Y.

ROCHESTER First Church—First Reader Otis D. Reed—Sunday 10.45 AM; 7.30 PM; Wed 8 PM—Church, East av and Prince st. Reading Rm 10 AM to 8.30 PM except Wed; Wed until 7 PM—1122 Granite blg, Main and St. Paul sts.

ROME First Church—First Reader Mrs Maud B. Barnes—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Mon Wed Sat—Chapel, 409 N Wash. st.

ST JOHNSVILLE Society—First Reader Mrs Charlotte Kingsbury Snell—Sunday 10.45 AM; Wed 7.45 PM.

SALAMANCA First Church—First Reader Mrs Anna Pitts—Sunday 10.30 AM, 7.45 PM; Wed 7.45 PM; Reading Rm 2 to 4 PM—Church, 15 S Main st.

SARANAC LAKE Society—First Reader Joseph Edgar Weldon—Sunday 11 AM; Wed 8 PM—25 Broadway.

SARATOGA SPRINGS Society—First Reader Mrs Kate S. Kennedy—Sunday 11 AM; Wed 8 PM; Reading Rm 3.30 to 4.30 PM except Sun and holidays—14 Arcade blg.

SCHENECTADY First Church—First Reader Alan Maurice Goodwin—Sunday 10.50 AM, 7.30 PM; Wed 8 PM—Church, Rugby rd and Parkwood blv. Reading Rm 10 AM to 5 PM; Fri until 9 PM—Wedgeway blg, 277 State st.

SILVER CREEK Society—First Reader Miss Helen Barker Colberg—Sunday 10.30 AM; Wed 8 PM; Reading Rm 3 to 5 PM Wed Fri—White bnk blg.

SPRING VALLEY Society—First Reader Mrs Ida B. Magill—Sunday 11 AM; Wed 8.30 PM—Academy blg.

SYRACUSE First Church—First Reader Miss Clara M. Drew—Sunday 10.45 AM, 7.30 PM; Wed 8 PM—Church, 704 E Fayette st. Reading Rm 10 AM to 5 PM—433 S Salina st.

TONAWANDA First Church—First Reader Clark C. Stockford—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Thurs—Church, 30 Delaware st.

TROY First Church—First Reader Frederick H. Hewett—Sunday 10.45 AM; Wed 8 PM—River st at 1st st, N. Reading Rm 10 AM to 5 PM—Boardman blg, 344 Fulton st.

UTICA First Church—First Reader George H. Spitzli—Sunday 10.45 AM; Wed 8 PM—Church, Genesee st and Avery pl. Reading Rm 10 AM to 5 PM; also 7 to 9 PM Sat—Small blg, Genesee and Wash. sts.

WATERTOWN First Church—First Reader Mrs May R. Sayles—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM—120 Park st.

WESTFIELD Society—First Reader Miss Grace E. Mahle—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2.30 to 5.30 PM Tues Fri—4 S Portage st.

WHITE PLAINS First Church—First Reader Ernest F. Clymer—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 12 M to 5 PM—Church, Mamaoneek and Maple avs.

YONKERS First Church—First Reader Mrs Christina Emery—Sunday 11 AM; Wed 8.15 PM—Church, 18 Greenvale av. Reading Rm 12 M to 5 PM—201, 2 Hudson st.

YONKERS Second Church—First Reader Mrs Mildred Gordon—Sunday 11 AM, 8 PM; Wed 8.15 PM—Fernbrook hall, Lawrence st. Reading Rm 10 AM to 5 PM—517 S Broadway.

NORTH CAROLINA

ASHEVILLE First Church—First Reader Mrs Lucile J. Babcox—Sunday 11 AM; Wed 8.15 PM—64 N French Broad av. Reading Rm 11 AM to 1, 3 to 5 PM—Paragon blg.

CHARLOTTE First Church—First Reader Mrs Margaret C. Richardson—Sunday 11 AM; Wed 8 PM—Baird hall, Poplar and 6th sts. Reading Rm 2.30 to 5 PM—405 Realty blg.

GOLDSBORO Society—First Reader Mrs Elizabeth Ridout Humphrey—Sunday 11 AM; Wed 8 PM.

GREENSBORO Society—First Reader Mrs Carrie Macon Wilder—Sunday 11 AM; Wed 8 PM—Banner blg.

KINSTON First Church—First Reader Mrs Eva Undine Cummings—Sunday 11 AM, 7.30 PM; Wed 7.30 PM; Reading Rm 3 to 5 PM—Church, East and Gordon sts.

NEWBERN First Church—First Reader Mrs Nettie Redd Jenkins—Sunday 11 AM, 7.30 PM; Wed 7.30 PM; Reading Rm 3 to 5 PM—Church, Middle st.

RALEIGH Society—First Reader Miss Minnie L. Redford—Sunday 11 AM—Commercial bnk blg.

ROCKY MOUNT Society—First Reader Miss Elizabeth B. Ewing—Sunday 11 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM—Church, S Church st.

STATESVILLE Society—First Reader Mrs Octavia I. Fry—Sunday 11 AM; Wed 8 PM—109 W Broad st.

WELDON Society—First Reader Mrs Annie Blount Harrell—Sunday 11 AM; Wed 8 PM—Emry blg.

WILMINGTON Society—First Reader Mrs Julia M. Reid—Sunday 11 AM; Wed 8 PM; Reading Rm 4 to 5.30 PM Tues Thurs Sat—Church, 17 and Market sts.

WINSTON-SALEM Society—First Reader Mrs Zooby F. Turner—Sunday 11 AM; Wed 8 PM—414 Liberty st.

NORTH DAKOTA

- BELFIELD Society—First Reader Mrs Lulu E. Ward—Sunday 11 AM—Church.
- BISMARCK Society—First Reader Mrs Ada M. Ebert—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Tues Thurs Sat—4th st and Avenue C.
- DEVILS LAKE First Church—First Reader Mrs Elizabeth F. La Rue—Sunday 11 AM; Wed 7.30 PM—Church, Reading Rm 2 to 4 PM Tues Thurs Sat—Kelly av.
- DICKINSON Society—First Reader Mrs Beulah J. Sutherland—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed Sat—Church, 2d av, W. and 3d st.
- ELLENDALE Society—First Reader Mrs Alice F. Barta—Sunday 11 AM—Main st.
- FARGO First Church—First Reader Mrs Nelle Barnes—Sunday 10.45 AM; Wed 7.45 PM—Church, 1st av and 9th st, S. Reading Rm 12.30 to 5 PM—A O U W blg, Roberts st.
- GRAFTON Society—First Reader Mrs Elizabeth B. Treumann—Sunday 11 AM; Wed 8 PM—Union blk.
- GRAND FORKS First Church—First Reader Mrs Helen Weeks Ross—Sunday 11 AM; Wed 8 PM—Church, Belmont and 4th avs. Reading Rm 2 to 5 PM—406 1st Nat bnk blg.
- JAMESTOWN Society—First Reader Edward D. Baker—Sunday 10.45 AM; Wed 8 PM; R Rm 3 to 5 PM—Armory.
- MINOT Society—First Reader Mrs Mona E. Dow—Sunday 11 AM; Wed 7.15 PM—Sons of Norway hall. Reading Rm 3 to 5 PM Tues Thurs Sat—2d Nat bnk blg.
- VALLEY CITY Society—First Reader A. Frank Pierce—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM—5 Young blk.
- WAHPETON Society—First Reader Mrs Gussie G. Patterson—Sunday 11 AM; Wed 8 PM—Masonic temple.
- WILLISTON Society—First Reader Mrs Alice Becker—Sunday 11 AM—I O O F hall.

OHIO

- AKRON First Church—First Reader Alfred Herberich—Sunday 11 AM; Wed 8 PM—Fir st and Buchtel av. Reading Rm 10.30 AM to 5 PM; Sat to 8 PM—516 Metropolitan blg.
- ALLIANCE Society—First Reader Miss Effie Barnaby—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—107 S Union av.
- ASHLAND Society—First Reader Mrs Arbie B. Fritzinger—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed Sat—Willard blk, E Main st.
- ASHTABULA First Church—First Reader Wyatt E. Seymour—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—18 Elm st.
- ATHENS Society—First Reader Mrs Lydia C. Browne—Sunday 11 AM; Wed 7.30 PM—Masonic temple.
- BEDFORD Society—First Reader Carlos P. Tinker—Sunday 11 AM; Wed 8 PM—K of P hall.
- BELLEFONTAINE Society—First Reader Mrs Nora Sechrist—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Mon Wed Fri—Hamilton blk.
- BELLEVUE Society—First Reader Mrs Mary Southworth Williams—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4.30 PM Wed—295 W Main st.
- BLUFFTON Society—First Reader Mrs Emma Studler—Sunday 10.30 AM; Wed 7.30 PM—154 S Main st.
- BOWLING GREEN Society—First Reader Miss Mary E. Harbaugh—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Thurs—137 Court st.
- BUCYRUS First Church—First Reader Mrs Frances M. McCrory—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—309 S Walnut st.
- CANTON First Church—First Reader Frank Q. Engle—Sunday 10.45 AM; Wed 7.45 PM—Church, 1014 Cleveland av, N. Reading Rm 10 AM to 1, 2 to 5 PM; also 7.15 to 8.45 PM Mon Sat—624 Renkert blg, Market av, N.
- CAREY Society—First Reader Mrs Grace Lytle Phelps—Sunday 10.15 AM; Wed 7.30 PM—Hoff blk.
- CHAGRIN FALLS Society—First Reader Mrs Jennie P. Kent—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 1.30 to 4 PM Wed—4 Center st.
- CHILLICOTHE Society—First Reader John D. Ritter—Sunday 10.30 AM; Wed 7.45 PM; Reading Rm 10 AM to 10 PM; Wed to 7 PM; also 12 M to 10 PM Sun—28 Foulke blk.
- CINCINNATI First Church—First Reader William Spence Sterrett—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Park av, S, Walnut Hills. Reading Rm 9 AM to 9 PM; Wed to 7 PM; also 2.30 to 6 PM Sun—805 Union Trust blg.
- CLEVELAND First Church—First Reader Roland L. Stratford—Sunday 11 AM, 8 PM; Wed 8 PM—Church, E 46th st and Cedar av. Reading Rm 9 AM to 5 PM; Sat until 9 PM—29 Taylor arcade.

CLEVELAND Second Church—First Reader Albert M. Peters—Sunday 11 AM, 8 PM; Wed 8 PM—Euclid av, near E 77th st. Reading Rm 9 AM to 9 PM except Wed; Wed until 6 PM; also 2.30 to 5.30 PM Sun—206 Euclid Point blg, 1272 Euclid av.

CLEVELAND Third Church—First Reader James Dunn Jr—Sunday 11 AM, 8 PM; Wed 8 PM—W 25th st and Mapledale av. Reading Rm 11 AM to 5 PM—Thompson blk, W 25th st and Clark av.

CLEVELAND Fourth Church—First Reader Henry Elliott Winslow—Sunday 11 AM, 8 PM; Wed 8 PM—Woodward Masonic temple, 1945 E 105th st. R Rm 9 AM to 9 PM; Wed to 7.45 PM; 12.30 to 5 PM Sun—1977 E 105th st.

CLEVELAND Fifth Church—First Reader Henry G. Miller—Sunday 11 AM; Wed 8 PM—Church, Franklin av and W 58th st. Reading Rm 2 to 5 PM—1449 W 58th st.

CLYDE Society—First Reader Herman Hurd—Sunday 10.30 AM—Forest and George sts.

COLUMBUS Churches unite in Reading Rms, 401 New Hayden blg, 16 E Broad st; 9 AM to 9 PM except Wed; Wed to 7 PM; also 2 to 5 PM Sun.

FIRST CHURCH—First Reader Edward Henry Alten—Sunday 11 AM, 8 PM; Wed 8 PM—Church, E Broad st near 9th st.

SECOND CHURCH—First Reader Robert A. Magly—Sunday 11 AM; Wed 8 PM—Church, 1st av and Park st.

CONNEAUT First Church—First Reader Zalmon R. Fitch—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4—State st.

COSHIOCTON Society—First Reader Orrin P. Begole—Sunday 10.45 AM; Wed 7.30 PM—Hall blg.

DAYTON First Church—First Reader Benton C. Holbrook—Sunday 10.45 AM, 7.45 PM; Wed 7.45 PM—Church, S Boulevard, near 3d st. Reading Rm 9 AM to 5 PM—906 Commercial blg.

DAYTON Second Church—First Reader Miss Frances J. Weinreich—Sunday 11 AM, 8 PM; Wed 8 PM—Church, E 1st st, near Jefferson st. Reading Rm 9 AM to 5 PM—117 E 1st st.

DELAWARE Society—First Reader Mrs Sallie D. Blake—Sunday 10.30 AM; Wed 7.30 PM—13½ E Winter st.

ELYRIA First Church—First Reader Mrs Ruth Read—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 1 to 4 PM—309 East av.

FINDLAY Society—First Reader Mrs Helen Lime Shore—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Tues Sat—415 Ewing blg.

FOSTORIA Society—First Reader Mrs Martha Alice Copley—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM Thurs—Perry and High sts.

FRANKLIN Society—First Reader Miss Lena M. Haag—Sunday 10.45 AM; Wed 7.45 PM—W 4th st.

FREMONT First Church—First Reader Mrs Lena Barron—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed—Park av and Ewing st.

GENEVA First Church—First Reader Miss Georgia E. Turner—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—27 Forest st.

GREENVILLE Society—First Reader Miss Bertha Westfall—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed Sat—Westerfield blg.

HAMILTON First Church—First Reader Mrs Hattie Ketchem—Sunday 10.45 AM; Wed 7.45 PM—Church, N 2d st. Reading Rm 10 AM to 4 PM—Rentschler blg.

HARRISON Society—First Reader Frank E. Nichols—Sunday 10.30 AM; Wed 7.30 PM—317 Harrison av.

KENT First Church—First Reader Mrs Jennie W. Winter—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—Rockwell blg, 110 E Main st.

LAKEWOOD First Church—First Reader Frank E. Lynch—Sunday 11 AM; Wed 8 PM—Detroit av at Arthur av. Reading Rm 1 to 5 PM—14606 Detroit av.

LANCASTER First Church—First Reader Silas W. Rigby—Sunday 10 AM; Wed 7.30 PM—Church, N Broad st. Reading Rm 1 to 4 PM—Martens blg.

LIMA First Church—First Reader Mrs Charity M. Dean—Sunday 10.45 AM; Wed 7.30 PM—Reading Rm 1 to 5 PM—553 W Market st.

LORAIN First Church—First Reader Miss Sarah W. Smith—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 1 to 4 PM—224 9th st and Reid av.

MANSFIELD First Church—First Reader Miss Eva Downing—Sunday 10.30 AM; Wed 7.45 PM—46 W 3d st. R Rm 11 AM to 4.30 PM—118 Mohican blg, Main and 3d sts.

MARIETTA First Church—First Reader Miss Mabel E. Cilne—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—311 2d st.

MARION First Church—First Reader Landy F. Shoots—Sunday 10.30 AM; Wed 7.30 PM—E Church and Baker sts. R Rm 12 to 5.30 PM; Sat to 8.30 PM—11 Huber blk.

MASSILLON First Church—First Reader Miss Grace Smith—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4.30 PM—Main st and Lincoln av.

MECHANICSBURG First Church—First Reader Mrs Nona C. Moody—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed—3 E Sandusky st.

MIDDLEPORT Society—First Reader Mrs Jessie H. Outerbridge—Sunday 10.30 AM; Wed 7.30 PM—K of P hall, Rutland st.

MIDDLETOWN Society—First Reader Mrs Henrietta Ralston—Sunday 10.45 AM; Wed 7.45 PM—I O O F hall.

MT GILEAD Society—First Reader Mrs Josie B. Sparks—Sunday 10.30 AM; Wed 7.30 PM—Register bldg.

MT VERNON Society—First Reader Mrs Sarah Bair Dennis—Sunday 10.30 AM—25 E Gambier st.

NEWARK First Church—First Reader Mrs Esther V. McGruder—Sunday 11 AM; Wed 7.45 PM—166 Hudson av. Reading Rm 12 M to 5 PM; also 7 to 9 PM Sat—802 Newark Trust bldg.

NEW PHILADELPHIA Society—First Reader Miss Minnie Spahr—Sunday 10.30 AM; Wed 7.30 PM—119½ S Broadway.

NORWOOD First Church—First Reader Joseph Auburn—Sunday 11 AM; Wed 8 PM—Elsmere and Cameron avs. Reading Rm 10 AM to 4 PM—1st Nat bnk bldg.

OBERLIN Society—First Reader Mrs Dora A. Pratt—Sunday 11 AM; Wed 7.30 PM; Reading Rm 1.30 to 5 PM Mon Wed—Squire blk.

OXFORD Society—First Reader Mrs Ella Belle Keen—Sunday 10.45 AM; Wed 7.30 PM—Collins and Popular sts.

PAINESVILLE First Church—First Reader Mrs Maye A. Johnson—Sunday 11 AM; Wed 7.45 PM—Church, Park pl and Richmond st. R Rm 12 to 4 PM—135 N St Clair st.

PIQUA First Church—First Reader Mrs Annie M. Gravett—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed Thurs Fri—431 W High st.

PORT CLINTON Society—First Reader James L. Horth—Sunday 10.30 AM; Wed 7.30 PM—2d and Fulton sts.

PORTSMOUTH First Church—First Reader Mrs Charlotte Emrick—Sunday 10.30 AM; Wed 7.30 PM—820 2d st. Reading Rm 1 to 4 PM—219 Masonic temple.

RAVENNA Society—First Reader Miss Cora B. Collins—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Tues Thurs—11 Riddle blk, N Prospect st.

ST PARIS Society—First Reader Mrs Elizabeth L. Baker—Sunday 10.45 AM; Wed 7.30 PM.

SALEM Society—First Reader William J. Clark—Sunday 11 AM; Wed 8 PM—20 Chestnut st.

SANDUSKY First Church—First Reader George L. Beare—Sunday 10.30 AM; Wed 7.30 PM—Carnegie library bldg. Reading Rm 2 to 5 PM—215 W Washington row.

SIDNEY Society—First Reader Clyde C. Carey—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Wed Sat—Sexauer hall, W Poplar st.

SPRINGFIELD First Church—First Reader Mrs M. Belle Miles—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 9 AM to 5 PM—13½ S Fountain av.

STEUBENVILLE Society—First Reader Mrs Bessie Lewis McKee—Sunday 11 AM; 1st and 3d Wed 7.45 PM—Mechanics hall, 106 S 4th st.

TIFFIN First Church—First Reader Miss Elizabeth Congdon Ayres—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM Tues—155 Water st.

TOLEDO First Church—First Reader Clifford W. Cash—Sunday 10.45 AM; Wed 7.45 PM—Church, Monroe st and Lawrence av. Reading Rm 9.30 AM to 4.30 PM—404 2d Nat bnk bldg, Summit st and Madison av.

TOLEDO Second Church—First Reader William G. Manning—Sunday 10.45 AM, 7.45 PM; Wed 7.45 PM—The Collingwood, Collingwood av. Reading Rm 9 AM to 9 PM; Wed to 5.30 PM—301 Close Realty bldg, 515 Madison av.

TROY Society—First Reader Mrs Helen M. Philippi—Sunday 11.45 AM; Wed 7.45 PM—Market st.

UPPER SANDUSKY Society—First Reader G. Adolph Ritter—Sunday 10.15 AM; Wed 7.30 PM—Universalist church.

URBANA Society—First Reader Mrs Elva Shyrigh—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Tues Thurs Sat—Glessner bldg, 125 Scioto st.

VAN WERT Society—First Reader Mrs Fanny E. May—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Wed—Rump block.

WARREN First Church—First Reader Charles Strain—Sunday 10.45 AM; Wed 8 PM; Reading Rm 11.30 AM to 4 PM—Hippodrome bldg.

WASHINGTON COURT HOUSE Society—First Reader Mrs Alice M. Brown—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Masonic temple.

WAUSEON Society—First Reader Leroy H. Deyo—Sunday 10.45 AM; Wed 7.30 PM—188 Clinton st.

WILLOUGHBY Society—First Reader Mrs Harriet A. Carrel—Sunday 11 AM; Wed 7.30 PM—Woodman hall, Erie st.

WOOSTER Society—First Reader Mrs Jennie Foss Schwartz—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Tues Thurs—W Liberty and Walnut sts.

XENIA Society—First Reader Mrs Winifred Hawes Armstrong—Sunday 11 AM; Wed 7.30 PM; Reading Rm 1.30 to 4.30 PM Mon Wed Sat—127 E 2d st.

YOUNGSTOWN First Church—First Reader William H. Toulmin—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Spring and Bryson sts. Reading Rm 10 AM to 5 PM; Sat until 8.30 PM—616 Stambaugh bldg.

ZANESVILLE First Church—First Reader Mrs Elizabeth O. Gibson—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 1 to 4 PM—129 S 7th st.

OKLAHOMA

ARDMORE Society—First Reader Mrs Iva Robinson Parton—Sunday 11 AM; Wed 8 PM—W Broadway and D st—Reading Rm 11 AM to 5 PM—408 Simpson bldg.

BARTLESVILLE First Church—First Reader Mrs Ellen A. Bucher—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM—Salisbury hall, 214 E 3d st.

CHICKASHA First Church—First Reader Mrs Pearle West—Sunday 11 AM; Wed 8 PM—619 Iowa av. Reading Rm 2 to 5 PM—507 1st Nat bnk bldg.

CLAREMORE Society—First Reader Robson Storey—Sunday 11 AM; Wed 8 PM—108 S Cherokee av.

EL RENO First Church—First Reader Miss Etta D. Dale—Sunday 11 AM; Wed 8 PM—Hoff av and London st. Reading Rm 2.30 to 5 PM—209 E Woodson st.

ENID First Church—First Reader Adolphus B. Hugos—Sunday 11 AM; Wed 8 PM—925 W Main st. Reading Rm 1 to 5 PM—202 Beck bldg.

FAIRFAX Society—First Reader Mrs Anna Collins—Sunday 11 AM; Wed 8 PM—Osage bnk bldg.

FREDERICK Society—First Reader Mrs Sadie G. Cull—Sunday 11 AM; Wed 8 PM—210 S 11th st.

GUTHRIE First Church—First Reader Mrs Bess Miller Smith—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—111½ W Oklahoma av.

HOBART First Church—First Reader William L. Haydon—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Tues Sat—200 Randelette st.

HUGO Society—First Reader Mrs Cora McDonald—Sunday 11 AM; Wed 8 PM—Masonic hall.

LAWTON First Church—First Reader Mrs Gertrude Goode—Sunday 11 AM; Wed 8 PM—Church, 622 B av. Reading Rm 2 to 5 PM—302 1st Nat bnk bldg.

McALESTER First Church—First Reader Mrs Stella Doyle Hailey—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—1st and Wash. sts.

MEDFORD Society—First Reader Miss Laura Jane Rentfrow—Sunday 11 AM—Hall, Post Office bldg.

MIAMI First Church—First Reader Clyde Morsey—Sunday 11 AM, 8 PM; Wed 8 PM—2d and C sts, NW. Reading Rm 12 M to 5 PM—504 James bldg.

MUSKOGEE First Church—First Reader Fred B. Beall—Sunday 11 AM; Wed 8 PM—7th and Court sts. Reading Rm 10 AM to 5 PM—409 Phoenix bldg.

NORMAN First Church—First Reader Mrs Clara D. Sheldon—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM Wed—Church.

OKLAHOMA CITY First Church—First Reader Frederick P. Bailey—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Robinson av and 11th st. Reading Rm 10 AM to 5 PM—313 Baum bldg.

OKMULGEE First Church—First Reader Newton Allison Graham—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Church, 8th and Seminole sts.

PAWBUKA Society—First Reader Miss Elizabeth Boone—Sunday 11 AM; Wed 8 PM—230 E 6th st.

PAWNEE Society—First Reader Mrs Hattie May Tucker—Sunday 11 AM; Wed 7.45 PM.

PERRY Society—First Reader Mrs Anna G. Stahl—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM.

PONCA CITY Society—First Reader Harry G. Abbott—Sunday 11 AM; Wed 8 PM. Reading Rm 2 to 4 PM.

SAPULPA Society—First Reader Mrs Ruth E. Casteel—Sunday 11 AM; Wed 8 PM; R Rm 3 to 5 PM—205 S Main st.

SHAWNEE First Church—First Reader Mrs Lena May Ward—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Church, Market and 10th sts.

STILLWATER First Church—First Reader Mrs Ida May Cox—Sunday 11 AM; Wed 8 PM; Reading Rm 1 to 5 PM—706 Duncan st.

STROUD Society—First Reader David Seifert—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Tues Sat—Church.

TULSA First Church—First Reader Herbert L. Standeven—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Boulder av and 11th st. Reading Rm 9.30 AM to 5.30 PM; also 2 to 5 PM Sun and holidays—307 Mayo blg.

VINITA Society—First Reader Mrs Kate F. Campbell—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Ratcliff blg.

WAGONER Society—First Reader Mrs Florence D. Story—Sunday 11 AM; Wed 8 PM.

WOODWARD Society—First Reader Albert F. Reed—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 5 PM Wed Sat—Church, 10th and Oklahoma sts.

OREGON

ALBANY Society—First Reader Mrs Hettie I. Parrish—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM Mon Wed Fri—4th and Ferry sts.

ASHLAND First Church—First Reader Mrs Pernie Johnson—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Church, Pioneer av, S.

ASTORIA Society—First Reader Mrs Loto B. Pilkington—Sunday 11 AM; Wed 8 PM—Red Men hall. Reading Rm 9 AM to 5 PM—I O O F blg.

BAKER Society—First Reader Mrs Addie W. Martin—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30—City Hall.

BEND Society—First Reader Mrs Fannie W. Palmerton—Sunday 11 AM—Sathers hall, Main st.

BURNS Society—First Reader Miss Annie M. McKinzie—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM Tues Fri—Church.

COQUILLE Society—First Reader Mrs Bertha J. Smith—Sunday 11 AM; Wed 8 PM—3d and Hall sts.

CORVALLIS First Church—First Reader Mrs Isabella S. White—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—323 S 14th st.

COTTAGE GROVE Society—First Reader George H. Brainard—Sunday 11 AM; Wed 7.30 PM—C S hall.

DALLAS Society—First Reader Mrs Anne Finseth—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM except Wed Thurs—City bnk blg.

ENTERPRISE Society—First Reader Mrs Mame Rand Flack—Sunday 11 AM; Wed 8 PM—Church.

EUGENE First Church—First Reader Mrs Lillian A. Seaton—Sunday 11 AM; Wed 8 PM—Church, Oak st and 12th av, E. Reading Rm 12 to 4 PM—Cockerline and Wetherbee blg.

FOREST GROVE First Church—First Reader Joseph A. Wiles—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Wed Sat—Church, Pacific av and A st.

GRANTS PASS First Church—First Reader Peter Allen de Geneault—Sunday 11 AM; Wed 8 PM—W O W hall. Reading Rm 2 to 4 PM—9 Calvert Paddock blg.

HERMISTON Society—First Reader Mrs Cora B. Knapp—Sunday 11 AM—Library.

HILLSBORO Society—First Reader Mrs Letitia Simon—Sunday 11 AM; Wed 8 PM—Vita hall.

HOOD RIVER First Church—First Reader Mrs Leonora Huelat—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Church, 9th and Eugene sts.

JUNCTION CITY Society—First Reader Mrs Mary E. Allison—Sunday 11 AM; Wed 8 PM—W. O. W. hall.

KLAMATH FALLS Society—First Reader Mrs Fannie L. Stansbie—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2.30 to 4.30 PM Tues Thurs Sat—113 4th st.

LA GRANDE Society—First Reader Mrs Nina W. Kinne—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Mon Wed Sat—1st and Washington sts.

MARSHFIELD First Church—First Reader Mrs Mary P. Taber—Sunday 11 AM; Wed 8 PM—Public library. Reading Rm 12 M to 5 PM; also 7 to 9 PM Sat—272 N Broadway.

McMINNVILLE Society—First Reader Mrs Mary Ella Boggs—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM Sat—Church, No D and Pine sts.

MEDFORD First Church—First Reader Mrs May Louise Wilson—Sunday 11 AM; Wed 8 PM—Church, 212 N Oakdale av. Reading Rm 1 to 5 PM—401 M F and H blg.

MONMOUTH Society—First Reader Mrs Harriet G. Richards—Sunday 11 AM; Wed 8 PM—I O O F hall.

NEWBERG Society—First Reader Mrs Ida Belle Waterman—Sunday 11 AM; Wed 8 PM—106 College st.

OREGON CITY First Church—First Reader Mrs Maud E. Hislop—Sunday 10.45 AM; Wed 8 PM—9th and Center sts. Reading Rm 11.30 AM to 5 PM—Beaver blg, Main st.

PENDLETON First Church—First Reader Mrs Nancy Bedwell—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 1.30 to 5 PM Webb and Johnson sts.

PORTLAND Churches unite in Reading Rms, 1133 Northwestern bnk blg, Morrison and 6th sts, and Broadway; 9 AM to 9 PM except Wed; Wed until 7 PM; also 2 to 5 PM Sun.

FIRST CHURCH—First Reader Theodore Burkhardt—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Everett st, between 18th and 19th sts.

SECOND CHURCH—First Reader John C. Stanton—Sunday 11 AM, 8 PM; Wed 8 PM—Church, E 6th st and Holladay av.

THIRD CHURCH—First Reader Ernest Percy Morgan—Sunday 11 AM, 8 PM; Wed 8 PM—Church, E 12th and Salmon sts.

FOURTH CHURCH—First Reader Mrs Addie Grable—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 1.30 to 4 PM—Vancouver av and Emerson st.

FIFTH CHURCH—First Reader Karl S. Hesla—Sunday 11 AM; Wed 8 PM—4204 62d st, SE.

SIXTH CHURCH—First Reader William Jacob Alsop—Sunday 11 AM, 8 PM; Wed 8 PM—Masonic temple, 388 Yamhill st.

SEVENTH CHURCH—First Reader Mrs Marie M. Hudson—Sunday 11 AM; Wed 8 PM; Reading Rm 1.30 to 4.30 PM Tues Thurs Sat—Holbrook blk.

REDMOND Society—First Reader Mrs Lula Dorothy Marion—Sunday 11 AM—Muma's hall.

ROSEBURG Society—First Reader Mrs Sylvia J. Hendrickson—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM.

SALEM First Church—First Reader William H. Mulvey—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 440 Chemeketa st. Reading Rm 11.45 AM to 5 PM—209 Masonic temple.

THE DALLES Society—First Reader Mrs Ella Blanche King—Sunday 11 AM; Wed 8 PM—7th and Case sts. Reading Rm 2 to 4 PM—307 1st Nat bnk blg.

WOODBURN Society—First Reader Mrs Viola Elizabeth Henning—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Mon Wed Sat—Church, 2d and Garfield sts.

PENNSYLVANIA

ALLENTOWN Society—First Reader Mrs Lauretta M. Major—Sunday 10.45; Wed 7.45; R Rm 2 to 4—Guth blg.

ALTOONA First Church—First Reader William W. Rudisill—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 4.30 PM—Church, 1418 8th av.

BEAVER FALLS First Church—First Reader Edward Ralph Kant—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Mon Tues Fri—1603 6th av.

BELLEFONTE Society—First Reader Mrs Ollie Johnston—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Thurs.

BETHLEHEM First Church—First Reader John Heimpel—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM except Mon Wed—W Broad st and 1st av.

BRADFORD First Church—First Reader Mrs Hilda R. W. Bailey—Sunday 10.45 AM, 7.45 PM; Wed 7.45 PM; Reading Rm 2 to 5 PM—Women's club, 5 Chautauqua pl.

BUTLER Society—First Reader Miss Mary A. Shearer—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4 PM Fri—203 Butler Co Nat bnk blg.

CHESTER First Church—First Reader Mrs Ruth H. Stokes—Sunday 11 AM; Wed 8 PM—Library hall, Broad st. Reading Rm 12 M to 4.30 PM; also 8 to 9 PM Mon Fri—Crozier blg.

CORRY First Church—First Reader D. Everett Leach—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—17 E Wash. st.

EASTON Society—First Reader Mrs Isabella F. Baker—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Tues Thurs Sat—410 Drake blg.

ERIE First Church—First Reader Wilbur W. Wakefield—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Sassafras st, between 6th and 7th sts. Reading Rm 10 AM to 5 PM; also 7.30 to 9 PM Sat—506 Masonic temple.

FRANKLIN First Church—First Reader Mrs Laura S. Inman—Sunday 11 AM; Wed 7.45 PM—S Park and Elk sts. Reading Rm 2 to 4 PM—1317 Liberty st.

GIRARD Society—First Reader Mrs Phebe M. Rose—Sunday 10.45 AM—Battles bnk blg.

GREENSBURG First Church—First Reader Miss Frances E. Steekel—Sunday 11 AM; Wed 8 PM—Recital hall, 304 S Penn. av. Reading Rm 2 to 4 PM—55 Bank and Trust blg.

HARRISBURG First Church—First Reader Alexander C. Stamm—Sunday 11 AM, 7.30 PM; Wed 8 PM—Church, Front and Woodbine sts. Reading Rm 11.30 AM to 5 PM—Kunkel blg.

JOHNSTOWN First Church—First Reader Oliver B. Hickox—Sunday 11 AM; Wed 8 PM—607 Main st. Reading Rm 11.30 AM to 4 PM—Nemo theater blg, 416 Main st.

KITTANNING Society—First Reader Mrs Margaret D. Brown—Sunday 11 AM—Crossett blg.

LANCASTER First Church—First Reader Harry A. Garrett—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 1 to 4 PM—110 N Prince st.

LOCK HAVEN First Church—First Reader Mrs Marguerite Keller—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2.30 to 4.30 PM except Wed Sat—326 W Main st.

MAHANOEY CITY Society—First Reader George S. Stokes—Sunday 11 AM; Wed 7.30 PM—523 E Center st.

McKEESPORT First Church—First Reader William H. Rechter—Sunday 10.45 AM, 7.45 PM; Wed 8 PM—Church, Penny av and Tube Works st. Reading Rm 12.30 to 2.30 PM Tues Wed Thurs—210 Masonic temple.

MEADVILLE Second Church—First Reader Miss Christene Hay—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—281½ Chestnut st.

MONONGAHELA Society—First Reader Herbert T. Hoskin—Sunday 10.45 AM—1st Nat bnk blg.

NEW CASTLE Society—First Reader Charles Lewis Baldwin—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM; also 7 to 9 PM Sat—Safe Deposit and Trust blg.

NORRISTOWN First Church—First Reader Mrs Sara L. Hallman—Sunday 10.45 AM; Wed 7.45 PM—122 Franklin av. Reading Rm 2 to 5 PM; also 7 to 9 PM Sat—Wildman blg, Main st.

OIL CITY Society—First Reader Mrs Maud Cook Reid—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM; also 7.30 to 9 PM except Wed—I O O F blg.

PHILADELPHIA First Church—First Reader Edward T. Doremus—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Walnut st, west of 40th st. Reading Rm 9 AM to 9 PM except Wed; Wed until 7 PM; also 2 to 5 PM Sun—504 Perry blg, 16th and Chestnut sts.

PHILADELPHIA Second Church—First Reader Walter F. Crap—Sunday 11 AM—Orpheum theater, Cheltenham av; Sunday 8 PM; Wed 8 PM—Sunday School blg, 5443 Greene st, Germantown. Reading Rm 9 AM to 9 PM; Wed to 6 PM; also 2 to 5 PM Sun—70 W Cheltenham av.

PHILADELPHIA Third Church—First Reader Levis Clement Babcock Jr—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Park av, below Berks st. Reading Rm 10 AM to 9 PM except Wed; Wed until 7 PM; also 2 to 5 PM Sun—1600 Columbia av.

PHILADELPHIA Fourth Church—First Reader Herbert L. Maris—Sunday 11 AM, 8 PM; Wed 8 PM—5830 Hoffman av. Reading Rm 10.30 AM to 6 PM; also 7 to 9 PM except Wed; 3 to 5 PM Sun—1046 S 58th st.

PITTSBURGH Churches unite in Reading Rms, 1414 Keenan blg, Liberty av and Sandusky st; 9 AM to 9 PM except Wed; Wed until 5 PM; also 2 to 6 PM Sun.

FIRST CHURCH—First Reader F. Giles Smith—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Clyde st near 5th av. Reading Rm 9 AM to 9 PM except Wed; Wed until 5 PM; also 2 to 5 PM Sun—203 Highland blg, Highland av.

SECOND CHURCH—First Reader John W. Rawsthorne—Sunday 11 AM, 8 PM; Wed 8 PM—Church, North and Galveston avs, N side.

THIRD CHURCH—First Reader Elmer A. Richter—Sunday 11 AM; Wed 8 PM—Fremont place and Neeld av.

PITTSTON (WEST) Society—First Reader William Sites—Sunday 11 AM; Wed 8 PM—Delahunty blg, 415 Wyo. av.

POTTSTOWN Society—First Reader Hilary Missimer—Sunday 11 AM; Wed 8 PM—Armory, King st.

POTTSVILLE First Church—First Reader Miss Miriam E. Paxson—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—212 S Center st.

PUNXSUTAWNEY First Church—First Reader Mrs Carrie Abbott Reams—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM; also 7.30 to 9 PM Sat—107 S Findley st.

READING First Church—First Reader Ezra S. Wenrich—Sunday 11, 7.30; Wed 8—Church, N 5th st. R Rm 10 to 5, 8 to 9 PM except Wed—Colonial Trust blg.

SCRANTON First Church—First Reader Robert B. Keller—Sunday 10.30 AM, 7.30 PM; Wed 8 PM—520 Vine st. Reading Rm 9 AM to 5 PM; also 7.30 to 9 PM except Wed 402 Scranton Life blg, Adams av and Spruce st.

SEWICKLEY Society—First Reader Mrs. Lyda C. Boerlin—Sunday 11.15 AM; Wed 8 PM—Beaver and Little sts.

SHARON First Church—First Reader W. Roy Rogers—Sunday 11 AM; Wed 8 PM—Irvine av and A st. Reading Rm 2 to 5 PM—408 Hamory blg.

STROUDSBURG Society—First Reader Miss Cora Elizabeth Loose—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Sat—Malta temple, Main st.

TITUSVILLE Society—First Reader Mrs Luey J. Sebley—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—132 Franklin st.

TOWANDA Society—First Reader Mrs Charlotte D. Holcombe—Sunday 11 AM; Wed 7.45 PM—Ontario blg.

UNIONTOWN Society—First Reader Martin L. Reis—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Wed—8 Fayette Title and Trust blg.

WARREN Society—First Reader George Wesley Lott—Sunday 10.45 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM—219 Liberty st.

WASHINGTON Society—First Reader John I. Carson—Sunday 11 AM; Wed 8 PM—Assembly Rm, Court-house. Reading Rm 2 to 4 PM—409 Brown blg.

WEST CHESTER First Church—First Reader Mrs Mary Kendall—Sunday 10.30 AM; Wed 8 PM; Reading Rm 2 to 5 PM; also 7 to 9 PM Tues Sat—Church, N High st.

WILKES-BARRE First Church—First Reader Mrs Mary Cogswell Davis—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 12.30 to 4.30 PM—Church, 185 S Franklin st.

WILKINSBURG First Church—First Reader Ivor A. Hopkins—Sunday 11 AM, 8 PM; Wed 8 PM—Masonic blg. R Rm 1 to 5; also 7.30 to 9 PM except Wed—710 Penn av.

WILLIAMSPORT First Church—First Reader Miss Jessie M. Bard—Sunday 11 AM; Wed 8 PM—Maynard and 3d sts. Reading Rm 12 to 5 PM; also 7 to 9 PM Sat—327 Pine st.

YORK Society—First Reader Mrs Annie S. Rosenmiller—Sunday 11 AM; Wed 8 PM—Knights of Malta temple, 232 E Market st. R Rm 1 to 4 PM—City Bank blg, 31 W Market st.

PORTO RICO

SAN JUAN Society—First Reader Henry C. Henriksen—Sunday 11 AM; 1st Wed in month 8 PM—6 Santo Cristo st.

RHODE ISLAND

NEWPORT First Church—First Reader George B. Austin—Sunday 11 AM; Wed 8 PM—Historical Society blg, Touro st. Reading Rm 2 to 4 PM; also 7.30 to 9.30 PM Fri—3 Realty blg, Washington sq.

PROVIDENCE First Church—First Reader Charles A. Danforth—Sunday 10.45 AM; Wed 8 PM—Prospect and Meeting sts. Reading Rm 10 AM to 5 PM; also 7 to 9 PM Sat—171 Westminster st.

WOONSOCKET Society—First Reader Kenneth R. Wood—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2 to 5 PM—186 Main st.

SOUTH CAROLINA

CHARLESTON Society—First Reader Miss Inez Beatrice Parry—Sunday 11 AM; Wed 8 PM; Reading Rm 10 AM to 9 PM; Wed to 6.30 PM; also 1 to 9 PM Sun—108 Meeting st.

COLUMBIA Society—First Reader Mrs Sarah S. Dyches—Sunday 11 AM; Wed 8 PM; Reading Rm 10 to 12 M except Wed Sat; 6 to 8 PM Wed Sat—10 Peoples Nat bnk blg.

SOUTH DAKOTA

ABERDEEN First Church—First Reader Harry S. Holby—Sunday 11 AM; Wed 8 PM—Church, 307 6th av, SE. Reading Rm 3 to 5.30 PM; also 7 to 9 PM Tues Sat—502 Citizens Trust and Sav bnk blg.

BROOKINGS First Church—First Reader Mrs Maude Weaver—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed—Church, 6th st and 5th av.

DEADWOOD Society—First Reader Orson H. Wilcox—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed Sat—Masonic temple.

HURLEY First Church—First Reader Mrs Elizabeth Carr—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM Wed Sat—Center av.

HURON Society—First Reader Miss Della Groom—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM Wed Sat—C-S hall, 4th st.

LEAD Society—First Reader Mrs Carolyn M. Gatenby—Sunday 10.45 AM, 7.30 PM; Wed 7.30 PM; Reading Rm 2 to 4 PM Wed Sat—509 Main st.

MITCHELL First Church—First Reader William Roy Ronald—Sunday 10.45 AM; Wed 8 PM—120 W 6th av. Reading Rm 12.30 to 4; also 7 to 9 PM Sat—423 Western Nat bnk.

PIERRE Society—First Reader Mrs Anna M. McEwen—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Pierre st blk.

RAPID CITY First Church—First Reader Mrs Angelia H. Karr—Sunday 11 AM; Wed 8 PM—Church, 6th st. Reading Rm 2 to 4.30 PM—9 Elks blg.

REDFIELD First Church—First Reader Mrs Eva J. Stowe—Sunday 11 AM; Wed 7.45 PM; Reading Rm 2 to 4 PM Wed Sat—Damuth blg.

SIOUX FALLS First Church—First Reader Mrs Bertha Wells Hannah—Sunday 11 AM; Wed 8 PM—I O O F temple. 214 S Dak. av. Reading Rm 12 to 4 PM; also 7 to 9 PM Sat—311 Paulton blg.

WATERTOWN First Church—First Reader Mrs Maud S. Carle—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Maple st and 1st av, SE.

YANKTON Society—First Reader Ephraim A. Snider—Sunday 11 AM; Wed 8 PM—6th st and Douglas av.

TENNESSEE

CHATTANOOGA First Church—First Reader Mrs Martha L. Gannaway—Sunday 11 AM; Wed 8 PM; Reading Rm 10 AM to 5 PM—813 James blg.

CHATTANOOGA Second Church—First Reader Orlando P. Darwin—Sunday 11 AM; Wed 8 PM—Church, 312 McCallie av. Reading Rm 10 AM to 5 PM—1003 James blg.

JACKSON Society—First Reader Miss Laura J. Bishop—Sunday 11 AM; Wed 7.45 PM—Birmingham blg.

JOHNSON CITY Society—First Reader Mrs Eliza J. Freeman—Sunday 11 AM; Wed 7 PM—208½ E Main st.

KNOXVILLE First Church—First Reader Perley B. Raymond—Sunday 11 AM Wed 8 PM—531 W 5th av. Reading Rm 10 AM to 5 PM—1000 Burwell blg.

McKENZIE First Church—First Reader Mrs Lula B. Reginald—Sunday 11 AM; Wed 7.30 PM—Main st. Reading Rm 2 to 4 PM Wed.

MEMPHIS First Church—First Reader Walter M. Browne—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Dunlap st and Monroe av. Reading Rm 9 AM to 5 PM—1408 Exchange blg.

MILAN Society—First Reader Mrs Lizzie Stone—Sunday 11 AM.

NASHVILLE First Church—First Reader Robert Lyle—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 7th av, N, and Commerce st. Reading Rm 9 AM to 5 PM—1013 Independent Life blg.

NASHVILLE Society—First Reader Mrs Nannie V. Randolph—Sunday 11 AM; Wed 8 PM; Reading Rm 12 M to 3 PM Wed—154 8th av, N.

TEXAS

AMARILLO First Church—First Reader Claude B. Lawler—Sunday 11 AM; Wed 8 PM—Church, 6th and Fillmore sts. Reading Rm 2.30 to 5 PM—Smith blg.

ANDERSON Society—First Reader Mrs Amanda P. Wickey—Sunday 11 AM—Res Mrs I. Herbert.

AUSTIN First Church—First Reader Mrs Grace Davis Rector—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—1401 Colo. st.

AUSTIN Society—First Reader Mrs Sally B. Abadie—Sunday 11 AM; Wed 8 PM—2706 Nueces st.

BAY CITY Society—First Reader Mrs Belle H. Keller—Sunday 11 AM; Wed 8 PM—Church, 5th st and Avenue C.

BEAUMONT First Church—First Reader Mrs Ruth Gordon—Sunday 11 AM; Wed 8 PM; Reading Rm 12 M to 5 PM—Church, Main st and Calder av.

BOWIE Society—First Reader Samuel P. Johnson—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 Tues Thurs Sat—Church.

CANYON First Church—First Reader Mrs Clare Holland Blough—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 5 PM—23 1st Nat bnk blg.

CLEBURNE Society—First Reader Mrs Lulu N. West—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Tues Thurs Fri—404 S Caddo st.

CORPUS CHRISTI First Church—First Reader Walter Woessner—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—405 Schatzel st.

CORPUS CHRISTI Society—First Reader Max N. Silberberg—Sunday 11 AM; Wed 8 PM; Reading Rm 12 M to 5 PM—607 Chaparral st.

CORSICANA Society—First Reader Miss Annie Wood—Sunday 11 AM; Wed 8 PM—N 15th st, between 5th av and Collin st. Reading Rm 2 to 5 PM—Collin and 11th sts.

CROWELL Society—First Reader Mrs Bessie Vernon—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 2 to 5 PM—C S chapel.

DALLAS First Church—First Reader Louis K. Ruble—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Browder and Cadiz sts. Reading Rm 9.30 AM to 8.30 PM; Wed to 7.30 PM; also 2 to 5 PM Sun—1215 American Exchange Nat bnk blg.

DENISON Society—First Reader Mrs Stella Close Sampsell—Sunday 11 AM; R Rm 2.30 to 5 PM—327½ W Main st.

EASTLAND Society—First Reader Mrs Grace T. Dreinhofer—Sunday 11 AM; Wed 8 PM.

EL CAMPO Society—First Reader Mrs Charlotte Engholm—Sunday 11 AM; Wed 8 PM—I O O F hall.

EL PASO First Church—First Reader Ralph Wallace Still—Sunday 11 AM; Wed 8 PM—Church, Montana and Stanton sts. Reading Rm 10 AM to 5 PM—426 Mills blg.

FORT WORTH First Church—First Reader Joshua N. Sanborn—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 4th and Lamar sts. Reading Rm 10 AM to 5 PM; also 2 to 5 PM Sun—1000 1st Nat bnk blg.

GAINESVILLE Society—First Reader Robert Louis Rubey—Sunday 11 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Tues Fri—Elm and Denton sts.

GALVESTON First Church—First Reader James B. Bryan—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 27th st and Avenue O. Reading Rm 10 AM to 5 PM—501 Trust blg.

HEREFORD Society—First Reader Norman C. Vogele—Sunday 11 AM; Wed 8 PM—N Main st.

HOUSTON First Church—First Reader Clarence A. Cuthrell—Sunday 11 AM, 8 PM; Wed 8 PM—Main blv and Jefferson av. Reading Rm 10 AM to 9 PM except Wed; Wed until 7 PM—1609 Carter blg.

HOUSTON HEIGHTS Society—First Reader R. Lee Padgett—Sunday 11 AM; Wed 8 PM—20th and Harvard sts.

LAMPASAS First Church—First Reader Mrs Daisy Charles—Sunday 11 AM; Wed 7.45 PM; Reading Rm 4 to 6 PM—Church.

MARSHALL First Church—First Reader Mrs Annie Dooley Rone—Sunday 11 AM; Wed 7.30 PM; Reading Rm 2 to 4 PM—Church, Houston av and Lafayette st.

McKINNEY Society—First Reader Mrs Maude Platt Murray—Sunday 11 AM—412 S Wilcox st.

NEW BRAUNFELS Society—First Reader Howard S. Pfeuffer—Sunday 11 AM; Wed 8 PM—Simon blg.

PALESTINE Society—First Reader Virgil McInnis—Sunday 11 AM; Wed 7.45 PM—109 W Oak st.

PARIS First Church—First Reader Mrs Fleda Wynne Snow—Sunday 11 AM; Wed 8 PM; Reading Rm 1 to 5 PM—Church, Kaufman and Travis sts.

PORT ARTHUR Society—First Reader Porter H. Harris—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Latimer blg, Proctor and Waco sts.

SAN ANGELO Society—First Reader Mrs Myra Coughlin—Sunday 11 AM; Wed 7.30 PM—St Angelus hotel.

SAN ANTONIO First Church—First Reader Paul Albin Stevenson—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Avenue D and 5th st. Reading Rm 9 AM to 9 PM; Wed to 7.30 PM; also 3 to 7.30 PM Sun—515 Gibbs blg.

SAN BENITO Society—First Reader Henry Ross Boyes—Sunday 11 AM; Wed 8 PM—Bank blg.

SHERMAN First Church—First Reader Miss Belle Hughes—Sunday 10.45 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Church, Crockett and Jones sts.

TEMPLE First Church—First Reader Miss Georgia Vancil—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Brady and Black blg.

TEXARKANA—See Arkansas.

TYLER Society—First Reader Charles Kiser Abbott—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM—Central Presbyterian church blg.

VICTORIA Society—First Reader George B. Truman—Sunday 11 AM; Wed 8 PM—108½ W Juan Linn st.

WACO First Church—First Reader Joseph P. MacDonald—Sunday 11 AM, 8 PM; Wed 8 PM; Reading Rm 12 M to 5 PM—Scott blg, 8th and Washington sts.

WICHITA FALLS Society—First Reader Mrs Cornelia Brown Pope—Sunday 11 AM; Wed 8 PM—Harrison and Everton blg, 714 7th st.

UTAH

GARFIELD Society—First Reader Arthur P. Kimball—Sunday 8 PM; 1st and 3d Wed 8 PM—I O O F hall.

MILFORD First Church—First Reader Mrs Lettie M. Fotheringham—Sunday 11; Wed 8; Reading Rm 2 to 4—1st av.

OGDEN First Church—First Reader Mrs Bertha B. Woods—Sunday 11 AM; Wed 8 PM—Church 24th st and Monroe av. Reading Rm 12 M to 5 PM—512 1st Nat bnk blg.

PROVO First Church—First Reader Mrs Edith K. Vick—Sunday 11 AM; Wed 8 PM; Reading Rm 2.30 to 4.30 PM—80 N Academy av.

SALT LAKE CITY Churches unite in Reading Rms, 512 Walker bnk blg, 10 AM to 8 PM except Wed; Wed until 6 PM; also 2 to 5 PM Sun and holidays.

FIRST CHURCH—First Reader Clarence B. Stevens—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 336 E Broadway.

SECOND CHURCH—First Reader Thomas S. Harlan—Sunday 11 AM; Wed 8 PM—Church, 566 East S Temple st.

VERMONT

BARRE First Church—First Reader Clayton S. Meaker—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM Tues Thurs Sat—7 Summer st.

BENNINGTON Society—First Reader Miss Fanny S. Carrier—Sunday 11 AM; Wed 7.30 PM—606 Main st.

BRADFORD Society—First Reader Mrs Inez G. Williams—Sunday 10.45 AM; R Rm 3 to 5 PM Sat—Bank blg, Main st.

BRATTLEBORO First Church—First Reader Mrs Rose Osborn Putnam—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM—Emerson blg, Elliott st.

BURLINGTON Society—First Reader Mrs Clara E. Drury—Sunday 10.45 AM; Wed 7.45 PM; Reading Rm 2.30 to 5 PM; also 7.30 to 9 PM Sat—Howard Relief hall.

LYNDONVILLE Society—First Reader Mrs Dora M. Clark—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 7 to 9 PM Tues; 3 to 5 PM Wed—Masonic blg.

MONTPELIER Society—First Reader Charles A. Robie—Sunday 10.30 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM Tues Fri—10 Langdon st.

NORTHFIELD Society—First Reader Miss Miriam I. Kimball—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 3 to 5 PM Tues Fri—18 S Main st.

RANDOLPH First Church—First Reader Miss Mary E. Lamson—Sunday 11 AM; Wed 7.45 PM; Reading Rm 3 to 5 PM Wed Fri—17 Pleasant st.

RUTLAND First Church—First Reader Miss Grace M. Bosworth—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 10 AM to 5 PM—Church, Cottage st.

ST JOHNSBURY First Church—First Reader Mrs Ida Fuller Moore—Sunday 10.45 AM; Wed 7.30 PM; Reading Rm 2.30 to 5 PM—Church, Main and Prospect sts.

SPRINGFIELD Society—First Reader Mrs Helen J. Wood—Sunday 11 AM—K of P hall, Bank blg.

WILMINGTON Society—First Reader Mrs Nellie M. Buckley—Sunday 11 AM; Wed 7.45 PM—Wheeler blg.

VIRGINIA

DANVILLE Society—First Reader Mrs Susie P. Fowler—Sunday 11 AM; Wed 8 PM—I O O F blg.

EAST FALLS CHURCH First Church—First Reader Mrs Norah E. Gemmell—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Wed—Church.

HAMPTON Society—First Reader Ferdinand Porelite—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—23 S King st.

LYNCHBURG Society—First Reader Miss Ossie Belle Dameron—Sunday 11 AM; Wed 8.15 PM; Reading Rm 3 to 5 PM Mon Wed Fri Sat—Peoples Nat bnk blg.

NEWPORT NEWS First Church—First Reader John L. Bastian—Sunday 11 AM; Wed 8 PM—Rosenbaum hall. Reading Rm 10 AM to 4 PM; also 7 to 9 PM except Wed—101 Law blg, Wash av. and 27th st.

NORFOLK First Church—First Reader A. Howard Garrett—Sunday 11 AM, 8 PM; Wed 8 PM—207 W Freemason st. Reading Rm 10 AM to 5 PM—426 Dickson blg.

PETERSBURG Society—First Reader John Herbert Cook—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—5 Roper blg, Sycamore and Tabb sts.

PORTSMOUTH Society—First Reader Frederic R. Johnson—Sunday 11 AM; Wed 8 PM; R Rm 1 to 4 PM—212 High st.

RICHMOND First Church—First Reader Mrs Annie Moffatt Williams—Sunday 11 AM; Wed 8 PM—Church, Park av and Meadow st. Reading Rm 10 AM to 6 PM; also 2 to 6 PM Sun—Va. Ry and Power blg, 7th and Franklin sts.

ROANOKE First Church—First Reader Herbert D. Avery—Sunday 11 AM; Wed 8 PM—Church av and 5th st. Reading Rm 1 to 5 PM—706 Terry blg.

WASHINGTON

ABERDEEN First Church—First Reader Charles J. Glasier—Sunday 11 AM, 8 PM; Wed 8 PM—1st st, near Broadway. Reading Rm 12 M to 5 PM; also 7.30 to 8.30 PM except Wed—Finch blg.

ANACORTES Society—First Reader Mrs Tillie Perry Chaney—Sun 11; Wed 8—Library. Reading Rm 2 to 4—Empire blg.

ARLINGTON Society—First Reader Mrs Mae Louese Murphy—Sunday 11 AM; Wed 8 PM—Riley hall.

AUBURN Society—First Reader Mrs Carrie De Barthe—Sunday 11 AM; Wed 8 PM—Harris hall.

BELLINGHAM First Church—First Reader Mrs Myrl H. Ludwig—Sunday 11 AM; Wed 8 PM—Church, Forest and Maple sts. Reading Rm 10 AM to 4 PM; also 7 to 9 PM Tues Thurs Sat—222 Exchange blg.

BLAINE Society—First Reader Mrs Zena S. Vanderhoof—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—210 Martin st.

BOTHELL Society—First Reader Mrs Nelle G. Amsbary—Sunday 11 AM; 4th Wed in month 8 PM—K of P hall.

BREMERTON First Church—First Reader Mrs Helen Ek—Sunday 11; Wed 8—4th and Warren sts. R Rm 2 to 4 PM; 8 to 9 PM Tues Sat—211 Bremerton Tr and Sav blg.

BREWSTER Society—First Reader Arthur Murdoch Ashby—Sunday 11 AM—Chapel.

CASHMERE Society—First Reader Burns P. Hardesty—Sunday 11 AM; Wed 8 PM—Episcopal church. Reading Rm 2.30 to 4.30 PM Tues Thurs Sat—State bnk blg.

CENTRALIA First Church—First Reader Mrs Eva T. Colburn—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, Main and Rock sts.

CHEHALIS Society—First Reader Mrs Lucy Belle Malone—Sunday 11 AM; Wed 8 PM—Council Chamber, City hall. Reading Rm 2 to 5 PM—Hartman-Nathan blg.

COLFAX First Church—First Reader Mrs Electa Wilman—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM—Church, Main st.

DAYTON Society—First Reader William C. Woodward—Sunday 11 AM; Wed 7.45 PM—Church.

ELLENSBURG Society—First Reader Mrs Lela Bolyard—Sunday 11 AM; Wed 8 PM; Reading Rm 3 to 5 PM Thurs—Church, 304 N Anderson st.

ELMA Society—First Reader Mrs Minnie A. Taylor—Sunday 11 AM; Wed 8 PM—3d st.

EVERETT First Church—First Reader Miss Grace L. Williams—Sunday 11 AM; Wed 8 PM—Church, 33d st and Colby av. Reading Rm 12.30 to 4.30 PM—Commerce blg, Hewitt and Rockefeller avs.

FRIDAY HARBOR Society—First Reader Mrs Katherine M. Reaume—Sunday 11 AM—I O O F hall.

HOQUIAM First Church—First Reader Mrs Rosa W. Sawyer—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—Church, 7th and L sts.

KENT Society—First Reader William Kinross—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM, 7.30 to 9 PM Tues Fri—Christian Science blg, Meeker st.

KIRKLAND Society—First Reader George W. Chapman—Sunday 11.15 AM; 4th Wed 7.30 PM—Workman hall.

MANETTE Society—First Reader Mrs Anna R. Northrup—Sunday 11 AM—Post-office blg.

MEDINA Society—First Reader Mrs Margaret Schoenfeld—Sunday 11.15 AM—Chapel.

MONTESANO Society—First Reader Mrs Fannie Bush—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 Wed Thurs Fri; also 7.30 to 9 PM Thurs Fri—I O O F blg, D st.

MT VERNON First Church—First Reader Mrs Martha Patterson—Sunday 11 AM; Wed 8 PM—M. W. A. hall, 3d st. Reading Rm 2 to 4.30 PM—1st and Montgomery sts.

OLYMPIA First Church—First Reader Mrs Florence Rose—Sunday 11 AM; Wed 8 PM—Woman's club house. Reading Rm 12 M to 4 PM—Chambers blk, 4th and Main sts.

PASCO Society—First Reader Herman Warden—Sunday 11 AM; Wed 8 PM—Chamber of Commerce rm.

PORT ANGELES First Church—First Reader Mrs Minnie M. Appleton—Sunday 11 AM; Wed 8 PM; Reading Rm 12 M to 4 PM—Aldwell blk, Laurel st.

PORT ORCHARD Society—First Reader Arthur Lund—Sunday 11 AM.

PROSSER Society—First Reader Mrs Catherine E. Davies—Sunday 11 AM—Oldenstadt blg.

PULLMAN Society—First Reader Mrs Alma Durant Bixby—Sunday 11 AM; Wed 8 PM—Masonic hall. Reading Rm 2 to 4 PM—226 Nat bnk blg.

PUYALLUP First Church—First Reader Mrs Melissa Bidwell—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4 PM Mon Wed Fri—Pioneer way and 5th st, SW.

PUYALLUP Society—First Reader Mrs Lettie N. Martin—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM Mon Wed Fri—I O O F hall.

RAYMOND Society—First Reader Mrs Margaret E. Weatherwax—Sunday 11 AM; Wed 8 PM—6th and Franklin sts.

SEATTLE First Church—First Reader John E. Playter—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 16th av and E Denny way. Reading Rm 9 AM to 9 PM except Wed; Wed until 7 PM; also 2 to 7 PM Sun—853 Empire blg.

SEATTLE Second Church—First Reader Mrs Clorinda L. Clinagan—Sunday 11 AM; Wed 8 PM—Woog hall, 1704 Market st. Reading Rm 12 to 5 PM—6 Scandinavian American bnk blg, Ballard sta.

SEATTLE Third Church—First Reader Frank H. Plumb—Sunday 11 AM; Wed 8 PM—4500 14th av, NE. Reading Rm 9 AM to 5 PM; Sun 3 to 5 PM—4206 14th av, NE.

SEATTLE Fourth Church—First Reader Walter S. Padget—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 8th and Seneca sts. Reading Rm 9 AM to 9 PM except Wed; Wed until 7 PM; also 2 to 7 PM Sun—853 Empire blg.

SEATTLE Fifth Church—First Reader H. Earle Napier—Sunday 11 AM; Wed 8 PM; Reading Rm 1.30 to 4 PM Fri—R V I blg, Rainier av and Ferdinand st.

SEATTLE Society (West Side)—First Reader Mrs Fanny C. Burt—Sunday 11 AM; Wed 8 PM—2642½ Cal. av.

SEDRO WOOLLEY Society—First Reader Mrs May R. Caskey—Sunday 11 AM; Wed 8 PM—3d st.

SNOHOMISH First Church—First Reader Dean Howard Payne—Sunday 11 AM; Wed 8 PM—Avenue D and 4th st. Reading Rm 2 to 4.30 PM—5 Commercial bnk blg.

SOUTH BEND Society—First Reader Mrs Sarah Loretta Albright—Sunday 11 AM; Wed 8 PM—I O O F hall.

SPOKANE Churches unite in Reading Rms, 408 Hutton blk, 9 AM to 9 PM, Wed to 7.15 PM; 2.30 to 5.30 PM Sun.

FIRST CHURCH—First Reader William C. Meyer—Sunday 11 AM, 8 PM; Wed 8 PM—4th av and Post st.

SECOND CHURCH—First Reader Edwin Smetheram—Sunday 11 AM, 8 PM; Wed 8 PM—Church, 804 Spofford av.

SUNNYSIDE Society—First Reader Mrs Mabel Webber—Sunday 11 AM—Masonic hall.

TACOMA First Church—First Reader Edwin F. Jacobs—Sunday 11 AM, 8 PM; Wed 8 PM—Church, Division av and I st. Reading Rm 10 AM to 9 PM except Wed; Wed until 7.30 PM; also 2 to 5 PM Sun—1023 Fidelity blg.

TACOMA (South Side) Society—First Reader Van R. Ferrel—Sunday 11 AM; Wed 8 PM—S 5601 Union av.

VANCOUVER First Church—First Reader Mrs Elizabeth Gillett—Sunday 11 AM; Wed 8 PM—Church, 26th and B sts. Reading Rm 1.30 to 5 PM—15 Blurock blg.

WALLA WALLA First Church—First Reader Miss Mary E. Burr—Sunday 11 AM; Wed 8 PM—Church, 3d and Poplar sts. Reading Rm 10 AM to 5 PM—Baker blg.

WENATCHEE First Church—First Reader Mrs Gwen Parr—Sunday 11 AM; Wed 8 PM—Douglas and Wash. sts. Reading Rm 2 to 5 PM—5 Halbert blk.

WINLOCK Society—First Reader Miss Olive Harrington—Sunday 11 AM; Wed 7.30 PM—Church.

YAKIMA First Church—First Reader John G. Terry—Sunday 11 AM; Wed 8 PM—Church, Naches av and A st. Reading Rm 12 M to 4 PM—632 Miller blg.

WEST VIRGINIA

BUCKHANNON Society—First Reader Mrs Florence Schobe—Sunday 11 AM; Wed 8 PM; R Rm 2 to 4 PM—7 W Main st.

CHARLESTON First Church—First Reader Carl Cole Wiley—Sunday 11 AM; Wed 8 PM—Church, Bradford and Lee sts. Reading Rm 12 to 4.30 PM—Citizens Nat bnk blg.

HUNTINGTON First Church—First Reader William E. Upton—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 5 PM—532 10th st.

MORGANTOWN Society—First Reader Miss Willa Louise Hyatt—Sunday 11 AM; Wed 7.30 PM—544 Spruce st.

PARKERSBURG First Church—First Reader Mrs Nora Wonderley Fitz-Hugh—Sunday 11 AM; Wed 8 PM; Reading Rm 2 to 4.30 PM—408 7th st.

WHEELING First Church—First Reader William E. Krupp—Sunday 11 AM; Wed 8 PM; Reading Rm 12 M to 5 PM; also 7 to 9 PM Sat—1119 Chapline st.

WISCONSIN

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AT UNIVERSITIES OR COLLEGES

These organizations are formed and maintained in accordance with
Article XXIII, Sect. 8, of The Mother Church Manual

CALIFORNIA

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STANFORD UNIVERSITY—Society of The Leland Stanford Junior University. Sec Miss Marie Louise Field, Stanford University. 2d and 4th Thurs 7.30 PM—Women's Club house.

ILLINOIS

CHICAGO Society of University of Chicago. Sec Miss Helen Atkinson, Foster hall, University of Chicago. 1st and 3d Tues in month 7.30 PM—Haskell Assembly.

URBANA—Society of University of Ill. Sec Frederick W. Becker, Urbana. 1st and 3d Thurs in month 7.15 PM—212 University hall.

MASSACHUSETTS

BOSTON—Society of Simmons College. Sec Miss Lilian Frances Gerow, 79 Gainsboro st. Fri 4.25 PM—Rm 126 College blg, 300 Fenway.

CAMBRIDGE—Society of Harvard University. Sec Scott Dinsmore Ferguson, Weld 9. 1st and 3d Fri in month 7.30 PM—Phillips Brooks house.

NORTHAMPTON—Society of Smith College. Sec Miss Christine Straub, 39 West st. Fri 7.15 PM—Church, Center and Masonic sts.

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NEW YORK

ITHACA—Society of Cornell University. Sec George Olson, 224 Linden av. Tues 7.15 PM—Barnes hall.

NEW YORK—Society of Columbia University. Sec Miss Mary Dabney Davis, 434 W 120th st. 1st and 3d Tues in month 7.45 PM—Rm 116, Teachers College.

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MARCH · 1919

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- *La Providence du Bien. (The Providence of Good.)
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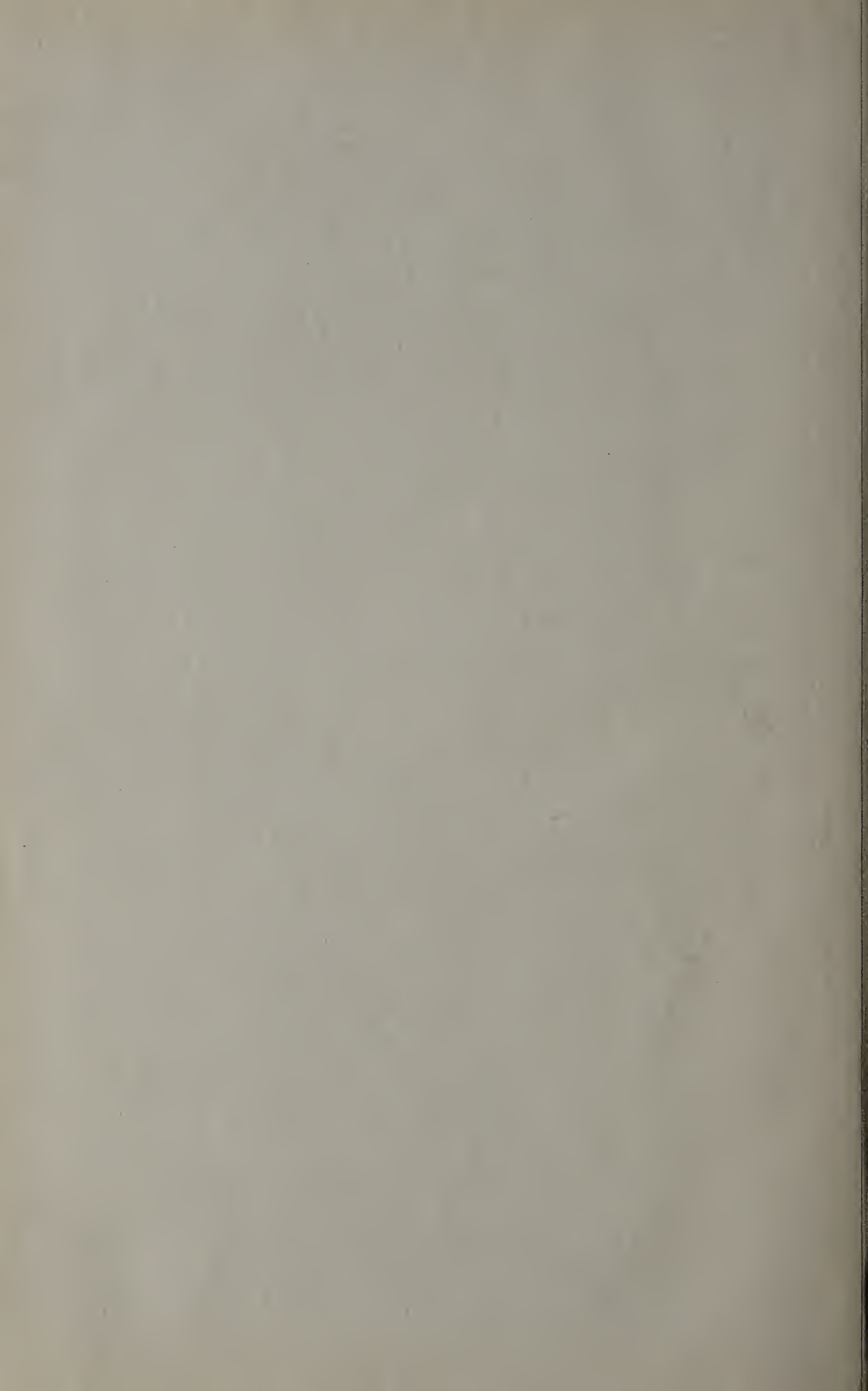
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